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ABSTRACT

This annotated bibliography cites journal articles, reports, and books on religion and mental health published since 1970. The listing is intended to help psychologists, psychiatrists, clergymen, social workers, teachers, doctors and other professionals respond to requests for information and advice in areas spanning the common ground between religion and mental health. The bibliography is organized by topical areas. These include: attitudes toward religion: the clergy (their careers, education and training, and personalities): death, suicide and bereavement: drug and alcohol use: eastern religious traditions: elderly: ethical and legal issues: interdisciplinary collaboration: marriage and family counseling: mental health ministry: theoretical, theological and psychological issues of religion: mental health: religious education: religious experiences (altered states of consciousness, conversion and Pentecostal events): religious practices and rituals: sects and cults: sexology: and social issues. A listing of nonprint resources is provided. The bibliography concludes with subject and author indexes. (Author/RM).

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# Religion and Mental Health
## A Bibliography

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U. S. DEPARTMENT OF HEALTH AND HUMAN SERVICES
Public Health Service
Alcohol, Drug Abuse, and Mental Health Administration

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# FOREWORD

Recent developments in both mental health research and religious thought have encouraged more collaboration among workers in these fields. We, at the National Institute of Mental Health, believe that those responsible for the mental well-being of individuals, regardless of their theoretical or religious persuasions, will benefit from an investigation of the interface between religion and mental health.

Results of this investigation are available through the computerized information retrieval service of the National Clearinghouse for Mental Health Information. This bibliography continues the Institute's policy of encouraging the study of diverse philosophies and is a comprehensive compilation of abstracts arranged in 38 categories for reader access to multiple areas of interest.

Not only will pastoral counselors and therapists of various schools find this compilation of use as a reference tool, but it will serve the needs of all who are interested in the broad area of religion and mental health.

We hope that this bibliography will promote the renewed collaboration between workers in both fields.

Herbert Pardes, M.D.
*Director*

# Preface

In striving consciously and unconsciously for a certain wholeness or well-being, people have historically looked to psychology and religion, the two disciplines which address themselves specifically to the human yearning for happiness, comfort and integrity of action, thought and feeling.

Over the years, the National Institute of Mental Health has been aware of the growing need for more positive interaction between psychology and religion. In 1967, the Institute published an annotated bibliography of professional literature on religion and mental health covering the period 1960-1964. Since 1970, approximately 1,500 additional journal articles, reports and books on the subject have appeared. Abstracts of these publications, compiled from the NIMH computerized database and cited in this bibliography are intended to enable psychologists, psychiatrists, clergymen, social workers, teachers, doctors and other professionals to respond to requests for information and advice in areas spanning the common ground between religion and mental health.

During the first half of the century, a struggle for definition of the two disciplines and distinctions between them led to an artificial but strong separation of the two. William James' *Varieties of Religious Experience*, published in 1902, launched a conscious counter-attempt by psychologists to heal the age-old gap between science and religion; this work remains an unsurpassed classic in interdisciplinary dialogue. With the rise of behaviorism in the 1920's, psychological researchers turned almost exclusively to more discrete and measurable phenomena than religious experience or activities could provide. In 1927, Freud characterized religion as an "illusion" and further set the tone for the following decades' lack of communication, suspicion and occasional hostility between the mental health and religious professions.

Over the past two decades, new developments in both religious thought and mental health research have led to closer collaboration among many in both fields. Ecumenical cooperation among Christian denominations and between Christian and other religious traditions has increased considerably. Church leaders and members have expressed more intense political involvement, and new cults and sects have dramatically altered the American religious scene during the 1970's.

At the same time, vast numbers of Americans who experience emotional or mental difficulties approach clergymen before consulting a mental health professional and concerned pastors have found themselves obliged to keep abreast of new knowledge arising from the social sciences.

Pastoral counseling is possibly the most successful integration yet achieved between psychology and religion. Pastoral care, always provided by the clergy, evolved into pastoral counseling with the development of Clinical Pastoral Education, the psychiatric and psychological training of seminarians. Pastoral counselors provide a bridge between the approaches and contrasting methodologies of religious and mental health practitioners. The increasing theoretical and practical skills in psychiatry displayed by the pastoral counselors in our psychological society are clearly recognized by the church as valid instruments for helping troubled church members with their emotional and mental problems.

The mental health professions have also undergone change during the same time period. There has been an increasing acceptance of transpersonal or spiritualistic concepts and experiences in newly emerging therapies. Community mental health centers and other delivery systems have grown in their use of paraprofessionals and in collaborative efforts among mental health professionals and religionists. Concurrently, the sense of stigma associated with the act of consulting a therapist or minister for help with emotional or behavior problems has decreased.

Because of these dynamic developments, rigid criteria for this bibliography were difficult to establish. The religious topics surveyed concern individual and cultural systems of spiritual belief and worship; varieties of religious experiences; functions of the clergy; and the theories and practices of pastoral counseling. The mental health issues include a broad range of religious, belief and practices; the relationship of religion to drug use and sexual behavior; education; community life and ethics. Theoretical and practical relationships between religion and mental health are a focus here, but materials on the general psychology or sociology of religion and those not directly related to mental health—for example, devotional works—are not included in this volume.

Abstracts have been categorized to reflect current interests in religious aspects of mental health. Although most abstracts could have been placed in several sections, an attempt has been made to put each one in a section defining its major theme.

Whatever the outcome of the conversation between religious and mental health professionals, the efforts in research represented by the abstracts in this bibliography indicate an advancement in knowledge of behavior, personal growth and enrichment of human life.

It is hoped that this compilation will assist pastoral counselors and the many secular therapists, who are concerned with the spiritual needs of clients, by providing leads to the most relevant and recent publications in the mental health literature. Both religious and mental health practitioners may well utilize this literature in developing the most informed and sensitive interventions possible in the lives of their clients.

# TABLE OF CONTENTS

*Page*

**Attitudes Toward Religion**

01 Child and Family ... 1
02 Clergy ... 4
03 College Students, Adults ... 5
04 Community ... 13
05 Culture ... 15
06 Ethnic Groups ... 19
07 General Issues ... 20
08 Patients ... 22

09 CHILDREN'S CONCEPT OF RELIGION ... 22

**Clergy**

10 Careers ... 26
11 Clinical Pastoral Education (CPE) ... 30
12 Education, Training, and Evaluation ... 35
13 Personality Factors ... 41

14 DEATH, SUICIDE AND BEREAVEMENT ... 49
15 DRUG AND ALCOHOL USE ... 60
16 EASTERN RELIGIOUS TRADITIONS ... 66
17 ELDERLY ... 72
18 ETHICAL AND LEGAL ISSUES ... 76
19 INTERDISCIPLINARY COLLABORATION ... 82
20 MARRIAGE AND FAMILY COUNSELING ... 87

**Mental Health Ministry**

21 Delivery of Pastoral Services ... 93
22 Pastoral Counseling ... 101
23 Pastoral Theology ... 120
24 Techniques of Pastoral Counseling ... 122

25 RELIGION - THEORETICAL, THEOLOGICAL, & PSYCHOLOGICAL ISSUES ... 129

**Organized Religion**

26 Community Interaction and Collaboration ... 151
27 Race or Ethnic Issues ... 154

28 RELIGION AND MENTAL HEALTH AND ILLNESS ... 156
29 RELIGION AND POSITIVE MENTAL HEALTH ... 175
30 RELIGIOUS EDUCATION AND SCHOOLS ... 182

vvi 6

**Religious Experiences**

31 Altered States of Consciousness ........ 191
32 Conversion ........ 199
33 Pentecostal Events ........ 202

34 RELIGIOUS PRACTICES AND RITUALS ........ 207

35 SECTS AND CULTS ........ 221

36 SEXOLOGY ........ 231

37 SOCIAL ISSUES ........ 236

38 NON-PRINT RESOURCES ........ 249

AUTHOR INDEX ........ A-1

SUBJECT INDEX ........ S-1

7

# ABSTRACTS

## 01 ATTITUDES TOWARD RELIGION: CHILD AND FAMILY

**000001** Albrecht, Stan L.; Chadwick, Bruce A.; Alcorn, David S. Dept. of Sociology, Brigham Young University, Provo, UT 84602 **Religiosity and deviance: application of an attitude-behavior contingent consistency model.** Journal for the Scientific Study of Religion. 16(3):263-274, 1977.

To establish the relationship between religiosity and teenage deviance, a multivariate analysis of reported religious participation, religious attitude, and self-reported deviance in teenagers was carried out, with attention to the effects of other social situational variables, particularly family and peer expectations and interaction patterns. Using data collected from Mormon teenagers in three western states, good prediction of deviance was obtained when religious indicators were combined with measures of peer and family relationships. Consistent with the expectations of Burkett and White (1974) religious variables were more strongly related to victimless than to victim deviance. Peer and family expectations were more important for victim deviance, especially for boys. 32 references. (Journal abstract modified)

**000002** Apfeldorf, Max; Smith, Walter J.; Nagley, Ronald. Veterans Administration Center, Martinsburg, WV **Religious beliefs and other values of high school students.** Psychological Reports. 35(2):811-816, 1974.

The Religious Belief Questionnaire of Smith and Apfeldorf, a multidenominational instrument, and the Waldrop revision of the Allport-Vernon-Lindzey Study of Values were administered to eleventh grade student volunteers to determine the correlation between religious beliefs and other values. Males scored significantly higher than females on the theoretical, economic, and political scales of the Study of Values, females higher than males on the esthetic, social, and religious scales, and on the Religious Belief Questionnaire. Correlations between scales, and between scales and the Religious Belief Questionnaire are presented. Results are discussed in relation to data in the Study of Values manual and also to findings of similar research on highschool students. 17 references. (Author abstract modified)

**000003** Barton, K.; Modgil, S.; Cattell, R.B. University of Illinois, Urbana, IL **Personality variables as predictors of attitudes toward science and religion.** Psychological Reports. 32(1):223-228, 1973.

The Institute for Personality and Ability Testing High School Personality Questionnaire, the Science Attitude Questionnaire, and the Religious Attitude Scale were administered to 114 female and 91 male British 13-yr-olds. Regression analyses were performed. Results indicate that the personality measures were relatively poor predictors of religious attitudes, but ""interest in science" scores were related to the personality variables Q2 (Self-sufficiency), C (Ego strength or emotional stability), and B (Intelligence). Personality variables which significantly predicted attitudes toward ""social implications of science," ""learning activities," ""science teacher," and ""liking for school" are also reported.

**000004** Burgess, Anne. University of Notre Dame **Church attendance, social orientation and perception of adult caring among adolescents: a longitudinal study. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-13079 HC$13.50 MF$5.00 108 p.

The development and interaction of certain attitudinal behaviors of adolescents and their formal religious participation during highschool were investigated. Subjects were 97 students randomly chosen from the freshman classes in two Catholic schools in South Bend, Indiana. The variables chosen from the Youth Research Survey were church attendance, social orientation and perception of adult caring. Subjects were tested in 1970 and again in 1974. The data show that social orientation and church attendance are simultaneously compatible for adolescents and also that adolescents' perception of adult caring tends to decline with age. Furthermore, adolescents' church attendance does not necessarily decrease during highschool (Journal abstract modified)

**000005** Cater, David Anthony. Fuller Theological Seminary **Personality and demographic correlates associated with conceptual religious thinking and religious orthodoxy in children and adolescents. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-19951 HC$15.00 MF$8.50 404 p.

The relationship between personality variables and conceptual religious thinking and religious orthodoxy was examined in children and adolescents, defining conceptual religious thinking as thought activity directed toward religion or deity and religious orthodoxy as degree of accuracy of usage of a set of religious concepts and propositions developed within a particular social/religious group. Both concepts were measured by Goldman's Picture and Story Religious Thinking Test. Personality variables were measured by the Children's Personality Questionnaire and the High School Personality Questionnaire. Data from children aged 6 to 11 years and from adolescents aged 14 to 18 years indicated that general verbal intelligence and vocabulary skills are essential components underlying acquisition of conceptual religious thinking and orthodoxy in both groups. Frequency of daily prayer was a shared correlated of such thinking and orthodoxy for both age groups. The tendency to be outgoing was positively and significantly correlated with orthodoxy in children, while the tendency to be relaxed was positively and significantly correlated with orthodoxy in adolescents. It is concluded that: 1) the importance of training in verbal skills should be considered as an aid in developing religious thinking; 2) further research into the meaning of prayer as it is associated with orthodoxy is warranted; and 3) specific personality variables correlated with orthodoxy can be isolated in both children and adolescents. (Journal abstract modified)

**000006** Dickinson, George E. Department of Sociology, Gustavus Adolphus College, St. Peter, MN 56082 **Religious practices of adolescents in a Southern community: 1964-1974.** Journal for the Scientific Study of Religion. 15(4):361-363, 1976.

Religious practices of Black and White adolescents in a Southern community were measured between 1964 and 1974 by the variables, frequency of church attendance, frequency of Bible reading, and grace at meals. Questionnaires were administered to 367 adolescents in 1964 and 432 in 1974. Analysis of variance was used in analyzing the data. Adolescent religious involvement was found to be declining. The decline is especially great for males according to data analyzed. It was also found that differences in religious practices were greater for sex than race in church attendance and Bible reading but greater for race in the saying of grace at meals. 7 references. (Journal abstract)

**000007** Finney, John M.; Lee, Gary R. Department of Sociology and Social Research Center, Washington State University, Pullman, WA 99163 **Age differences on five dimensions of religious involvement.** Review of Religious Research. 18(2):173-179, 1977.

The effects of age on five dimensions of religious commitment controlling for the effects of education, income, sex, marital status, and church membership are examined. Age is found to have virtually no effect on any except the devotional practice dimension with which it is related positively. It is suggested that older persons tend to increase activity on this dimension in an effort to reduce or alleviate anxieties. Further research is required to determine if the relationship observed represents an aging effect or a cohort effect. 37 references. (Author abstract)

**000008** Frazin, Lester Allan. Northern Illinois University **The relationship of religious value acceptance to self-esteem and degree of isolation among reform Jewish adolescents. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-29819 HC$10.00 MF$4.00 205 p.

Relationships between Jewish religious values and self-esteem among Reform Jewish adolescents attending religious schools and differences related to sex, grade levels, and degree of isolation from areas of high Jewish concentration were examined. Instruments included Baradon's Religious Values Inventory and Coopersmith's Self-Esteem Inventory. It was found that: (1) on total religious values scores the girls' mean was significantly higher than the boys', with tenth graders' score higher than eighth and ninth graders; (2) on the religious values subset, tenth graders scored higher than the other two groups; (3) girls scored higher than boys on the ""Duties to God" subset; (4) on the subset ""Duties to Fellowman" tenth graders scored significantly higher, and (5) in self-esteem, boys' were higher than girls'. The finding that Jewish adolescents living in a predominantly Black milieu had the highest degree of acceptance of Jewish values was unexpected. Findings that boys and younger adolescents had higher self-esteem than girls and older adolescents was also contrary to the literature. It was concluded that the factors of sex, grade level, and residential location are operative variables in relation to the religious values and self-esteem of Jewish adolescents. (Journal abstract modified)

**000009** Gladding, Samuel T. Rockingham Community College, Wentworth, NC 27375 **Psychological anomie and religious identity in two adolescent populations.** Psychological Reports. 41(2):419-424, 1977.

Differences between highschool adolescents from a rural North Carolina community and a group of peers referred to community mental health centers were investigated using the Elmore Scale of Anomie and forced choice questions concerning religious belief and interpersonal relationships at school. Normal subjects had significantly lower alienation scores on anomie than the disturbed subjects. Adolescents in the representative highschool group who reported positive feelings about school and/or religious belief had significantly lower anomie than adolescents who reported negative feelings about these factors. Findings are discussed in terms of the meaningful identification a person may derive from having a connection with both an established system and a system of beliefs which are reinforced by the community. Future research should focus on developmental aspects of personality and religious growth in alienated and unalienated populations and the influence of such factors as achievement, creativity, and intelligence. 12 references. (Author abstract modified)

**000010** Hepburn, Lawrence R. Agnes Scott College. **Religion in the social studies: the question of religious attitudes.** Religious education. 66(3):172-179, 1971.

Systematic information concerning adolescents' views towards religion is very limited, though at least 1 study reported as early as 1900 perceptively related the general nature of adolescence to an undefined sense of incompleteness. Religious interest ranks high among adolescent students but is not nearly so marked among nonstudent peers. Conflict between literal religious teachings and scientific views of the world appears to be implicated in adolescent student concern over religion. Since commitment has many dimensions, it poses measurement difficulties. Some investigators define dimensions of religion as belief, practice, experience, knowledge, and consequence or effect in everyday life. Development of valid approaches to the academic study of religion can provide expanded educational opportunities since religion elicits attitudinal responses from people whether or not they are ""religious."

**000011** Kamratana, Saroj; Charoenmuang, Pimtong; Patanapipitpisarn, Araya; Pealsook, Siriwan. Prasrimahapothi Hospital, Ubol Ratchthani, Thailand **Adolescent's attitude toward religion in Ubol Ratchthani community.** Journal of the Psychiatric Association of Thailand (Bangkok). 17(4):364-379, 1972.

Adolescents' attitudes toward religion in Thailand were investigated. Subjects were 300 boys and 200 girls from 14 community secondary schools in Ubol Ratchthani, Thailand. Results indicated that the majority of boys and girls realize that religion will guide men to a happy life and liberation from all suffering. They lacked appreciation and were not deeply interested in the principle and practice of religion, however. Adolescents strongly criticized the old ways of practice. 7 references. (Author abstract modified)

**000012** Nelsen, Hart M.; Potvin, Raymond H. Boys Town Center for the Study of Youth Development of the Catholic University of America, Washington, D.C. **The rural church and rural religion: analysis of data from children and youth.** Annals of the American Academy of Political & Social Science. 429:103-114, 1977.

Data from two 1975 studies, one involving children in Minnesota and the other adolescents in a national sample, are reported to illustrate the continuing rural/urban/metropolitan differences in religious belief in children and adolescents. Higher rates of fundamentalism for Protestants in the rural/urban residential categories are shown, and the relationship between the controlling economic status and fundamentalism disappears for children in the rural area in the first sample. The importance of residential (and church) propinquity of social classes is suggested as an important intervening variable, and ecological versus structural and organizational characteristics are considered. The future of the rural (small) church and negative effects of inflation, the overall decline in national church membership and participation, and the positive effect of church decentralization as it impinges upon the rural church are discussed. 32 references. (Author abstract modified)

**000013** Nelson, Marven O. Rockland Community College. **The concept of God and feelings toward parents.** Journal of Individual Psychology. 27(1):46-49, 1971.

Results on the Q-sort for Parent-Deity Concepts provided by 84 subjects supports Adler's view of the concept of God as ""concretization and interpretation of the human recognition of greatness" rather than Freud's view of the God concept as the projection of one's attitude toward his father.

**000014** Potvin, Raymond H. Boys Town Center, Catholic University of America, Washington, DC **Adolescent God images.** Review of Religious Research. 19(1):43-53, 1977.

## Mental Health

From data gathered in a survey of a national probability sample of youth aged 13 to 18 in 1975, God images were ascertained and analyzed by means of discriminant function analysis. The population was divided into four age and sex categories and within each category five groups holding different types of God images were identified, depending on whether the adolescent believed in a personal God, in a loving or a punishing God, believed in both or believed in neither. The following predictor variables were included in the analysis: parental education, parental religious practice, parental affection, parental control, self-esteem, and years attended religion classes. Two canonical variates were isolated as significantly discriminating between the God image groups for the total population. The evidence supports a socialization theory and a parental image projection theory of God image formation. Self-esteem was found relevant only among older females. 36 references. (Author abstract)

**000015** Ree, George E. State University of New York at Albany **The relationship of religiosity to school behavior of public high school students. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-19696 HC$10.00 MF$4.00 104 p.

A comparison of the school related behavior of students judged by their pastors as possessing high religiosity with the behavior of other students within the same junior highschool and senior highschool classes is presented. It was found that most of the students nominated as possessing high religiosity were also in the higher social class and in the top quartile of academic success. Students matched to those nominated as highly religious were also in the top academic quartile, in the higher social class and fairly active in the local or area churches. Teachers found no difference between the two groups of students in the area of behavior, and the test scores indicated that both groups of students were well behaved. It would appear that religiosity as viewed by their pastors was not as dominant a factor in behavior as the social class influence. (Journal abstract modified)

**000016** Savin-Williams, Richard C. Department of Human Development and Family Studies, Cornell University, Martha Van Rensselaer Hall, Ithaca, NY 14853 **Age and sex differences in the adolescent image of Jesus.** Adolescence. 12(47):353-366, 1977.

The results of a study which tested 274 subjects between the ages of 10 and 16 to determine if the development and maintenance of religious beliefs is related to age and sex are presented. The data suggest that by the age of 15 or 16 there is an increase in those who express doubt in the traditional image of Jesus and that girls are slightly more devout and orthodox than boys in their image of Jesus. The religious attitude is seen as a hedging between outright denial and firm conviction of the idea of the supernatural. 30 references.

**000017** Smith, Steven R. Savannah State College, Savannah, GA **Religion and the conception of youth in seventeenth-century England.** History of Childhood Quarterly. 2(4):493-516, 1975.

Sermons and religious guidebooks written for young people in 17th century England are examined to determine how preachers and writers perceived youth. The findings are compared with autobiographical materials to see whether youth saw themselves in the same way. It is noted that youth were considered to be more likely than children and adults to be sinful, particularly in the categories of sensuality and pride. Susceptibility to peer pressure was seen also as a characteristic of youth. Youth were believed to have special favor with God, and the importance of early religious training was stressed. An analysis of autobiographical materials indicates that peer pressure was important and that many young persons experienced serious religious crises, possibly due to the dominant theology of the period. It is concluded that the seemingly harsh religious ideas were realistic for that time, and a picture of 17th century youth is developed by correlating this concept with economic arrangements, educational theory and practice, family relationships, and political socialization. 42 references.

**000018** Vener, Arthur M.; Zaenglein, Mary Margaret; Stewart, Cyrus. Social Science Department, Michigan State University, 129 Bessey Hall, East Lansing, MI 48824 **Traditional religious orthodoxy, respect for authority and nonconformity in adolescence.** Adolescence. 12(45):43-56, 1977.

Traditional religious orthodoxy, respect for authority, and nonconformity are shown to represent viable social forces in a study of data obtained from 4220 boys and girls from grades 8 to 12 in communities of different socioeconomic status. Broad generalizations regarding youth culture must take into account the relative impact of conventional beliefs on adolescent behavior. The general assumption of a drastic decline with age in the commitment to these conventional orientations during adolescence requires some qualification. Beliefs dealing with respect for authority which lack specificity in regard to the institutional locus of authority remain substantially unchanged with increasing age. Several traditional religious orthodox and respect for authority items either did not show a consistent decline with increasing age or showed only a slight decline. Commitment to these conventional beliefs is inversely associated with nonconforming behavior. 37 references. (Author abstract modified)

**000019** Weinstock, Anne; Lerner, Richard M. Eastern Michigan University, Ypsilanti, MI **Attitudes of late adolescents and their parents toward contemporary issues.** Psychological Reports. 30(1):239-244, 1972.

A 36-item questionnaire containing items pertaining to such contemporary topics as drug use, sexual behavior, religion, and civil rights was presented to 161 undergraduates and 100 of their parents. Significant differences in attitude between the generational groups were obtained on 86.1% of the items. The differences appeared to reflect intensity of attitudes rather than direction. Insofar as attitudes toward the assessed contemporary issues are concerned, it is concluded that evidence of a basis for a generation gap was found with this sample.

**000020** Wieting, Stephen G. No address. **Examination of intergenerational patterns of religious belief and practice.** Social Analysis. 36:137-149, 1975.

Data documenting adolescent/parent intergenerational patterns of belief and practice for a range of religious factors are presented. Results show discontinuity in orientation toward the religious institution; parial continuity over religious beliefs; and similarity in meanings attached to classic religious symbols. The patterns suggest intergenerational differences may be more in the form of expression than in belief. Symbolic data may be a useful complement to belief and behavioral data for making intergenerational comparisons.

**000021** Zimmerman, Carle C. No address. **Family influence upon religion.** Journal of Comparative Family Studies. 5(2):1-16, 1974.

Religion is an institution upholding a system of ""sacred" acts as contrasted with ""worldly" or ""profane" acts. All religions have classified family relations as the most important of ""sacred acts" of a worldly type. A true believer must not only love ""God" but must also be faithful in family obligations (e.g.,carrying out the roles of husband, wife, parent, child, or kin). Thus, religions institutionalize the quintessence of the basic mores. The religion is a ""collective" and not an individual ""fact." The family is only partly subservient to individual wishes; it is also a religious and legal-political institution. This may be called the ""triple field" aspect of family sociology. 31 references.

**000022** Zuckerman-Bareli, Chaya. no address /**Religion and its connection to consensus and polarization of opinions among Israeli youth.**/ Daht vekishrah leheskemiyoot velekitoov hahshkahfot bekerev noaahr Beyisrahel. Megamot (Jerusalem). 22(1):62-80, 1975.

The consensus and polarization of opinions among religious and nonreligious youth in Israel was studied. Of 45 questions asked, on 17 there was complete consensus between religious and nonreligious, and on 14 there were differing outlooks within a framework of agreement. Consensus was found on questions about education, profession, occupation, democratic rule, welfare, and some social issues. A general framework of agreement was found concerning national affairs, youth fashion, and entertainment. Analysis indicates that despite the degree of consensus in some areas there remains polarization of opinion based on the differing value systems. Nonreligious youth exhibit a weakening of Jewish identity and a preference for universal values and individualistic concerns. Religious youth hold the orthodox approach to Jewish law. It is suggested that this situation can be defined as leading to cultural plurality, leaving no room for negotiation. 9 references. (Journal abstract modified)

## 02 ATTITUDES TOWARD RELIGION: CLERGY

**000023** Bird, Van Samuel. Temple University **An examination of clergy discontent and one response to it: further professionalization of the Episcopal clergy. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11982 HC$15.00 MF$8.50 318 p.

An attempt was made to account for the widespread discontent among the ordained clergy of the religious orientations in American society by investigating the Episcopal clergy of the United States using the perspectives of the sociology of occupations/professions. Data were collected by a research team of the church's Executive Council and in the responses from Episcopal Clergy Associations. The question was examined in four sections. The first provides historical and theoretical background, focusing on societal changes and processes that are external to the clergy which create personal and professional identity crises. Chief among these are trends toward greater rationalization, bureaucratization, and secularizations. Research data were used to construct two measures of role conception change and of clergy discontent in part 2. Two major responses of clergy to their discontent are examined in part 3. These responses have proven largely ineffective, mainly due to a lack of a sense of community and on the formation of commissions on ministry in each diocese. Clergy have also emphasized continuing education in response to discontent. Major findings are presented in the final section. They confirm the basic hypothesis of an association between clergy discontent and role conception change. Contrary to expectation, younger clergy and those most recently ordained were more discontented than older clergy. More satisfaction among older clergy may be due to socialization into a tradition oriented profession during seminary training and strong commitment to the traditional service ideal of the ministry. (Journal abstract modified)

**000024** Costello, Robert Thomas. University of Missouri, Kansas City **Institutionalized attitude influence as a function of meaning change. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.71-20091 HC$10.00 MF$4.00 135 p.

Attitude change in the direction of increased similarity of response by change recipients and their influence agents in an institutionalized setting was investigated. The institutional influence program considered was a highly organized religious retreat: the Spiritual Exercises of St.Ignatius. The concepts studied were other people, myself, church, Jesuit, and Jesus Christ. It was found that subjects that made the retreat showed selective changes during the time of the retreat that corresponded to the master's own ratings on the semantic differential. The novices' modification of their attitudes during the retreat insofar as manifested by the semantic differential is likely due to their increased feelings of benevolence toward themselves and toward the Jesuits. These feelings appear to be generated by the retreat experience. The novices tended to give higher ratings to Jesus Christ-active after the retreat and they tended to approach the ratings of the master on this concept. (Journal abstract modified)

**000025** Hall, Charles E., Jr. Association for Clinical Pastoral Education, Inc. **Emerging themes of ministry and mental health: convention keynote address.** AMHC Newsletter. 23(1):2-10, 1970.

Three emerging themes believed to have significance for ministry and for mental health are expressed in this keynote address. 1) Collectively, mankind is struggling at a different level than ever before and this struggle has a late adolescent or early adult meaning. Therefore, what religion and ministry represent or symbolize is changing. Ministry is becoming something different because of the symbolic meaning it has. 2) This point in history focuses attention on the interrelationship of form and function, structure and process, and ministry must understand the significant role of both structure and process in human life. Ministry must participate in changing social structures. 3) At this point in time, old symbols are dying and new ones are being born, and the meaning of soul--or ultimate religious symbols that express depth of meaning which transcends the individual and group life--is being discovered anew. These three items have particular relevance to mental health and to ministry in relationship to mental health. The emerging themes have been approached in a somewhat holistic perspective to invite exploration into thought and feeling. 5 references. (Author abstract modified)

**000026** McGowan, O. P. Claire A. Boston College, Chestnut Hill, MA **Celibacy, sexuality, and meaning in life: a comparative study of religious and Catholic lay women. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-17,596 HC$15.00 MF$7.50 172 p.

To examine the psychological validity and viability of religious celibacy for women in the Roman Catholic Church, attitudes of 105 religious celibates toward sexuality and meaning in life were compared with those of a matched sample of Roman Catholic lay women (noncelibates). Results indicate that of ten variables related to attitudes toward sexuality, celibate women scored more positively on three, as positively on three and less positively on two than did noncelibate women. Significant interactions confounded main effects on the remaining two variables. Younger subjects scored more positively on four of ten variables than did older subjects. Celibate subjects scored significantly more positively than noncelibates on sense of the meaning of life. It is concluded that religious celibacy is a viable and valid alternative for some women within the Roman Catholic Church. (Journal abstract modified)

**000027** Selleck, George A. University of Southern California **The laboratory method and behavior change in a religious institution: an exploratory study. (Ph.D. dissertation).** Dissertation, Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-27696 HC$10.00 MF$4.00 120p.

The effect of a laboratory method on the behavior of individuals in a religious institution was studied, focusing on the training method in relation to persons' attitudes toward themselves, their religion, their religious institution, and other people in their religious institution. Subjects were adults engaged in an adult education class in a Presbyterian church. It was hypothesized that: 1) the lab method would be effective in changing one's attitude toward himself; 2) the method could be effective in changing an individual's attitude towards his religion; 3) the method would be effective in changing a person's attitude toward his religious institution; and 4) the method would be effective in changing a person's attitude toward others in his religious institution. Hypotheses one, two and four were supported. Hypothesis three was not confirmed. (Journal abstract modified)

**000028** Smudski, J. Robert. First Unitarian Church, Westchester, NY **The crisis of belief and the psychologizing of religion.** Journal of Religion and Health. 15(2):94 99, 1976.

In response to a speech made by a psychiatrist to a church study group in which psychologizing in religion was criticized, the church minister maintains that psychologizing in the church is a realistic attempt to cope with a spreading crisis of belief by utilizing the resources of psychology as those most suited to help many transform this crisis into an opportunity for personal growth. A discussion of the events of the 60's and 70's which led to religious ""dropping out" and a subsequent need for a search for personal survival is presented. It is stated that the church's focus on the psychology of personal growth is believed to be a trend which will continue.

**000029** Spehn, Mel Robert. United States International University **Relationship between an intensive group experience and change in church leaders' religious attitudes. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.71-12434 HC$10.00 MF$4.00 166 p.

To test the effectiveness of intensive group experience in changing religious attitudes of church leaders, 116 leaders of the Roman Catholic church were divided into an experimental group and three control groups who participated in a 5-day intensive small group interaction. A fourth control group was made up of those who did not want to participate in group action. Each of the 116 subjects was tested for attitude toward God, on six scales with pretest and posttest at a one month interval. Findings for the experimental group showed positive, nonsignificant movement in the predicted direction on four attitude-toward-God scales: companionable, kindliness, wrathfulness, and evaluation. Movement on the tentativeness scale was counter to prediction, and the deisticness scale showed stability. On the nature of man scale the experimental group moved in a positive direction, the control group in a negative direction, though differences were not significant. The group which did not wish to participate showed significant differences from at least one of the other groups on all six attitude-toward-God scales and the nature of man scale, indicating that desire or lack of desire might be a predeterminant of any effects of an intensive group experience on religious attitudes. (Journal abstract modified)

### 03 ATTITUDES TOWARD RELIGION: COLLEGE STUDENTS AND ADULTS

**000030** Akira, Kurihara. Department of Political Science, Rikkyo University, Japan **American youth -- from politics to religion.** Japan Interpreter (Tokyo). 11(2):216-219, 1976.

On the basis of observations made on a recent trip to the United States, it is posited that the political activism of the 1960s has been replaced with an emphasis on religion. Government, business, and religion are reestablishing a ""covenant with God" as a remedy for the social ills besetting the nation, and at the popular level there is an increased interest in religion as demonstrated by the trend toward mysticism and the emphasis on introspection. It is further suggested that this resurgent concern with religion is paralled by increased interest by Japanese youth in the writings of Japanese religious figures, an enthusiasm for various popular religions, and renewed interest in the Yakuni shrine and State Shinto. The development of a new morality, concerned with a new ecological consciousness and the preservation of the environment and the species, is also seen as a trend which is religious in nature.

**000031** Barton, Keith; Vaughan, G. M. Department of Applied Behavioral Sciences, University of California, Davis, CA 95616 **Church membership and personality: a longitudinal study.** Social Behavior and Personality (Wellington). 4(1):11-16, 1976.

A longitudinal study was made of the relationships between church membership and personality. Groups of active church members and nonmembers were examined for personality changes over a period of five years: 1) to replicate the findings of the McClain study using New Zealand subjects (because cross-cultural replication increases general validity); 2) to follow up the results after five years, when all subjects would be tested again on the personality measures, assessing some of the effects of high church attendance rate on personality; and 3) to investigate any new relationships not found in the McClain study and to specifically examine whether the liberal/conservative dimension does in fact differentiate the churchgoing versus nonchurchgoing groups. Personality assessment was obtained through use of the Sixteen Personality Factor (16 PF) questionnaire. Results indicated that at both testing times the active church member group was significantly and consistently different on several personality dimensions. Specifically, active church members tended to be more tender minded, higher in superego strength, lower in dominance, and more conservative than the nonmember group. Over five years, only the active church member group decreased significantly in guilt proneness and anxiety. These results were found to be consistent with other research in the area, and possible implications are suggested. 14 references. (Author abstract modified)

**000032** Bruce, William E.; Sims, John H. Department of Psychology, University of North Carolina, Asheville, NC **Religious apostasy and political radicalism.** Journal of Youth and Adolescence. 4(3):207-214, 1975.

The affirmation of radical left political ideology was examined among a total of 159 religious apostates and 272 religious believers who were undergraduates at five Chicago area colleges and seven western North Carolina colleges. Contrary to current assumptions, apostates were not converts to radical ideology in any significant proportion, although they were clearly more disenchanted with their society and more sharply critical of its basic institutions. Apostates seem to take an ideological stance of critical disengagement rather than substitute conversion. Implications are discussed in the context of Erikson's theory interrelating ideological commitment and identity formation in youth. 8 references. (Author abstract)

**000033** Carley, John M.; Batson, C. Daniel. Princeton University, Princeton, NJ. **""From Jerusalem to Jericho": a study of situational and dispositional variables in helping behavior.** Journal of Personality & Social Psychology. 27(1):100-108, 1973.

Influences of situational variables and religiosity, as measured by several personality scales (e.g.,the Religious Life Inventory) on the helping behavior of 40 theology students in an emergency situation suggested by the parable of the Good Samaritan were examined. Subjects going between two buildings encountered a shabbily dressed person slumped by the side of the road. Subjects in a hurry to reach their destination were more likely to pass by without stopping. Some subjects were going to give a short talk on the parable of the Good Samaritan, others on a nonhelping relevant topic; this made no significant difference in the likelihood of their giving the victim help. Religious personality variables did not predict whether S would help the victim or not. However, if S did stop to offer help, the character of the helping response was related to his type of religiosity. 18 references.

**000034** Coates, Thomas J. Department of Psychology, California State University, San Jose, CA 95192 **Personality correlates of religious commitment: a further verification.** Journal of Social Psychology. 89:159-160, 1973.

The personality correlates of religious commitment were studied. Groups who are at various levels of religious commitment were compared. Seminarians recently admitted to a catholic religious order (high commitment) were compared to catholic lay seminarians not yet members of a religious order (moderate commitment), and to male catholic college students (low commitment). On the basis of current research, it was hypothesized that 1) both groups of seminarians (high and moderate commitment) would score significantly higher on the needs for deference, affiliation, succorance, abasement, and nurturance, and significantly lower on the needs for exhibition, autonomy, achievement, and heterosexuality than would catholic nonseminarians (low commitment); 2) these same differences would be demonstrated between high commitment and moderate commitment seminarian groups. The high commitment seminarians scored significantly higher than the low commitment college subjects on deference, order affiliation, intraception, succorance, and abasement, and lower on exhibition, autonomy, change, and heterosexuality. The moderate commitment seminarians scored significantly higher than the low commitment college subjects on nurturance and order, and lower on dominance, change, and heterosexuality. Although the differences on the other variables were not significant, they fell in the predicted direction. The high commitment seminarians scored significantly higher than the moderate commitment seminarians on intraception and dominance, and lower on autonomy and heterosexuality. The degree to which these personality variables were observed seems to be a function of the level of religious commitment. (Author abstract)

**000035** Coursey, Robert D. Department of Psychology, University of Maryland, College Park, MD 20742 **Consulting and the Catholic crisis.** Journal of Consulting and Clinical Psychology. 42(4):519-528, 1974.

Some of the dimensions of the present crisis facing the Catholic church were explored in three studies. A scale was developed to assess the liberal-conservative nature of this conflict. Study 1, using both liberal and conservative parishes found that although a generalized liberal-conservative dimension exists, six factors emerged with a factor analysis; namely, concerns with authority, the open-closed nature of the Catholic community, marriage issues such as birth control, church regulations, styles of worship, and the church's involvement in sociopolitical issues. Further, the liberal-conservative religious conflict appears to function like other social attitudes in that conservatism is related to greater age and less education. Study 2 investigated the cognitive dimensions of the conflict among 486 ninth and twelfth graders. Liberal attitudes were associated with degree and amount of liberal religious education and with achievement, motivation, and intelligence within a liberal context. A strong cognitive component to the liberal-conservative conflict was thus established for younger populations. Study 3 compared 98 pairs of liberal and conservative subjects matched on sex, age, education, and income and still found profound differences on the Liberal-Conservative Scale. 11 references. (Author abstract)

**000036** Danesino, Angelo; Layman, William A. St. Peter's College, Jersey City, New Jersey **Catholic attitudes and beliefs in transition: a decade study of a Jesuit college.** Psychological Reports. 28(1):247-250, 1971.

Catholic attitudes and beliefs of a 1970 sample of students are compared with the attitudes and beliefs of a comparable group of students in 1960 to determine if and how the religious attitudes of students in a Jesuit college were affected by various outside influences (e.g.,the Second Vatican Council, the rise of the new theology) which prevailed over this past decade. Attitudes of 280 Catholic college students concerning 13 religion oriented topics and one general life style area were surveyed and compared with results of a similar survey of 100 students made 10 years earlier. Data suggested an overall liberalization of ideas regarding all religion oriented topics except Labor Unions, where the reverse effect was noted. No change in life style opinions was observed. 10 references. (Author abstract modified)

**000037** Di Giuseppe, Raymond A. Villanova University, Villanova, PA **Dogmatism correlation with strength of religious conviction.** Psychological Reports. 28(1):64, 1971.

The Dogmatism Scale and an attitude questionnaire measuring the strength of religious convictions was administered to 50 undergraduates selected at random. A Spearman rho was .89 (p less than .01). Strength of religious conviction was positively correlated to Dogmatism Scale scores.

**000038** Digenan, Mary Anne. St. John's University **The relationship of religious orientation, prejudice, and dogmatism in three groups of Christian college students. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 72-31018 HC$10.00 MF$4.00 93 p.

The relationships between religious orientation, prejudice, and dogmatism in three groups of Christian college students were studied. Subjects were Roman Catholic Religious, Roman Catholic lay persons, and members of various Christian sects other than Roman Catholic. Attitude tests used were the Religious Orientation (R) Scale, the Rokeach's Dogmatism (D) Scale, the Intolerant-Tolerant (P) Scale, and the Worldmindedness (W) Scale. It was hypothesized that: 1) there would be no significant differences on measures of dogmatism, prejudice, or religious orientation between the three groups, nor between sexes; 2) high scorers on the D scale would be significantly more prejudiced than low scorers; 3) high scorers on the D scale would be more extrinsic in religious orientation and low scorers more intrinsic; 4) subjects with more extrinsic religious orientation would be significantly more prejudiced than those with intrinsic religious orientation; and 5) a positive significant relationship exists between the two measures of prejudice used. Hypotheses 1, 3, and 5 were rejected, while hypotheses 2 and 4 received only partial support. (Journal abstract modified)

**000039** Dodrill, Carl; Bean, Perry; Bostrom, Stephen. Westmont College, Santa Barbara, CA. **The assessment of religiosity in evangelical college students and its relationship to prior family religious involvement.** Journal of Psychology & Theology. 1(1):52-57, 1973.

A study was conducted with 263 evangelical college students to investigate relationships between the scale of religiosity developed by C. Y. Glock and R. Stark in 1970 and Allport and Ross's Religious Orientation scale. In addition, subjects were given the authors' Family Religious Involvement Scale (FRIS) to measure the relationship between the involvement of S's family in religious activities and the religious orientation S subsequently adopted. A number of expected though far from perfect relationships were found between the two approaches to the assessment of religiosity. The FRIS was not predictive of the aspects of religosity later measured. Implications of the study are discussed.

**000040** Fehr, Lawrence A.; Heintzelman, Mark E. Department of Psychology, University of Cincinnati, Cincinnati, OH 45221 **Personality and attitude correlates of religiosity: a source of controversy.** Journal of Psychology. 95(1):63-66, 1977.

To study the personality and attitude correlates of religiosity, the Allport-Vernon-Lindzey Study of Values and the Brown Modification of the Thouless Test of Religious Orthodoxy test were administered to 120 male and female psychology students. Measures of anxiety, self-esteem, authoritarianism, and humanitarianism were also administered to the subjects in an effort to determine whether the two measures of religiosity would yield different personality and attitude profiles of the ""religious" individual. A significant positive correlation was found between authoritarianism and the Thouless Test and between humanitarianism and the Study of Values religious measure. All other correlations involving the two measures of religiosity were found to be nonsignificant. These findings lend support to the notion that using two divergent measures of religiosity does result in the formation of different profiles of the ""religious" individual. 11 references. (Author abstract)

**000041** Frey, Jackie Lee. no address **Social work students' opinions regarding religious issues in casework practice. (M.S.W. thesis).** Smith College Studies in Social Work. 44(1):57-58, 1973.

Factors which may explain the little attention given to religion in social work literature and in the curricula of professional schools of social work were studied, assuming that attitudes of workers about religion are a crucial factor in the profession's neglect of religious issues. Specifically, the influence of social work student's attitudes about religion on their casework practice with religious clients were examined. Although the students' religious orientation did not always determine their actions or opinions about such clients, results showed some relationship between student social workers' religious orientation and their casework practice with them. Nonreligious students made more referrals to clergymen than religious students, who more frequently disagreed with statements that linked religion with pathology. Most students were neutral about religious issues, although most felt that social work courses should include discussion of them. Such discussion in the social work curricula is recommended. (Journal abstract modified)

**000042** Gilbert, Earl Jean. University of Tennessee **Some personality correlates of certain religious beliefs, attitudes, practices, and experiences in students attending a Fundamentalist Pentecostal church college. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 72-27466 HC$10.00 MF$4.00 127 p.

A study was made of the relationships between personality and religious beliefs, attitudes, practices, and experiences in Pentecostal college students. When freshmen were tested, using global measurements composed of 15 religious scales and 17 personality scales, they were found to differ significantly from students on other campuses and from one another on several variables. They scored significantly lower than a norm group on nine of thirteen personality variables and higher on two. When compared with other students, they tended to be more orthodox in religious beliefs, more altruistic, more practical in outlook, more feminine, less scholarly, more anxious and less impulsive. When compared with one another on the criteria variables of Pentecostal identification, family religious background, glossolalia experience, fundamentalism, and extrinsic religious orientation, all of the groups differed significantly from one another on one or more of the religious and personality variables. When divided into three groups on the basis of scoring low, moderate, or high on the Religious Orientation scale and compared on measures of dogmatism and authoritarianism, two of the groups differed significantly from one another. Degree of religious orientation was significantly related to dogmatism and authoritarianism. While Pentecostals tended to be more dogmatic, they also tended to score higher on altruism than other college students. (Journal abstract modified)

**000043** Gindes, Stephanie. United States International University **The psychology of evil. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-20950 HC$15.00 MF$8.50 154 p.

The psychology of evil was studied to determine why individuals are fascinated by the phenomenon represented by witches, devils, and vampires. The history of witches, devils, and vampires was reviewed, the relationship of art and psychology was examined, and an explanation of the resurgent attraction to evil is proposed. Such research was deemed important based on the need to understand trends in individual and societal behavior. Analyses of the data yielded four main conclusions: 1) an attraction to evil may be the function of the individual's attempt to free himself from a feeling of impotence; 2) books and movies may offer a safe arena in which to experiment with societal mores; 3) the repeated need to view such media may be the function of the individual's need for mastery; and 4) such media may serve only to reassure and comfort rather than to free the individual of his conflict. (Journal abstract modified)

**000044** Graff, Robert W.; Ladd, Clayton E. Southern Illinois University, Carbondale, IL. **Poi correlates of a religious commitment inventory.** Journal of Clinical Psychology. 27(4):502-504, 1971.

Data were obtained on self-actualization and religiosity from the personal orientation inventory (poi) and dimensions of religious commitment (drc) from 152 male college subjects. Canonical correlations were calculated between the test variables. Data show that less religious subjects tended to be more self-accepting, spontaneous, accepting of one's natural aggressiveness, inner-directed, and less dependent than subjects with a high level of religiosity. Self-actualization and religiosity seemed to be inversely related to each other.

**000045** Hamby, June. University of Tennessee **Some personality correlates of four religious orientations. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 73-20008 HC$10.00 MF$4.00 106 p.

The personality variables associated with four religious orientations: intrinsically religious, indiscriminately proreligious, extrinsically religious, or nonreligious, determined by Allport's Religious Orientation scale were studied in college students. Intrinsically religious students tended to be trusting, positive in their concept of self and others, intelligent and insightful. The indiscriminately proreligious tended to be trusting, conforming, cooperative, and conscientious, but seemed to be rule bound, low in self-confidence, and not given to an abstract approach to experience. The extrinsically religious tended to be suspicious, evasive of responsibility, low in self-confidence, competitive, and assertive. The nonreligious tended to be suspicious, autonomous, unconventional, aggressive, and competitive. (Journal abstract modified)

**000046** Hassan, M. K. Ranchi University, Ranchi-1, India **The relation between religious attitude and characteristics of personal-**

**ity.** Indian Journal of Psychiatric Social Work (Ranchi). 4:5-9, 1975.

Hindu male students were given Likert type scale of religious attitude to determine the relationship of religious attitude to dependence proneness, conformity, anxiety, authoritarianism, and rigidity. Results show that a preponderance of religious subjects tended to score high on the scales of anxiety, authoritarianism, dependence proneness, and conformity. It is concluded that a personality characterized by these traits tends to be productive of or attracted to an extrinsic or consensual religious position. 24 references.

**000047** Hastings, Philip K.; Hoge, Dean R. Williams College, Williamstown, MA 01267 **Changes in religion among college students, 1948 to 1974.** Journal for the Scientific Study of Religion. 15(3):237-249, 1976.

Surveys of Williams College men were conducted in 1948, 1967, and 1974, asking about religious beliefs and related attitudes. The percentage of students rejecting home religious traditions increased from 1948 to 1974; the shifts were to more liberal and humanistic viewpoints. Church participation and positive attitudes toward the church both decreased from 1948 to 1974, but orthodoxy of religious beliefs did not change after 1967. The percentage of students reporting a reaction at some time against parental beliefs rose from 7% in 1948 to 79% in 1974, and the median age of the reaction fell two years in that time. The effect of college on student's religion has decreased, suggesting that the main period of formulation of religious views has shifted to an earlier age, more in highschool than college. 25 references. (Journal abstract)

**000048** Haugen, Carl D.; Edwards, Keith J. No address. **Religious values and their effect on the perception of a therapist in a psychotherapy analogue.** J. of Psychology and Theology. 4:160-167, 1976. (Spring).

The study was first to determine whether labeling a taped therapist in terms of the therapist's religious value orientation (Christian/non-Christian) and interpersonal style (warm/cold) would change religious subjects' perceptions of the relationship. Second, it was to determine whether the strength of attraction of the religious value orientation was greater than interpersonal style. Christian evangelical undergraduates (N 71) were randomly assigned to five groups; four groups were given different information with regard to a therapist's warmth and Christianity while group 5 was a control. All subjects listened to the same tape of a simulated therapy session, then rated the tape using scales to measure the dependent variables of attraction, receptivity, persuasibility and willingness to meet. Analyses of variance and covariance showed the only significant results to be that the control group perceived more persuasibility than the Christian/cold and non-Christian/cold experimental groups.

**000049** Havens, Joseph. University of Massachusetts, Amherst, MA. **The course of college religious conflict.** Religious Education. 65(3):257-264, 1970.

Clinical material drawn from 32 college subjects provides longitudinal data concerning religious conflict handled in four ways: loss of ultimate concern, short-circuiting of the religious impulse, intellectual resolutions, and broad integrative restructuring. Factors involved in integrative restructuring, founded upon good mental health, include: a broad view of religion; a sense of religion as a direction of movement, more than a high-water mark of achievement; and an openness to innovation or new creation in personal religion.

**000050** Haynes, Robert LeRoy. Fuller Theological Seminary, Graduate School of Psychology **The effect of peer and authority social influence on the religious attitudes and beliefs of males and females who are intrinsic and extrinsic in religious orientation. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich. M-films, No. 75-5976 HC$13.50 MF$5.00 118 p.

The effect of peer and authority social influence on the religious attitudes and beliefs of males and females who are intrinsic and extrinsic in religious orientation was studied in subjects from adult education classes in a Baptist church. It was hypothesized that: (1) peer social influence effects more attitude change than no social influence; (2) authority social influence effects more attitude change than no influence; (3) peer influence effects more change than authority influence; (4) the attitudes of females are less susceptible to social influence than those of males; (5) the attitudes of extrinsic subjects are more susceptible to social influence than those of intrinsic subjects; (6) the attitudes of control subjects will not change. Hypotheses one and two were confirmed; while results of hypothesis three were significant in the opposite direction. Hypotheses four and six were confirmed, and hypothesis five was rejected. Both pastors and church members were influential forces within the church, with pastoral influence being more important. The finding that females were more susceptible to social influence is consistent with previous findings. Finally, Brown's suggestion that religious orientation is useful in determining susceptibility to social influence was not useful in this population. (Journal abstract modified)

**000051** Heintzelman, Mark E.; Fehr, Lawrence A. University of Cincinnati, Cincinnati, OH **Relationship between religious orthodoxy and three personality variables.** Psychological Reports. 38(3):756-758, 1976.

The Brown Modification of the Thouless Test of Religious Orthodoxy and three relatively reliable personality measures were administered to 82 students in introductory psychology. The Manifest Anxiety Scale, Manifest Hostility Scale, and a variation of the Coopersmith Self-esteem Inventory were utilized to determine a profile on anxiety, hostility, and self-esteem for individuals with orthodox religious beliefs. The correlation between the Thouless test and the Manifest Hostility Scale was significant in that highly orthodox individuals scored lower than other subjects on the Manifest Hostility Scale. Contrary to several research findings, results demonstrated a nonsignificant correlation between religious orthodoxy and self-esteem. Of several possible explanations, one possibility is that society has had a liberalizing effect on the doctrine of the the church. This could have resulted in the religious individual of college age today being less exposed than his predecessors to those stimuli (fundamentalism) which appear to have contributed to the low self-esteem scores that are associated with orthodox religious belief. The college students who have served in previous research may have been exposed to religious environments less supportive of a strong self-concept than present students. In essence, the term ""religious orthodoxy" may have a totally different connotation today than it did five years ago in terms of self-esteem and self-regard. 14 references. (Author abstract modified)

**000052** Hoge, Dean R. no address **Commitment on campus: changes in religion and values over five decades.** Philadelphia, Westminster Press, 1974. 239 p. $10.00.

A study of religious change among American college students, based on 13 student surveys dating from the 1920s, is presented. Trends in religion and values within and between campuses are examined, and correlates of religiosity within samples at different times are discussd. A rise and fall pattern of religious orthodoxy among college students was observed, with peaks in the mid 1950s and mid 1920s. Fear of communism or subversion, conformity to college social norms, commitment to family life, and commitment to military duty all varied directly with religious commitment and orthodoxy. Political activism and criticism of college education varied inversely with religious commitment over time. A number of hypotheses are advanced to explain the data.

**000053** Hoge, Dean R.; Keeter, Larry G. Boys Town Center, Catholic University, Washington, DC 20064 **Determinants of college teachers' religious beliefs and participation.** Journal for the Scientific Study of Religion. 15(3):221-235, 1976.

Data were collected from 307 teachers in two universities to examine the import of intellectual culture on religion. The relative effects of home culture, academic training, effect of academic discipline, and professional factors on religious beliefs and church commitment were tested. The scholarly distance theory of Lehman and Shriver, concerning differential impact of disciplines, was not supported. There was little evidence of a ""religion of science" functionally equivalent to, and competing with, traditional religion. The strongest predictors of college teachers' religiosity were childhood religion and home culture. Religious commitments seem to have strong noncognitive sources which are little affected by intellectual training. 35 references. (Journal abstract)

**000054** Holcomb, Lillian Ruth Peckham. Syracuse University **Role concepts and self-esteem in church women with implications for pastoral counseling. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films. No. 75-9730 HC$13.50 MF$5.00 148 p.

The relationships between the self-esteem concept, female role concept in church women of varying degrees of doctrinairism and centralness of religion in their lives, and implications for pastoral counseling were investigated and discussed. Subjects were 114 women from a conservative, moderate and liberal church who were given standardized tests to measure the above factors. Results indicate that doctrinairism has a significant relationship to the concept of woman's role, the nondoctrinaire group found to be most liberal. Levels of significant differences in self-esteem were not indicated; the correlation between scores on centrality of religion and self-esteem were close to zero, indicating practically no correlation. It was also noted that centrality of religion was found not to be a factor in how doctrinaire the church was. Certain implications are also provided for pastoral counseling, especially as befits the moderate church woman. (Journal abstract modified)

**000055** Jennings, Floyd L. U. Texas, Southwestern Medical School, Dallas, Texas. **Religious beliefs and self-disclosure.** Psychological Reports. 28(1):193-194, 1971.

The relationship between religious beliefs and scores of S. Jourard's self-disclosure scale was investigated with undergraduates (N=83). The correlation between beliefs and self-disclosure was 0-order. Subjects did perceive themselves to be significantly more ""liberal" in religious beliefs than they felt their parents would expect.

**000056** Jimenez, Moises. No address. **Are we moving towards secularization of religious values in youth.** Revista del Instituto de la Juventud. 36:67-106, 1971.

Religious practices and opinions of various groups in Spain are compared. Data are presented showing the frequency of attendance at Sunday Mass by men and women (1960-1968); the frequency of failure to attend Sunday Mass by people in different occupations (1960-1968); the frequency of going to Communion (1960-1968 and 1966-1969); the reasons given for missing Mass, and for never missing it (1968) by women and men and by persons in various occupations and age groups between 15 and 29 yr.;and attitudes toward the Church (1960-1968). It is concluded that the Church needs to respond to the aspirations of youth and to educate the new generation in the faith.

**000057** Jones, Vernon. Clark University, Worcester, MA. **Attitudes of college students and their changes: a 37-year study.** Genetic Psychology Monographs. 81(1):3-80, 1970.

The attitudes of freshmen and seniors toward the church, religion, war, and the value of college were studied. Attitudes toward the church, religion, and war became less favorable over the years especially since the mid-1950's, the greatest change having been toward the church. Attitudes toward the value of college have changed in recent years toward greater interest in understanding the self and the world and less toward personal achievement. A rise was found in the attitude that improved men do not so much make an improved society as that an improved society makes improved men. The trend among an increasing minority of students in very recent years seems to have been toward greater commitment to what they are against than what they are for. 32 references.

**000058** Kahoe, Richard D. Georgetown College, Georgetown, KY 40324 **Religious conservatism in a quasi-longitudinal perspective.** Journal of Psychology and Theology. 5(1):40-47, 1977.

College freshmen personality inventories and a mail survey were used to study correlates of current retrospective (college freshmen) conservatism among 142 former students of a religiously conservative college. A content free aspect of conservatism, reflected by authoritarian and dogmatic personality traits, was identified, but it had greater salience for racial than for religious or legalistic attitudes. The latter attitudes were inferred to depend more on content based aspects of conservatism, i.e. religious institutional influences made salient by an individual's intrinsic religious orientation. College freshmen religious conservatism was related to more subsequent education, but further education was strongly related to increasing liberalism of religious attitudes. 18 references. (Author abstract modified)

**000059** Keeley, Benjamin J. Dept. of Sociology and Anthropology, Illinois State University, Normal, IL 61761 **Generations in tension: intergenerational differences and continuities in religion and religion-related behavior.** Review of Religious Research. 17(3):221-231, 1976.

It is contended that although one of Durkeim's early interests was in the intergenerational transmission of values and moral beliefs, this has been simultaneously a neglected area of research and an issue concerning which there are numerous contradictory assertions. The 2-year study of 5,000 Lutherans by Stommen et. al. of the Youth Research Center of Minnesota comparing the religious beliefs and values of youth and their parents with reference to a so called generational gap is reviewed. Using a multidenominational sample, this research tested the major propositions of the model of intergenerational tensions developed by Strommen et. al. Data support these findings. As Strommen et al. suggest, the label, generation gap, is exaggerating and misleading. The data indicate that only on some religious issues are there intergenerational discontinuities between youth and their parents. On some issues, there are significant differences with only one parent; on others, there is consensus between youth and both parents. Somewhat disturbing is the finding of this research that, when compared to the parental generation, the younger generation seems to have a greater uncertainty about the meaning of life, a lower level of satisfaction with it, and a greater fear of death. 28 references. (Author abstract)

**000060** Kozubal, S. Mary Xavier. University of Maryland **Psychological type and other significant correlates of traditional and**

**post-traditional religiosity among university undergraduates. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.77-22514 HC$15.00 MF$8.50 137 p.

Psychological type and other significant correlates of traditional and post-traditional religiosity among university undergraduates were studied in 74 subjects. Variables included dogmatism, self-identity, anomie, and Jung's psychological types and functions (introversion/extraversion; sensing, intuition, thinking, feeling). It was hypothesized that subjects whose preferred and inferior (nonpreferred) functions have not developed in a balanced way in their childhood denomination may explore supplements and alternatives sooner than others. Psychological type scores on the Myers-Briggs Type Indicator (MBTI) were expected to correlate differently with various dimensions of traditional religiosity and interest in post-traditional spiritual movements. Dogmatism and years of college were found to predict all five traditional religiosity scales, while anomie predicted the experiential scale, and extraversion/introversion predicted the consequential scale. Dogmatism, anomie, and introversion correlated positively, while years in college correlated negatively. Subjects interested in Eastern religions were high on intuition and positive self-concept; those interested in Campus Crusade were high on intuition and dogmatism. It is concluded that extraversion/introversion, sensing/intuitive, and perceiving/judging scores on the MBTI were of value in predicting traditional and post-traditional religious interest. Psychological type also offer a theoretical framework within which to study the development of dogmatism. (Journal abstract modified)

**000061** Kozubal, S. Xavier; Flatter, Charles. University of Maryland, College Park, MD 20742 **Traditional and non-traditional religious interests among female college-age Christians.** Review of Religious Research. 18(2):163-166, 1977.

A methodology for the study of differences in individual religious consciousness is proposed and the results of the application of the technique are presented. The combination of a Q-Sort technique with a Thematic Apperception Test type investigation of possible needs which underlie sorting choices was found to provide a valuable look at the spiritual interests and motives of 29 college age females enrolled in a small private college in a large eastern city. The subjects tended to express widely different degrees of interest in certain of the 12 different types of spiritual behavior depicted cards. The implications of some of the patterns are explored. 10 references.

**000062** Lehman, Edward C., Jr. Dept. of Sociology, State Univ. of New York, Brockport, NY **Academic discipline and faculty religiosity in secular and church-related colleges.** Journal for the Scientific Study of Religion. 13(2):205-220, 1974.

Academic discipline and faculty religiosity in secular and church related colleges were studied. In a previous study of a state supported university in the Southeast, no statistically significant differences were found in the personal religiosity of faculty in scientific and nonscientific disciplines. On the other hand, faculty in fields in which religion is likely to be studied (eg, sociology and psychology) were found to be less religious than faculty in fields in which religion is not studied (eg, engineering and physics). The present research was undertaken to determine whether these results are generalizable to another region and to other types of schools. The data, gathered from faculty at 15 schools in a large Midwestern metropolitan area, suggest that the earlier results can be generalized, but only to secular colleges and universities. In church related schools virtually the opposite relationships obtain; in those schools faculty in scientific fields are less religious than faculty in nonscientific fields, whereas there is no systematic relationship between faculty religiosity and the extent to which a faculty member's discipline involves the study of religion. The different patterns observed in church related schools are probably traceable to the concentration of faculty pursuing religious vocations in fields involving the study of religion. 23 references. (Author abstract modified)

**000063** Metz, Donald Lehman. University of California, Berkeley **Informal involvement in the Protestant congregation. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ.M-films, No.71-25447 HC$10.00 MF$4.00 219 p.

A study was made to determine the degree to which participation in the church leads to the formation of deep personal relationships, or fellowship. Close friendship with fellow members is used as an indicator of the presence of such fellowship. The dependent variable is the degree of informal involvement in the congregation as measured by an index formed from several items about close friends. Taking the individual as the unit of analysis, socioeconomic status is inversely related to degree of informal involvement in the congregation. Again on the individual level, urban members are likely to show a greater degree of informal involvement than are suburban members. Several features of the congregation's setting are found to contribute to this pattern. Taking the congregation as the unit of analysis, urban churches have higher rates of informal interaction than do the suburban churches. However, contrary to expectations, in the urban setting it is the white collar church that has the higher rate of interaction. This anomaly is explained as being the result of a distinctive theological orientation and history which have promoted a strong loyalty to the particular congregation. A gradually diminishing membership also contributes to a strong in group feeling that enhances informal involvement. (Journal abstract modified)

**000064** Miller, Michael Allen. University of Southern California, Los Angeles, CA 90007 **A study of attitude changes in young adults after a workshop conducted in two Los Angeles evangelical churches. (Ph.D. dissertation).** Dissertation Abstracts International. 36(11):7214-A, 1976.

The effects of a 7-week workshop on Christian maturity, caring, and growth, which integrated Biblical scripture and prayer with the laboratory approach to provide personal encounters, on young adult participants' attitudes toward themselves, their religion, other people in their religious institution, and psychological concepts were assessed. Subjects were college students from two evangelical churches and were tested using a semantic differential instrument. The data indicated no significant difference with respect to positive attitude change at the .05 level between these subjects and a control group. These findings are contrary to most research, and several factors are offered to explain the dichotomy: 1) the workshop was too short to justify the expected change; 2) lack of competence and experience of group leaders probably contributed; and 3) the semantic differential was not a sensitive measuring instrument. Replication using experienced and inexperienced leaders in a long-term, open ended format, with focus on reasons that motivate individuals to participate in an interpersonal workshop is recommended. (Journal abstract modified)

**000065** Miller, William Kent. University of Northern Colorado **The construction of an agreement-disagreement item scale: a contemporary survey of the religious sentiments of college students. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-11100 HC$13.50 MF$5.00 108 p.

A multidimensional index of the religious sentiments of college undergraduates was developed, and preliminary validation tests were conducted. The scale included categories of sentiment not limited to the traditional Judaeo-Christian beliefs and had seven categories of sentiment: toward Jesus Christ and his teachings; toward God as creator and supreme force in the universe; toward a personalized interpretation of Jesus, God, the Universe, and man's place in relation to these concepts; toward a personalized philosophy of life that does not include a belief in God; toward other religions such as Hinduism, Buddhism, Islam and other; and toward other types of experiences such as mysticism and psychedelics. The seventh category included sentiments which at present have not gained systematic form. Results of testing the index on the students suggest that it made a content contribution to the area of personality psychology concerned with studying religious variables and was not confined to a traditional Judaeo-Christian approach. (Journal abstract modified)

**000066** Montgomery, Sallie M.; Montgomery, Robert L. University of Missouri, Rolla, MO 65401 **Religious practice and orthodoxy among Catholic students as a function of parents' beliefs and religious training.** Psychological Reports. 37(3, Part I):706, 1975.

Religious practice and orthodoxy among Catholic college students were investigated as a function of parental beliefs and religious training to determine subjects' perceptions of their parents' religiosity and religious participation and their own religiosity and participation. An 80 item questionnaire was administered to a random sample of 150 Catholic students. Results reveal a significant relationship between agreement of subjects and their parents on orthodoxy scores and religious practice scores. Similarity of orthodoxy scores of subjects and parents was related to frequency of interaction with both mother and father. Parents who were both Catholic were perceived to be more satisfied with their marriage than were parents who were divergent. Religious homogamy of the parents was marginally related to religious importance scores of the respondents. A positive relationship between attendance at a Catholic student center and previous attendance at a parochial grade or highschool was found. Overall findings suggest a somewhat strong familial influence on religious beliefs and behaviors among Catholic students. 1 reference.

**000067** Morgan, Ivan Dale. Boston University School of Education, Boston, MA 02215 **The role of religious orientation in the coping methods of young adults in crisis. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-21,664 HC$15.00 MF$7.50 228 p.

The coping methods of a small group of young adults are investigated with attention to the influence of religious orientation on the experience of stress. Five subjects were interviewed with regard to their coping habits and their religious orientation. Three of the five subjects were classified in the coping category and two were rated as defensive. Religiously, three were rated as extrinsically oriented and two as intrinsically oriented. The results failed to support the hypothesis that one who is oriented intrinsically to his faith will cope more effectively than will one who is not. The cases are discussed individually as to crisis identification and methods and effectiveness of coping. (Journal abstract modified)

**000068** Nelsen, Hart M.; Everett, Robert F.; Mader, Paul D.; Hamby, Warren C. Catholic University of America, Boys Town Center, Washington, DC. **A test of Yinger's measure of non-doctrinal religion: implications for invisible religion as a belief system.** Journal for the Scientific Study of Religion. 15(3):263-267, 1976.

The reliability and validity of M. Yinger's nondoctrinal religious statements was tested using data from undergraduate students attending Western Kentucky University. There was little internal reliability for the seven items taken as a single index. Factor analysis shows that the items fall into two factors (Acceptance of Belief and Order, and the Value of Suffering), and these are related to traditional institutional religious concerns as measured by doctrinal orthodoxy, associational involvement, devotionalism, and sectarianism.

**000069** Paiva, Rosalia E. Amitrano; Huynh, Huynh; Juan, Isabel R.; Haley, Harold B. Southern Illinois Univ. School of Medicine, PO Box 3926, Springfield, IL 62708 **Medical students' religious affiliation as related to values and attitudes toward patient care.** Psychological Reports. 41(3, Part 1):747-758, 1977.

Medical students grouped on the basis of their religious affiliation were compared in terms of values, personality, and attitudes measured upon entering and graduating from medical school. Instruments used were the Allport-Vernon-Lindzey Study of Values, the Survey of Interpersonal Values, Rokeach Dogmatism Scale, and the Cancer Attitude Survey. Several fundamental dissimilarities among the groups are accounted for by three discriminant factors. A basic difference is reflected in subjects' religious values and their attitudes pertaining to immortality and death. During medical school training, differential changes occur. At graduation significant variations are noted with respect to career and specialty choices and preferences for location of future practice. The findings are discussed in the context of the potential effect of the groups' differential characteristics upon the care they will give to their patients. 19 references. (Author abstract)

**000070** Pilkington, G. W.; Poppleton, Pamela K.; Gould, Judith B.; McCourt, Margaret M. Department of Psychology, University of Sheffield, Sheffield, England **Changes in religious beliefs, practices and attitudes among university students over an eleven-year period in relation to sex differences, denominational differences and differences between faculties and years of study.** British Journal of Social and Clinical Psychology (London). 15(1):1-9, 1976.

A questionnaire investigation into university students' religious beliefs, practices and attitudes, originally carried out in 1961, was repeated in 1972 on a comparable sample of students. Eight indices of religious belief, practice or attitude were used. A substantial and statistically highly significant movement away from religion by the students was found for all indices. Sex differences in religious behavior, highly prominent in 1961, were less marked in 1972, although five of the eight indices still showed a statistically significant sex difference. Further analysis of changes in the men's and women's responses between 1961 and 1972 led to the conclusion that the women students had declined more than the men. Findings concerning denominational differences and differences between faculties and years of study in 1961 and 1972 are also presented and discussed. It is suggested that the Religious Attitude Scale is as valid a measure of the strength of Christian belief in 1972 as it was in 1961. 7 references. (Author abstract)

**000071** Ragan, Claude Phillip. Fuller Theological Seminary **Psychologists and religion: professional factors associated with personal belief. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-21357 HC$15.00 MF$8.50 191 p.

Two hypotheses generated from the philosophy of Beit-Hallahmi regarding the conflicts between science and religion and conflicts between psychologists who have low versus high interest in religion and low versus high exposure to it during training were tested in a random sample of members of the American Psychological Association. Analyses of questionnaire responses did not confirm hypothesis 1. Psychologists in areas likely to study religion (low scholarly distance) were no more nor less religious than those in areas unlikely to study religion (high scholarly distance). Hypothesis 2 was confirmed. Psychologists who gave consideration to religious phenomena in course of their occupational activity were more likely to be religious than those who did not. Though clear differences in religiosity were detected, these were not associated with factors specific to specialization in an area of psychology. Psychologists who were involved in study or consideration of religious phenomena seemed motivated by their greater personal religiosity to do so. Other relevant factors included perceived colleague norms for religiosity; perceptions of a relationship between personal convictions and work; and perceptions of mutual support between personal convictions and work, theological training, and work in a religious setting. Greater commitment to scholarly values was associated with less religiosity only on an ideological dimension. (Journal abstract modified)

**000072** Sapp, Stephen. Moorings Presbyterian Church, Naples, FL /**The American attitude toward suffering.**/ ""...As the sparks fly upward." Journal of Religion and Health. 16(1):44-51, 1977.

The attitude of Americans toward suffering is examined and an alternative outlook is proposed. Most Americans view life as a continuum of joy, and any negative experience is seen as a violation for which a justification must be found. If a person is religious, God is usually held accountable. Many problems could be made more intelligible, however, by viewing suffering and tragedy as the norm and joy as the exception. God can then be thanked rather than blamed and the individual is freed to enjoy his good fortune instead of justifying his sufferings. Biological and biblical evidence that life is basically a struggle is offered, and the advantages of this alternative view of life in terms of increased consciousness and compassion are suggested. 8 references. (Author abstract modified)

**000073** Sevigny, Robert. no address **Religious experience among the youths.** Montreal, Canada, University of Montreal Press, 1971. 324 p. $10.50.

Two objective inquiries conducted among French Canadian Catholics are discussed. They are interpreted according to the Rogerian categories of self-actualization, in order to determine the religious experiences of college age students. The first study involved an interview on secular themes, and the second dealt with 45 Q-sort type questions. Results show a religiosity centered on God rather than Christ, more educationally imposed than internalized, and the disclosed self-actualization is more frequently in opposition to the Roman Catholic church rather than in relation to the concept that each student has of religious experience.

**000074** Simmons, Henry C. No address. **Human development: some conditions for adult faith at age thirty.** Religious Education. 71:563-572, 1976.

Three necessary (but not sufficient) conditions for a new stage of life and life-in-faith beginning at about age thirty are explained. The three conditions are: (1) affective autonomy, a sense of self which is so integrated that one's own needs, wants, desires, etc.,no longer distort one's perceptions of other people; (2) social responsibility, a freely chosen commitment to the social order as it is in process of becoming whole; and (3) community sponsorship, a model, a religious vocabulary, a challenge to growth and a forum for working through to a new understanding of faith. The psychological and spiritual values of this stage of faith development are discussed.

**000075** Smith, Ronald E.; Wheeler, Gregory; Diener, Edward. Dept. of Psychology, University of Washington, Seattle, WA 98195 **Faith without works: Jesus people, resistance to temptation, and altruism.** Journal of Applied Social Psychology. 5(4):320-330, 1975.

Students in a large introductory psychology class were given an opportunity to cheat on a class examination. Some time later, they were asked to volunteer to participate in a project designed to help mentally retarded children. On the basis of attitudinal and behavioral self-report measures, the subjects were divided into four groups according to religious belief: Jesus people, religious, nonreligious, and atheists. The four groups did not differ in frequency or magnitude of cheating, nor did they differ in committing themselves to performing the altruistic act. Females showed a significantly higher frequency of altruistic behavior than did males. Resistance to temptation and altruism were essentially unrelated to one another, and level of religiousness did not appreciably affect the magnitude of the relationship. 18 references. (Author abstract)

**000076** Strickland, Bonnie R.; Shaffer, Scott. Department of Psychology, Emory University, Atlanta, Georgia **I-E, I-E, & F.** Journal for the Scientific Study of Religion. 10(4):366-369, 1971.

A study which utilized three age groups of volunteer male and female members of two large churches, one liberal and one conservative, of the same Protestant denomination, subjects were assessed as to an intrinsic-extrinsic religious orientation, a belief in internal versus external control of reinforcement, and authoritarianism. Results suggest that church members identified as religiously intrinsic were significantly more likely to believe in internal control of reinforcement. Authoritarianism was not related to either religious orientation or locus of control. Relationships between the belief systems, age, sex, education, and church attendance are also discussed. 13 references. (Author abstract modified)

**000077** Vincenzo, Joe; Hendrick, Clyde; Murray, Edward J. Kent State University, Kent, OH 44242 **The relationship between religious beliefs and attending the fear-provoking religiously oriented movie – ""The Exorcist."** Omega. 7(2):137-143, 1976.

A Likert-type questionnaire which measured attitudes towards religious issues was given to 576 male and female college students in an investigation of the relationship between explicit religious beliefs and attendance at the fear provoking, religiously oriented motion picture ""The Exorcist." The data showed that subjects who did not attend the movie believed more in prayer, believed less in exorcism, and attended church more than subjects who attended the movie. Furthermore, subjects who did not attend the movie scored higher on both internal and external religiosity items than subjects who did attend the movie. 6 references. (Author abstract modified)

**000078** Wallace, Ruth A. Dept. of Sociology, George Washington University, Washington, DC 20006 **A model of change of religious affiliation.** Journal for the Scientific Study of Religion. 14(4):345-355, 1975.

A model to explain change of religious affiliation was devised using a Durkheimian framework and deficiency variables. It was hypothesized that the four independent variables (deficit of social rewards, deficit of consistency of life experiences, deficit of religious solidarity, and personal influence) were predicted to be positively related to the dependent variable. Data on 3,574 inquirers enrolled in a course of instruction on the tenets of Roman Catholicism between 1958 and 1965 were analyzed to test the four major hypotheses. Results reveal that high rates of religious affiliation change occurred among inquirers with two or more deficits who were engaged or married to a Catholic. 39 references. (Author abstract)

**000079** Willis, Jerry; Wilson, Warner; Willis, Joan. University of Kansas, Medical Center, Children's Rehabilitation Unit, Lawrence, Kansas. **Religious orientations of three samples of graduate students in clinical psychology, social work, and counseling and guidance.** Psychological Reports. 26(2):623-630, 1970.

Subjects were 25 graduate students in a school of social work, 12 in clinical psychology, 41 in a department of counseling and guidance, and 22 undergraduates, who attended a student center sponsored by Fundamentalist church. Subjects took measures of Bible knowledge, liberal vs. conservative religious attitudes, benefit derived from religion, introversion, and neuroticism. Student Fundamentalists were highest in Bible knowledge, conservatism, benefit from religion, and extraversion, and lowest in knowledge of modern theology. Psychology students were higher than social workers or counseling and guidance students on knowledge of modern theology and liberalism and lower on benefit derived from religion. The 12 psychology students were lower than all the other groups on neuroticism. On extraversion, both social work and psychology students were higher than counseling and guidance students. Implications for relations among these Southern professional students are discussed. 24 references.

**000080** Wooster, John Harrison. University of Northern Colorado **Attitudes toward poverty, social services, and adherence to the Protestant ethic in a rural Colorado community. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 72-23827 HC$10.00 MF$4.00 138p.

The degree of adherence to the Protestant Ethic by persons in a rural area, and the relationships that occur between adherence to the ethic and attitudes toward poverty and specific types of social services were investigated. Data were gathered via interview, the Mirels and Garrett Protestant Ethic Scale and the MacDonald Poverty Scale. Six major hypotheses involving 20 subhypotheses were generated and tested by statistical techniques. The results allowed rejection of 14 subhypotheses and did not allow the rejection of six subhypotheses. Major findings were: 1) high adherance to the Protestant Ethic is related to the rural-urban continuum and age. 2) Negative attitudes toward poverty are related to the rural-urban continuum, age, educational level, and high adherence to the Protestant Ethic. 3) Attitudes toward the provision of social services in general are favorable, but there are differences related to the type of social service. 4) There are differences in willingness to provide social services in general and specific types of social service because of perceived differences in the worthiness of recipients. It was concluded that the major factors investigated should be taken into consideration in the planning, provision, and publicizing of social services, especially in rural areas of the country. (Journal abstract modified)

**000081** Wuthnow, Robert; Glock, Charles Y. Dept. of Sociology, Univ. of California, Berkeley, CA **Religious loyalty, defection, and experimentation among college youth.** Journal for the Scientific Study of Religion. 12(2):157-180, 1973.

Religious loyalty, defection and religious experimentation was examined in college youth at the University of California at Berkeley. Data suggest a trend away from conventional religion and impressionistic evidence indicates stirring of new forms of religion. Analysis of a survey to examine the nature and sources of religious loyalty, defection and experimentation shows that experimentation is not an isolated phenomenon but is rooted in broader cultural disaffection and is closely associated with other forms of countercultural behavior. Among the sources of religious defection examined, cognitive sophistication and several types of psychological stress seem to be the most significant factors. 35 references. (Author abstract modified)

## 04 ATTITUDES TOWARD RELIGION: COMMUNITY

**000082** Anderson, Arthur LeRoy. New School for Social Research **Fairfield: a study of pluralism and integration in the religious life of a suburban town. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-5996 HC$18.00 MF$7.50 580 p.

The group differentiation represented by eight individual churches in a suburban town was investigated, based on a commonality within the churches of race, ethnicity, social class, political orientation, and religious beliefs and practices. Results indicate that 96% of all respondents believe in and were able to articulate the meaning of ideologies such as the ""American Dream", which for them included primarily a belief in freedom of opportunity, and getting ahead in materialistic terms through hard work. Regardless of class, ethnicity, or religious group, 77% felt satisfied in having fulfilled the American Dream, and 83% of all respondents felt church membership definitely helps in trying to fulfill the Dream. A similar consensus appeared on a number of other ideologies and values. Max Weber's notion of elective affinity, combined with the symbolic interactionist notion of seeking positive reinforcement of self-concept, were used to explain theoretically unique coalescence of multiple dimensions of pluralism in individual churches. (Journal abstract modified)

**000083** Donahue, Elizabeth Ann. Fordham University **Perceptions of community life in a congregation of religious women. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-26 HC$10.00 MF$4.00 279 p.

A survey conducted to identify the relationships which influenced perceptions of community life within a given religious congregation of women is reported. The primary objective was to discover the characteristic way of perceiving aspects of religious life related to communication, community life, choice of reading and choice of apostolic work. Most of the items differentiated between two groups, those who had finished high school only, and all those who had more education beyond high school. Recommendations to counteract polarization through communication and community life were made. (Journal abstract modified)

**000084** Flynn, Charles Paul Cornelius. Rutgers University The State University of New Jersey **This world and the other: a comparative analysis of two religious groups. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-27549 HC$10.00 MF$4.00 274 p.

A comparative analysis was made of two small religious groups, the Swedenborgian Church and the Ethical Culture Society to explain why two groups with totally opposite world views and belief systems should exhibit many similarities of social organizational character. A modified Parsonian framework was used to examine each group's world view, belief and value systems, institutional characteristics and dominant norms. It was found that the two exhibited certain overall similarities, most significant of which were their small size and lack of growth, together with their similar valuations of intellectualism, freedom of individual conscience, and norms of nonproselytization. Striking differences were found in their goal orientational directives, which were conceptualized in terms of a continuum of internality versus externality. The comparison also showed that a major reason for the similarities in overall character could be found in the similar socioeconomic origins and contemporary class location. Both began as predominantly upper-class religious bodies and evolved into largely upper middle-class institutions. Because of their nonconforming belief systems, extensive proselytization would have tended not only to undermine their class composition, but also might have exposed them to greater degrees of isolation from the dominant religious and cultural communities. Hence, their similarities can be explained both in terms of their similar class locations and as the result of similar responses to the threat of increased marginalization. (Journal abstract modified)

**000085** Glass, Kenneth D. Virginia Intermont College, Bristol, VA. **Denominational differences in religious belief, practice, anxiety, and dogmatism.** Religious Education. 66(3):204-206, 1971.

In a private college for women, 431 subjects were measured on religious belief (by Brown and Low's liberal-conservative scale), degree of religious practice (by the modified Ligon scale), anxiety (by the self analysis form), and dogmatism (by the Rokeach scale). Baptists scored significantly higher than other denominations both on the belief scale (thus showing tendencies to be relatively more literal, conservative, or fundamental in theological interpretations), and in frequency of participation in traditional religious activities. Lutherans and Episcopal groups ranked lowest on both these scales. In anxiety, Catholics and Presbyterians were more anxious (to a statistically significant level) than the Episcopal group. The Episcopal group also ranked significantly lower on dogmatism measures. Of the denominations represented, the Episcopal group had the lowest scores on all four variables, which suggests that they were more secure and more open-minded than other groups. While more research is needed to determine whether healthy personality is associated with a liberal or nontraditional approach to religion, evidence supports the conclusion that college women appear to be influenced to some degree by their religious denomination.

**000086** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee, Chattanooga, TN **Normative and motivational determinants of reported religious experience in two Baptist samples.** Review of Religious Research. 13(3):192-196, 1972.

The relationship between religious orientation and the measure of reported religious experience is studied. Two Baptist samples were taken and examined for the effects of both normative expectation and personal religious motivation on their reported religious experience. Subjects were categorized into extrinsic and intrinsic types according to their pattern of responses to Allport's Religious Orientation Scale. The dependent measure was reported religious experience as measured by Hood's Religious Experience Episodes Measure (REEM). In both samples, intrinsically oriented subjects were more likely than the extrinsically oriented to report religious experiences. Southern Baptists as a group were more likely to report religious experiences than American Baptists. There was no interaction between religious membership and religious orientation. These data support the validity of the REEM as a measure that is sensitive to both sociological and psychological factors. 21 references. (Author abstract modified)

**000087** Kessler, Else H. University of Cincinnati **Change and receptivity to change in a religious congregation. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-26386 HC$13.50 MF$5.00 172 p.

The processes of social change and receptivity of individuals and innovation within a social system were examined in a religious congregation of women in the Roman Catholic Church that has been involved in a concerted planned change process imposed from outside by directives of the Second Vatican Council in 1964. Data were obtained via questionnaire and two measures for indicating receptivity to change. Although the official value position of this congregation was future oriented, many members were present and past oriented. Their needs and objectives also differed from those of the organization, resulting in ambiguity and diversity of goals. Age and education were most related to receptivity to change. Two of the subgroups examined yielded results on a variety of measures that consistently differed from the results of the total congregation. A group of 21 sisters showed much more satisfaction with the religious lifestyle than others; members in leadership positions scored lower on the religious lifestyle than others; members in leadership positions scored low on the religious behavior index but high on the religious belief index compared to the total congregation. Their lower receptivity to behavioral change while assenting to changes in beliefs may help account for a slow change process in an organization which previously has encouraged high dependence on authority. (Journal abstract modified)

**000088** Kupke, Harold George. University of Nebraska **Religiosity and social distance: a community study. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-19499 HC$10.00 MF$4.00 107 p.

Three approaches to religiosity (religious ritualism, religious belief, extrinsic-intrinsic religious styles) are examined and utilized to show the amount of effect that each variable contributes to understanding the relationship between religion and prejudice. Religious concepts were operationalized in terms of worship frequency, religious orthodoxy and self-serving versus transcendent religious outlooks. For measuring racial and ethnic attitudes, the concept of social distance was used and operationalized in terms of the acceptability of having Negroes or Jews as neighbors. Data gathered from 154 adult residents of a midwest urban community indicated no significant relationship between any of the variables of religiosity and social distance. (Journal abstract modified)

**000089** Melamed, Audrey R.; Silverman, Manuel S.; Lewis, Gloria J. School of Education, Loyola University, Chicago, IL **Three year follow-up of women religious on the 16 personality factor questionnaire.** Review of Religious Research. 15(2):64-70, 1974.

Sixty-two women religious were administered the 16 Personality Factor Questionnaire in 1969 and again in 1972. The Pearson product-moment correlations ranged from .18 to .77; the mean correlation was .36. Statistical significance was reached on 14 of 16 factors. In a ""t" difference analysis, significant differences were found on nine of sixteen factors. Results indicate that various personality characteristics have shifted in the direction of increased self-awareness, self-sufficiency, and inner resourcefulness. Investigators suggest that these shifts, at least in part, may be due to the growing modernization within religious communities and the resultant increasing flexibility and freedom of choice for women religious. 10 references. (Journal abstract)

**000090** Miller, Robert L'H. Dept. of Religion, Tufts University, Medford, MA 02155 **The religious value system of unitarian universalists.** Review of Religious REsearch. 17(3):189-208, 1976.

An attempt was made to discover whether there is a distinctive value system for unitarian universalists which distinguishes them from other religious groups. The Rokeach Values Survey was used to determine the values held by a representative sample of unitarian universalists. Results reveal that such factors as frequency of church attendance, perceived importance of religion, and economic class had almost no influence on their value patterns. Their value system differed from that of Christians, Jews, and persons claiming no religious affiliation. A distinctive unitarian universalist paradigm of values was identified, marked by a high ranking of the terminal values (self-respect, wisdom, inner harmony, mature love, a world of beauty, and exciting life) and the instrumental values (loving, independent, intellectual, imaginative, and logical) which, taken together, show an orientation toward competence rather than morality and stress personal realization, individual self-fullfilment, and self-actualization. 8 references. (Author abstract)

**000091** Musette, Andrew Paul. Temple University **Experimental and traditional parishes: a psychological study of certain groups in the Catholic Church. (Ph.D. dissertation).** Dissertation Abstracts Inernational. Ann Arbor, MI, Univ. M-Films, No. 74-28362 HC$13.50 MF$5.00 159 p.

Roman Catholics who belong to experimental parishes were compared with Catholics from more traditional diocesan parishes. Experimental parishes use liturgical experimentation beyond that authorized by the church's hierarchy, have a sense of community and membership based on common goals and interests, a collegial leadership of lay people and informal church affilitation. The aim was to investigate some of the correlates of change and innovation as expressed behaviorally in a religious setting. Results from analyzing questionnaire data indicate that the two groups are markedly different in terms of personality, attitudinal and demographic variables. Flexibility and self-identity are required to accept and promote change. Contemporary theological beliefs and an intrinsic approach to religion correlate with the capacity to withstand and imitate change in Catholicism. This innovative approach is matched by a liberal social outlook. It is not membership in religion per se that is important, but rather the personality and attitudes of the believer and his approach to his beliefs. The most distinguishing feature of the experimental group was their great perceived participation in running their parishes. (Journal abstract modified)

**000092** Nelsen, Hart M.; Snizek, William E. Boys Town Center of The Catholic University of America, Washington, DC **Musical pews: rural and urban models of occupational and religious mobility.** Sociology and Social Research. 60(3):279-289, 1976.

The traditional view that religious mobility accompanies class mobility is examined. Three views are investigated: 1) affiliation with a denomination of a higher class level (or more congruent with the achieved class level) or; 2) with the denomination in which one was reared can be of aid to the mobile individual, the former providing ties to the new class and the latter anchorage, or security, by retaining familiar relationships; and 3) success in American society validates religious participation and affiliation and until stable in class, the mobile individual does not feel free to change affiliation. Examination of these three views by secondary analysis of 1960 occupational and religious, as well as residential, data suggests that the first model best fits rural society while the third model is more urban. 26 references. (Author abstract modified)

**000093** Photiadis, John; Schweiker, William. West Virginia University, Morgantown, WV. **Attitudes toward joining authoritarian organizations and sectarian churches.** Journal for the Scientific Study of Religion. 9(3):227-234, 1970.

Individuals affected by a rapidly changing or disorganized society are constrained to adapt in some manner. Two modes of adaptation are indicated by tendencies toward joining authoritarian organizations and sectarian churches. The 1st is an attempt to regain and preserve an interaction pattern perceived as threatened; the 2nd represents retreat from a society which is perceived to be disorderly and threatening. If alienation is on the rise, the importance of such groups in complex societies may increase. Data gained from a survey of 662 small businessmen in different sized communities indicate that powerlessness and authoritarianism are related to tendencies toward joining both authoritarian organizations and sectarian churches. Anomie is positively related with attitude toward authoritarian organizations. Findings contribute to knowledge of the motivation toward joining these kinds of organizations and also support the notion that alienation is a multidimensional phenomenon. 31 references.

**000094** Safronov, Yu. N. No address. **Public opinion and religious traditions.** Moscow, USSR: Mysl', 1970. 144 p.

The role of public opinion (PO) as a regulator of behavior and its connection with the ""moral consciousness of society" is explored. The characteristics of both its rational and emotional manifestation in the case of traditional religious attitudes and practices, atavistically persisting under socialist conditions, are discussed. The influence of the religious microenvironment on the growing child and PO as a factor in motivating religious behavior are analyzed. Ways of developing atheistic PO and the social-psychological mechanisms for its diffusion are discussed.

## 05 ATTITUDES TOWARD RELIGION: CULTURE

**000095** Barbour, Ian G. Carleton College, Northfield, MN **Science, religion, and the counterculture.** Zygon: Journal of Religion and Science. 10(4):380-397, 1975.

Some countercultural views of reason, science, and technology are examined along with countercultural attitudes to religion. Recurring themes in the counterculture are identified: search for alternative lifestyles; harmony with nature; interpersonal relatedness; personal experience; emotion versus reason; and interest in mystical religion. Consideration is given to Roszak's critique of science, disenchantment with technology, and the reunion of reason and experience. It is concluded that the countercultural critique can make man more aware of the tendency of science to encourage an exclusively technical rationality and a reductionist and alienating consciousness. A redirection of technology is called for, since the welfare of man requires a creative technology which is ecologically sound and directed toward humane ends. 21 references.

**000096** Bhushan, L.I.; Sinha, N.P. Bhagalpur University, Bhagalpur, Bihar, India **Religiosity as a function of age, education, and sex.** Indian Psychological Review (Varanasi, U.P., India). 8(1):1-4, 1971.

In a study of religion as a factor in interpersonal relations, a 40 item Likert type religiosity (R) scale was administered to a sample of 100 subjects constituting males and females of different age and educational levels. The results indicated that the older and literate groups of subjects scored significantly higher on the R scale than the younger and educated groups of subjects. However, sex was not found to be a significant factor in this regard, although the females were slightly less religious than the males. Education caused more variations in religiosity among the female subjects than among the male subjects. 11 references. (Journal abstract modified)

**000097** Down, Jack. 518 Hillcrest Avenue, East Lansing, MI 48823 **Sources of humanitarianism: Vietnamese attitudes toward the war-disabled.** Character Potential. 8(1):35-41, 1976.

In order to determine the effects of religious beliefs on the attitudes of the Vietnamese toward the war disabled, a modification of Jordan's Attitude Behavior Scale was administered to twelve classifications of subjects and the results analyzed. In keeping with previous studies which indicated that individuals with devout religious attitudes tended to be slightly less humanitarian and more punitive toward dissimilar others, it was hypothesized that individuals scoring high on stated adherence to religion and importance of religion would score low on positive attitude toward the war disabled. Contrary to the hypothesis, it was found that little difference in attitude was seen between the religious and nonreligious subjects toward the war disabled. It is suggested that religion apparently does not teach compassion or humanitarianism in either the West or Vietnam. 7 references.

**000098** Ellis, Albert. no address **Religious belief in the United States today.** Humanist. 37(2):38-41, 1977.

Explanations are offered to account for the sharp increase in religiosity and mysticism in the United States today. One of the main reasons for the upsurge of religious beliefs is innate gullibility, the tendency to fall back on false or consoling views of the universe when times are difficult and social and personal conditions do not turn out as expected. Environmental pressures for magical answers are also a reason: a combination of innate low frustration tolerance and utopian views of the universe, on the one hand, and poor environmental conditions and social disillusionment, on the other hand, foster a return to religiosity. There is also a greater use of television and other media to propagate religious ideas. The human need for certainty contributes to the creation and belief in gods and religions. As faith in science decreases and more Americans feel afflicted with unhappiness and emotional disturbance, nonscientific panaceas, including religion, gain popularity. There is a certain appeal to theories presented in vague, symbolic, convoluted terms which attracts religious and mystical minded converts. A final reason for the increase in religiosity is the increase in experientialism. Extreme experientialism encourages devout faith unfounded on fact and appeals to those who have a natural tendency toward various kinds of extremism and irrationality.

**000099** Foster, George M. University of California, Berkeley, CA **Disease etiologies in non-Western medical systems.** American Anthropologist. 78(4):773-782, 1976.

It is argued that disease etiology is the key to cross-cultural comparison of non-Western medical systems. Two principal etiologies are identified: personalistic and naturalistic. Correlated with personalistic etiologies are the belief that all misfortune, disease included, is explained in the same way; illness, religion, and magic are inseparable; the most powerful curers have supernatural and magical powers, and their primary role is diagnostic. Correlated with naturalistic etiologies are the belief that disease causality has nothing to do with other misfortunes; religion and magic are largely unrelated to illness; the principal curers lack supernatural or magical powers, and their primary role is therapeutic. 27 references. (Author abstract modified)

**000100** Greeley, Andrew M. National Opinion Research Center, University of Chicago, Chicago, IL **The 1975 H. Paul Douglass Lecture: council or encyclical?** Review of Religious Research. 18(1):3-24, 1976.

Links between historical events of the last 10 years, the changing attitudes associated with those events, and the general decline in Catholic religious devotional attitude and orthodoxy are explored and discussed. This decline in religious devotion has been attributed by some commentators to a negative impact of the liberalization of the Second Vatican Council; but an analysis of time series data collected in 1963 and 1974 indicates that, far from having a negative effect on Catholic devotion and values, the Council had a positive effect. The decline in Catholic orthodoxy and devotion seems rather to be associated with the changing Catholic sexual ethic and changing attitudes on papal teaching authority. Thus, it would seem that of the two major events of the 1960s the birth control encyclical, "Humane Vitae," is associated with a negative dynamic in the church, and the Vatican Council with a positive dynamic. Decline in Catholic devotion and orthodoxy is a result of the fact that the negative dynamic is stronger than the positive dynamic. 8 references. (Author abstract modified)

**000101** Guthrie, Shirley C. Columbia Theological Seminary, Decatur, GA 30031. **The narcissism of American piety: the disease and the cure.** Journal of Pastoral Care. 31(4):220-229, 1977.

The questions of how religious people have supported the narcissism of the present time, and how the ministry can correct it are posed and three interrelated lines of thought which present ways of dealing with open or hidden pious narcissism are suggested. It is argued that narcissists must learn to identify a God who is not a savior, but who is a victim that will not offer rewards to the pious but rather who will offer hard, costly, persistent, painful, loving. It is argued also that instead of telling people that they are well, ministers should encourage them to be realistic about their identity and work for a different future with an emphasis on becoming rather than on being. Spiritual truth is considered lacking in many of the religious and psychological movements which are present in American culture; rather, it is to be found in the establishment of real economic, political and social justice for all people.

**000102** Hahn, Alois. no address **/Religion and the loss of meaning: identity problems in modern society./** Religion und der Verlust der Sinngebung: Identitatsprobleme in der modernen Gesellschaft. Frankfurt, Herder & Herder, 1974. 128 p. DM12.80.

The questions of meaning and loss of meaning in modern life and contemporary society are surveyed, and the function of organized Christian churches and substitute religions are analyzed. It is stated that the outlook of most people in contemporary society is one of lack or loss of meaning and that traditional organized Christian churches have lost their hold on and function in the spiritual life of most people. Results of empirical social - psychological research are reviewed. The contemporary problems of Christianity, the function of organized churches, the flowering of substitute religions, and questions of death and dying are analyzed as to their individual and social dimensions. It is held that the questions of meaning of life cannot be left unanswered, and that the increased incidence of suicide, depression, and other psychopathological disorders are a function of a general state of emergency of contemporary society.

**000103** Harrell, Stevan. Dept. of Anthropology, Institute for Comp. and Foreign Area Studies, University of Washington, Seattle, WA 98195 **Modes of belief in Chinese folk religion.** Journal for the Scientific Study of Religion. 16(1):55-65, 1977.

To elucidate varying attitudes of the Taiwanese toward their Chinese folk religion, interviews were conducted with 66 inhabitants of Ploughshare, in northern Taiwan. It was found that there is no simple division between believers and unbelievers, but rather that people's belief can be classified into four types, or modes: 1) intellectual belief, which tries to make sense out of reality; 2) true belief, which accepts everything with total credulity; 3) practical belief, which evaluates religious tenets on the basis of evidence; and 4) nonbelief, which declares the folk religion irrelevant. These findings bear on the anthropological question of the new intellectualism, suggesting that both the intellectualist position, which declares that people believe religious tenets literally, and the anti-intellectualist position, which declares that religion is purely a metaphor for something else, are overly simple in that they do not consider individual variations. 8 references. (Author abstract modified)

**000104** Hertel, Bradley R. Dept. of Sociology, Virginia Polytechnic Institute and State University, Blacksburg, VA 24061 **Church, sect, and congregation in Hinduism: an examination of**

**social structure and religious authority.** Journal for the Scientific Study of Religion. 16(1):15-26, 1977.

The social structure and system of religious authority of Hinduism in India is examined within the context of Johnson's (1963) argument that social distance is the underlying dominant characteristic distinguishing church and sect. So-called clean castes are seen as constituting at Hindu church and low castes are seen as each constituting separate sects. The locus of power in Hinduism is examined along with types of priests and congregations within the church as well as within low caste sects. The popular notion that Brahmins' power derives wholly from birth is rejected in favor of the view that at birth Brahmins inherit only the potential for religious authority and that maintenance of their power requires Brahmin priests to heed the wishes of their congregations. It is concluded that the laity's power is real and precludes the need for formal organization. 25 references. (Author abstract modified)

**000105** Hoffnung; Robert A. Elizabeth General Hospital Community Mental Health Center, 925 East Jersey Street, Elizabeth, NJ 07201 **Personality and dogmatism among selected groups of orthodox Jews.** Psychological Reports. 37(3):1099-1106; 1975.

In a study of the influence of subcultural religious affiliation on personality and attitudes, four groups of male Orthodox Jews differing in current religious practices and educational affiliation were administered the California Psychological Inventory and the Dogmatism Scale. Matched tetrads of 30 subjects each controlled for age, social class, and generation (how long the subject's family had been in the United States) were formed, and Gough's college norms were used to analyze scores on the California Psychological Inventory. Significant group differences in personality and dogmatism were found, supporting the importance of subcultural religious affiliation as a determinant of personality and dogmatism. 35 references. (Author abstract modified)

**000106** Hoge, Dean R. Boys Town Center, Catholic University of America, Washington, DC 20017 **The outlines of an ""invisible religion": the multiple commitments of Protestants.** Character Potential. 8(1):3-11, 1976.

The outlines of an invisible religion as determined by assessment of research into the values, attitudes, and behaviors of Protestants are presented. Invisible religion is defined as the set of ultimate meanings and values held by most individuals in modern society, of which commitment to a particular religious tradition is only a part. Research seems to indicate that the three major commitments are to the family, the standard of living, and the career; other commitments such as traditional religion, politics, humanitarianism, and equality are secondary commitments which achieve their importance through their relationship to the major commitments. Research into religious commitment suggests it is perceived as valuable insofar as it applies to and enhances family, career, and standard of living. The implication of these findings to the role the church chooses to play in society are briefly discussed. 25 references.

**000107** Hunsberger, Bruce. Department of Psychology, Wilfrid Laurier University, Waterloo, Ontario N2L 3C5, Canada **Background religious denomination, parental emphasis, and the religious orientation of university students.** Journal for the Scientific Study of Religion. 15(3):251-255, 1976.

A questionnaire on religious background, beliefs, and practice was administered to 457 university students to investigate the possibility of differential agreement with religious teaching among three religious denominations, as well as the role that childhood home emphasis on religion plays in the above relationships. Contrary to prevous studies, results indicated that Mennonite University students (conservative Protestants) were in significantly greater agreement with parental religious teachings than were United Church students (liberal Portestants), with Roman Catholic students being intermediate. The reported emphasis placed on religion in the childhood home was only partially related to these differences in agreement. Several measures of religious beliefs and practices were also examined, and the present findings are discussed in light of seemingly contradictory previous studies. Factors which may have influenced the findings are discussed. 11 references. (Journal abstract)

**000108** Hynam, Charles A. No address. **The influence of superstition, religion and science upon anomie in a modern Western setting.** Revue Internationale de Sociologie. 6(1-3):190-215, 1970.

Based on normative socialization theory, it was predicted that anomic individuals (as identified by a modified Srole scale) who rejected institutionalized religious and scientific beliefs would be more superstitious (assessed by the author's 30-item superstition scale). Questionnaire data from 778 American males (509 undergraduates and 229 doctoral candidates) supported the predictions. Superstition was positively related to anomie; religiousness and scientific training were negatively related. 28 references.

**000109** Kaufmann, Walter. Princeton University, Princeton, NJ **Criticizing religious beliefs.** Humanist. 37(2):42-43, 1977.

The lack of knowledge and thoughtfulness in religious matters is discussed. Ignorance of the Bible is demonstrated through the lack of correct information on questionnaires filled out by students in a philosophy of religion class even though some of the students claimed to know the Bible quite well. It is suggested that most Americans do not really know exactly what they believe because they have never given much thought to religious beliefs. Reasons for thoughtlessness in religious matters are considered and include Sunday schools where not much is taught about a particular religion and nothing about other religions, colleges which give degrees to religiously illiterate students, and critics of traditional religion who do not take a public stand. Intellectuals, scholars, teachers, and writers should deal more critically with not only important questions of morals and politics but also with religious beliefs.

**000110** Mahanta, Jogeshwar. Anthropological Survey of India, Calcutta 700016, India **The sign of correlation between religious and ethnic attitudes.** Indian Journal of Psychology (New Delhi). 52(Part 1):98-102, 1977.

To examine the sign of correlation between religious attitudes and ethnic/ideological attitudes, 227 adult male Hindu subjects were administered an equal appearing interval scale for religious attitudes and attitudinal rating scales for ideologies and nations. Analysis of data indicated that all correlations between religious attitudes and political ideology are significant. Religious attitude correlated negatively with attitude toward Marxism and Communism, and positively with attitudes toward democracy and Ghandian principles. Further, religious attitude/political attitude was significantly correlated with attitudes toward the United States, Russia, and Pakistan, but not with attitudes toward Britain and China. It is concluded that the sign of correlation between religious attitude of the perceiver group and attitude toward ideology by and large predicts the sign of correlation between religious attitude and ethnic attitude toward the group which holds the corresponding ideology. 11 references.

**000111** Mayer, Egon. Dept. of Sociology, Brooklyn College, New York, NY **The changing family pattern and the persistence of tradition in the Jewish community: a case study.** Journal of Jewish Communal Service. 51(1):82-89, 1974.

Data gathered in an Orthodox Jewish Community in Brooklyn are presented to reveal the relationship between cultural survival and the persistence of the traditional structure of the Jewish family. Results indicate that the principal functions once fulfilled by the family, religious training, mate selection and economic stability, have been taken over by other institutions, while the commitment of the emerging generation of American Jews to the traditional religious values and practices of their elders has not diminished. 17 references. (Author abstract modified)

**000112** McWilliams, Alonzo Perry. Southern Illinois University **Religion in secular society: an empirical appraisal. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-132 HC$13.50 MF$5.00 343 p.

The nature of religion in secular society was examined in the culture of a large state university whose membership, values, and objectives have been in a state of progressive, often rapid, change during recent years. Values and goals which are unchanging and which provide stability and meaning in a world of change were stressed as a means to integrate diverse cultural experiences and divergent individual biographies into a system of significance with cosmic orientation, or a nonchurch religion. A world view containing a system of myths related to the culture's founding and a number of values which were clearly expressed in the myth emerged. Although the myths were recounted repeatedly through time, elements were retained for the purpose of expressing these values. Further, these unchanging values continue to be expressed in the culture in a variety of ways which are most apparent on ritual occasions. These provide the meaning structure or nonchurch religion which expresses unchanging cosmic order, and within which individual lives are given ultimate significance and the culture's ideology. (Journal abstract modified)

**000113** Misra, Girishwar; Prasad, Dharmdeo. Department of Psychology, Gorakhpur University, Gorakhpur, India **A study of meaning differences across generations in India.** Indian Journal of Applied Psychology (Madras). 13(1):6-10, 1976.

The meanings of two important concepts, namely Dharama (Religion) and Ishwar (God) of males and females of young and older generations was studied in India. Twenty male and 20 female students below 25 years served as subjects in the adolescent group. The adult group of 20 males and 20 females were above 40. A mimeographed test booklet of two pages had been administered to the subjects. It is concluded that the connotative meaning of religious words for adults and adolescents of both sexes are different in the present day Indian context. 4 references. (Author abstract modified)

**000114** Morbhatt, Kiran; Tiwari, Manorama. Agra College, Agra, India **Caste and sex as correlates of religious attitudes of adolescence.** Asian Journal of Psychology & Education (Agra). 2(1):39-41, 1977.

Caste and sex as correlates of adolescents' religious attitudes were studied in 50 male and female students of different castes tested on Tandon's Attitude Scale of Religion. Results indicate that: 1) Hindu and Christian females had a more religious attitude than Hindu and Christian males; 2) Christian males had better religious magnitude than Hindu males; and 3) Hindu females had better religious magnitude than Christian females. Religious attitude is also seen as a function of caste, although no results of the study are given pertaining to this question. 3 references.

**000115** Philipp, E. no address **Belief: an essential factor in modern therapy.** New Zealand Medical Journal (Dunedin). 85(583):192-194, 1977.

The religious beliefs of a segment of the New Zealand population were assessed following interviews conducted with 887 individuals of various ages and occupations seen either in a private medical practice or through a family planning clinic. Analysis of data indicated that the large majority of individuals, regardless of age, gave serious consideration to religious belief. The younger the individual, the more unconventional (i.e. nondenominational and unproscribed) are his beliefs; while the older individual is more likely to adhere to a specific religious denomination. Possible correlations between religious belief, or its lack, attitudes, and medical symptoms are briefly mentioned.

**000116** Piker, Steven. Swarthmore College, Swarthmore, PA. **Comments on the integration of Thai religion.** Ethos. 1(3):298-320, 1973.

The role of the Thai religious system is examined as a projective institution that organizes and expresses the diverse psychological traits of subgroups within Thai culture. Some correspondence is found between personality dispositions leading to specific religious practices and variations in childrearing practices. 22 references.

**000117** Porter, Judith R.; Albert, Alexa A. Department of Sociology, Bryn Mawr College, Bryn Mawr, PA 19010. **Subcultural of assimilation? A cross-cultural analysis of religion and women's role.** Journal for the Scientific Study of Religion. 16(4):345-359, 1977.

As a test of the assimilationist versus the subcultural hypotheses concerning the persistence of religious value differences in modern industrial societies, the relationship between religious orientations and attitudes toward several dimensions of women's role is investigated among a sample of White, urban, middle-class women in South Africa and the United States. Utilizing Goodman loglinear analysis, the results indicate support for the subcultural position. Religious differences exert an effort of relatively large magnitude either directly or in combination with other variables on sex-role attitudes. The data suggest, however, that although specific types of religious orientations persist and are similar in both societies, religious subcultures are affected by the secular value system of the country in which they are located. 36 references. (Author abstract).

**000118** Scobie, Geoff. Department of Psychology, Adam Smith Building, University of Glasgow, Glasgow G12 8RT, Scotland **The psychology of religion: a religious revival?** Bulletin of the British Psychological Society (London). 30:142-144, 1977.

A revival of interest in the psychology of religion which began in the 1950's, and which has rapidly progressed, is discussed in terms of the history of the psychology of religion. The decline in studies of the psychology of religion during the 1930s is attributed to the influence of Freud and behaviorism. The publication of two British textbooks on the psychology of religion during the same year, and a colloquium on the psychology of religion held at Lancaster, England, are seen to mark a religious revival. Many of the problems seen as specific to the study of religion are characterized as applicable to psychology in general. 13 references.

**000119** Smith, Noel W. State University College, New York, Plattsburg, NY. **Belief systems and psychological concepts of ancient Egypt to the end of the Old Kingdom (2200 BC).** Proceedings of the Annual Convention of the American Psychological Association. 6(Pt. 2):721-722, 1971.

The period is one of a strong sense of security and of happiness with life. The belief system is naturalistic with special powers and mythological features being of superhuman rather than supernatural character. The psychological concepts of ba, ka, khaibut, and akh are modes of being and represent concrete forms of existence and of animistic powers of the individual in life and afterlife. One extant document of a direct psychological nature appears in this oldest dynastic period. The period ends with chaos and destruction of some of the traditional institutions and concepts that provided stability and security. Resulting psychological changes occur.

**000120** Sobosan, Jeffrey G. Department of Religious Studies, Holy Names College, Oakland, CA **Self-fulfillment, asceticism, and the function of authority.** Journal of Religion and Health. 16(4):333-340, 1977.

The theory that asceticism as a means to self-fulfillment can best be actualized within the limitations of human choice when related to the larger goals of a culture as a whole is proposed to help understand a crisis in Christianity. The phenomenon of ascesis is defined as a response to long-range goals, in which one denies certain good choices for the sake of what is believed to be the best choice. It is posited. The function of authority is seen as the provision of a framework in which freedom can reach its ultimate existence through discipline. It is claimed that man must submit to built-in limitations, those forms of spontaneous action that confine the value of his activity to what is immediately perceptible. It is concluded that a crisis in Christianity results not necessarily from a refusal to submit to authority, but more likely from a failure to see in established authority any reason for confidence in its capability to bring the individual to self-realization. 14 references.

**000121** Solomon, Ted J. Department of Philosophy, Iowa State University, Ames, IA 50010 **The response of three new religions to the crisis in the Japanese value system.** Journal for the Scientific Study of Religion. 16(1):1-14, 1977.

Three of Japan's New Religions, Soka Gakkai, Rissho Koseikai, and PL Kyodan, which are making innovative responses to the disintegrating consequences of modernization, particulary the deterioration of the traditional value system are examined. In addition to the reaffirmation of the traditional values of loyalty to religious leaders and aestheticism, the three religions have synthesized traditional and modern values and methods in utilizing technology to achieve their goals. Of greater significance is the emergence of distinctive values and organizational forms which represents a creative reformulation of the Japanese religious tradition on the part of the three new religions. Despite concern for universal values, the reformulated value system of the three religions is still tied to the particularistic value of Japanese nationalism. 23 references. (Author abstract)

**000122** Weber, Mariene. University of Minnesota **The role of religion in society: a study of patterns in a religious-affilated college and a state university. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-2167 HC$13.50 MF$5.00 270 p.

Patterns in a religious affiliated college and a state university relating to the current dissatisfaction with established religion and the rise of a new religiosity were examined. It was hypothesized that the present parent generation, having been socialized into the traditional religious orientation, would reflect these perspectives in their attitudes and actions relative to contemporary religious issues. Their college student offspring, whose conventional socialization was disrupted by the events of the mid-1960's, would be more personalistic in their religious orientation, adhering to antiestablishment attitudes and actions in this area. Data were gathered via self-administered questionnaire on social background characteristics; attitudes on several religious dimensions requiring agreement or disagreement on a response scale of strongly agree, agree, disagree, strongly disagree; and actual religious activities. Findings, based on a response rate of 83% of a sample of students and their parents supported the general hypotheses. The parent generation, though showing some movement away from it, reflected a traditional orientation in attitudes and actions, while college students approached issues on the contemporary American religious scene from a strong personalistic orientation. (Journal abstract modified)

## 06 ATTITUDES TOWARD RELIGION: ETHNIC GROUPS

**000123** Adefila, Johnson Ajibade. Brandeis University **Slave religion in the antebellum South: a study of the role of Africanisms in the Black response to Christianity. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-24796 HC$13.50 MF$5.00 196 p.

The influence of the traditional African religious world view on the response of African slaves to Christian evangelization in the antebellum Southern U.S. was examined. The thesis is that African slaves brought into their Christianity the African conception of religion as a means to the achievement of specific pragmatic goals here in this world. Like their ancestors in West Africa, the slaves accepted Christianity, with its implied theological superiority. However, with their pragmatic conception of the role of religion in their lives, they sought to infuse their Christianity with that problem-solving quality which characterizes traditional African religion. Where Christianity seemed incapable of meeting their demands, the slaves, as well as West Africans, resorted to their old ways. (Journal abstract modified)

**000124** Heilman, Samuel C. no address **Synagogue life: a study in symbolic interaction.** Chicago, University of Chicago Press, 1976. 198 p. $12.95.

The social life of a small contemporary Orthodox Jewish synagogue is studied by a participant observer member. The latent functions of gossip and joking as part of the maintenance of the group are explored. The connections of people in a traditionalist religious enclave within a modern secular community setting are presented. Status hierarchies, divisions of labor, status, power, and the resolution of interpersonal conflicts in a manageable setting are seen as attractions for members to this small holy community.

**000125** Hurtado, Juan. United States International University, San Diego, CA 92101 **An attitudinal study of social distance between the Mexican American and the church. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-10588 HC$15.00 MF$8.50 267 p.

Social distance attitudes toward the Roman Catholic Church in Spanish speaking Mexican-American subjects to assess growing indications of hostility and distance from the church in this ethnic group were investigated. Data from a questionnaire administered to 278 subjects indicated that: 1) women are generally closer to the church than men; 2) social distance cuts proportionately across the young adult, young married, settled married, and retired age levels; 3) Chicanos are significantly more distant, while Mexicans reflect a closer church relationship; 4) the higher the educational level, the greater the social distance from the church; 5) subjects in the upper income bracket are significantly more distant than subjects in lower, middle and lower brackets; and 6) members of civic organizations are more distant than members of religious affiliated groups. Implications of these findings to clergy and church policymaking are discussed, emphasizing the need for more Mexican-American bishops as ordinaries. Although most of the respondents indicated a closeness to the church, they also reflected an undercurrent of dissatisfaction with the institutional church as it relates to the Spanish speaking population. (Journal abstract modified)

**000126** Jahoda, Gustav. University of Strathclyde, Glasgow, Scotland. **Supernatural beliefs and changing cognitive structures among Ghanaian university students.** Journal of Cross-Cultural Psychology. 1(2):115-130, 1970.

Male Ghanaian (N 280) were administered a number of instruments to assess correlates of their supernatural beliefs. Among all subjects extent of belief was related to scores on Rotter's Internal-External Control Scale, but unrelated to tribe, family literacy, or parental occupation. On other variables marked contrasts emerged according to age. The findings are interpreted in terms of a basic change in cognitive structure in the direction of a coexistence between African and Western ideas and beliefs. 34 references.

**000127** Schultz, John Lawrence. Washington State University. **Acculturation and religion on the Colville Indian reservation. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-28796 HC$10.00 MF$4.00 176 p.

The process of acculturation and religion on the Colville Indian reservation is examined in order to determine the function of religion in contemporary Colville society. Four factors are described and analyzed: (1) the aboriginal or baseline religion, (2) the nature of the acculturation process, (3) the types of religions occurring in the area historically, and (4) contemporary Colville acculturation. Data were gathered from available Plateau ethnographies, informant testimony, participant observation, traditional anthropological methods, and survey research techniques. It is concluded that: (1) with respect to acculturation, the Colville Reservation is quite progressive, with a large majority of the population adopting Euroamerican values and showing little, if any, Indian orientation; and (2) religiously, there is a strong correlation between degree of acculturation and religious affiliation. Progressives are virtually all Catholic. The conservative minority still participate in aboriginal rituals. Finally, Indian Shakerism and Pentecostalism draw their membership from the remainder of the acculturally transitional portion of the population. It is concluded that religious change has corresponded historically to stages in the acculturation process. (Journal abstract modified)

**000128** Simpson, George E. Oberlin College, Oberlin, Ohio **Religious changes in southwestern Nigeria.** Anthropological Quarterly. 43(2):79-92, 1970.

No messianic movements have developed in southwestern Nigeria. With the exception of the separatist Aladura churches, there have been few, if any, religious movements of large scope in Nigeria. Examples of nativistic movements involving the use of traditional symbols expressively include the Ijo Orunmila religion and the Ogboni cult. In two reformative religious movements, the Atinga cult of the early 1950's and the Reformed Ogboni Fraternity, traditional symbols have been utilized expressively. In the city of Ibadan and in nearby villages, very few new elements seem to have been introduced into traditional Yoruba religions in recent years. Public participation in the large annual ceremonies is decreasing rapidly, but a majority of the Yoruba retain some degree of belief in the orisa. The Orunmila religion may persist longer than other traditional faiths because of the close relationship between Ifa divination and the beliefs and practices associated with sorcery, witchcraft, and traditional medicine. In some cases the town deity may now provide a sense of identity and unity for a religiously mixed population. In situations of fairly rapid cultural change, persons who claim to be Moslems or Christians develop synthetic electic view as they come to terms with new situations. 27 references. (Author abstract)

## 07 ATTITUDES TOWARD RELIGION: GENERAL ISSUES

**000129** Gray, David B. Department of Psychology, Westminster College, New Wilmington, Pa. **Measuring attitudes toward the church.** Journal for the Scientific Study of Religion. 9(4):293-297, 1970.

A 54 item multiple choice test was developed to measure the cognitive component of attitude toward one specific concept of church. Validity and reliability were established. The rationale for the test is based on the need for multidimensional measurement, and the result is a scale which demonstrates how to delineate and measure one carefully defined referent. The scale illustrates a marked psychometric advance over the conceptually vague and undifferentiated Chave-like scale, but is not yet refined by factor analysis. 17 references. (Journal abstract)

**000130** Gray, David B.; Revelle, William Dept. of Psychology, Westminster College, New Wilmington, PA 16142 **A multidimensional religious attitude inventory related to multiple measures of race.** Journal of Social Psychology. 92(1):153-154, 1974.

The construction of a new multidimensional religious attitude inventory and relations of multidimensional measures of religion and race are reported. Four religious scales, Prophetic, Priestly, Humanistic and extrinsic, were constructed and given to 125 subjects. A pool of racial items was also given. Data indicate that racial attitude does not correlate significantly with internalized religious beliefs but negative racial attitude does correlate significantly with extrinsically held religious beliefs. None of the intrinsic religion to race coefficents were significant. Intrinsic-extrinsic beliefs did relate differentially to racial measures but the liberal-conservative distinction made no difference. 3 references. (Author abstract modified)

**000131** Johnson, Arthur L.; Brekke, Milo L.; Strommen, Merton P.; Underwager, Ralph C. University of Minnesota, Minneapolis, MN. **Age differences and dimensions of religious behavior.** Journal of Social Issues. 30(3):43-67, 1974.

The magnitude, sources, and consequences of differences among age strata in various dimensions of religious orientation and practice were explored. Results support a ""selective gap" theory rather than a ""great gap" interpretation of contrasts among age strata. Nineteen-twenty-three year-olds were most heterogeneous in beliefs, attitudes or life-styles. 51 references.

**000132** Johnson, Marvin Andrew. Temple University **The relationship between religious knowledge and selected cognitive and personality variables. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-28175 HC$12.50 MF$4.00 152 p.

The relationship between religious knowledge and selected cognitive and personality variables was studied. A significant relationship was found between religious knowledge, intelligence, and academic achievement. The more a person knows about his religion, the more he accepts the intrinsic and rejects the extrinsic religious orientation. The suggestion was made that the cognitive abilities related to religious knowledge are similar to those required for any cognitive endeavor and are not unique to religious knowledge itself. Superior performance at the lower and higher levels of the religious knowledge cognitive domain are associated with the intrinsic attitude toward religion. Intrinsic types have a better understanding of the Biblical ideas of personal responsibility. (Journal abstract modified)

**000133** Joyce, Carol. no address **The religious as group therapists: attitudes and conflicts.** Perspectives in Psychiatric Care. 15(3):113-117, 1977.

The need for role awareness among therapists with religious affiliations (ministers, nuns, rabbis) is illustrated in a description of a group therapy experience of a nun/student therapist. The habits, attitudes, and conflicts of the therapist with institutional religious affiliation may be expressed verbally or nonverbally and consciously or unconsciously and thus strongly affect group dynamics and the amount and type of self-disclosure of both the therapist and the clients. In the group therapy experience reported, the therapist's reticence about religious topics became a focal point of client resistance; her discomfort on sexual topics inhibited interaction and prevented assessment of the underlying motives of the sexual themes; communal life stifled the therapist's decision-making abilities; and authoritarian attitudes, covertly expressed through both verbal communication and body language, inhibited group responsiveness. Indepth self-assessment is recommended for therapists particularly those with religious affiliations. 10 references.

**000134** Law, Henry G. Department of Psychology, University of Queensland, St. Lucia, Queensland 4067, Australia **A multidimensional inventory of Christian beliefs.** Journal of Social Psychology. 102(Second Half):325-326, 1977.

The development and preliminary validation of a multidimensional inventory of Christian beliefs is briefly described. Results of a preliminary religious beliefs and behaviors questionnaire administered to a random sample of voters in Brisbane, Australia were used in the formulation of items for the inventory which includes scales for: General Christian Beliefs; Roman Catholic Beliefs; Confidence in Man; and Wrathful God and Moralistic beliefs. The inventory is composed of a total of 34 items. The General Christian Belief and the Roman Catholic Belief Scales appear quite satisfactory in terms of size and validity; the remaining two scales will however require further validation and perhaps some item refinement. 2 references.

**000135** Lewis, Vern C. Biola College, La Mirada, CA. **A psychological analysis of faith.** Journal of Psychology and Theology. 2(2):97-103, 1974.

The premise that we can arrive at a deeper analysis of faith by examining it in the light of what we know of the concept of attitudes in psychology is presented. Attitudes are shown to have three components: (a) the cognitive; (b) the affective; and (c) the active. Three levels of attitudes are also presented as: (a) acceptance level; (b) preference level; and (c) commitment level. Several passages of Scripture are presented as evidence that biblical faith also has these same three components and levels. It is concluded that moving from the well researched field of attitudes to a less understood concept such as faith can aid in our understanding of faith.

**000136** Maranell, Gary M. no address **Responses to religion: studies in the social psychology of religious belief.** Lawrence, KS University Press of Kansas, 1974. 313 p. $15.00.

Multidisciplinary research on the religious attitudes of selected populations is reported. Populations sampled include clergy, students, university professors, and community socioeconomic levels. Eight types of religiosity were measured: church orientation, ritualism, altruism, fundamentalism, theism, idealism, superstition, and mysticism. National, regional, sex and age differences in the eight dimensions were investigated. The interrelationships between religiosity and political conservatism, scholastic aptitude, personality adjustment, and alienation were also investigated. A summary of the 176 findings is presented.

**000137** Mathews, Belvia Wright. Michigan State University, East Lansing, MI **A study of religious ethnocentrism, Seventh-Day Adventist religious beliefs, and attitudes toward psychotherapy. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films. No. 77-25262 HC$15.00 MF$7.50 183 p.

To study attitudes toward client/therapist attraction and counseling readiness in relationship to religious ethnocentrism and religious beliefs of Seventh-Day Adventists (SDAs), 94 White and 84 Black SDA male students were administered a series of counseling and religious belief/ethnocentrism questionnaires. Analysis of data failed to provide support for the hypotheses that strength of client/therapist attraction is related to counseling readiness or that counseling readiness is negatively related to pro-religious attitudes. Slight support was found for a negative relationship between client/therapist attraction and strength of religious attitude only for the Black subjects. Results suggest that client/therapist attraction may be independent of counseling readiness. It is suggested that additional findings may have resulted from subjects' desire to convey psychological well-being and their lack of interest in counseling. (Journal abstract modified)

**000138** Meserve, Harry C. P.O. Box 428, Southwest Harbor, ME 04679 **Living in the cosmic frame.** Journal of Religion and Health. 16(1):3-6, 1977.

The possibilities that intelligent life exists elsewhere besides the earth and that life soon may be created in the laboratory are discussed, and the importance of emotional preparation for such events is emphasized. One of the major opportunities for religion and the life and behavior sciences in the future will be to help people prepare personally and socially for living in a cosmic framework. Among the things needed will be a new kind of education, an enlarged concept of God, and a change in attitude from an acquisitive, predatory style of life to a more open, sympathetic way. Although contact with extraterrestrial beings may be years away, large changes in human understanding also take time, and it is suggested that they could begin now.

**000139** Meyer, Roger Arnold. Louisiana State University and Agricultural and Mechanical College **Multivariate analyses of social and religious attitudes. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-14269 HC$13.50 MF$5.00 146 p.

The relationship between religious attitudes or orientations and prejudice was examined using the theory of Gordon Allport concerning intrinsic and extrinsic religiosity. The Committed-Nominal Religious Attitude Scale (C-NRAS), a specially developed fixed factor instrument, was used along with Allport's Religious Orientation Scales (ROS) with college males, laymen from local congregations, seminary students, and ministers from four cities. The Statistical Analysis System MANOVA and CANCORR routines were used, and 12 general hypotheses were put forth concerning expected canonical variables, MANOVA main effects, ANOVA effects, and the differences between the means for the four groups of subjects. A general canonical factor was found in the 20 item overall canonical correlation analysis which included the three committed C-NRAS factors, the ROS intrinsic subscale, and fundamentalism (RFS). It was also related to older, politically conservative, education subjects holding a leadership position in the church. Further age, social status, number of services attended, and political position were significant variables. Results confirm most of the conclusions of Hunt and King regarding Allport's concepts of intrinsic and extrinsic religious orientation, although the empirical components differ from the logical components suggested by them. (Journal abstract modified)

**000140** Swindell, Dorothy H.; L'Abate, Luciano. Georgia State University, Athens, GA. **Religiosity, dogmatism, and repression-**

**sensitization.** Journal for the Scientific Study of Religion. 9(3):249-251, 1970.

It was hypothesized that (1) dogmatism and religiosity are positively correlated, and (2) that religiosity and repression-sensitization are negatively correlated. One hundred thirty-five 18-55-year-old undergraduate subjects served as subjects. Two measures of religious belief (the religious attitudes questionnaire and the fundamantalist attitudes inventory) were found to be correlated with dogmatism, and not with repression-sensitization.

### 08 ATTITUDES TOWARD RELIGION: PATIENTS

**000141** Croog, Sydney H.; Levine, Sol. University of Connecticut Health Center, 2 Holcomb St., Hartford, Conn. 06112 **Religious identity and response to serious illness: a report on heart patients.** Social Science and Medicine (Elmsford). 6(1):17-32, 1972.

Aspects of the role of religion in providing support and meaning for 324 men recovering from a heart attack are reported. Over the course of a year following the crisis event, no significant changes were indicated in level of religiosity, in pattern of attendance at religious services, or in secular orientations to life and the illness experience. The men reported little contact with clergy and few plans for such contact in the future. The data reveal that, on the whole, conceptions of the etiology of the disease were strongly secular in orientation. A general implication is that this crisis experience did not fundamentally alter religious or secular attitudes among Catholic, Protestant and Jewish patients, nor did it lead to change in degree of reliance on the religious institution and its agents. 24 references. (Author abstract modified)

**000142** Ohara, Mitsugi. Aichi University of Medicine, Aichi, Japan **/Religious experience in schizophrenics./** Religioese Erlebnisse bei Schizophrenen. Folia Psychiatrica et Neurologica Japonica (Tokyo). 31(1):49-58, 1977.

Two cases of Japanese schizophrenics and a phenomenological discussion of their religious experiences in a Christian context that appeared in the course of their illness are presented. These experiences were similar to conversion, continued in the subsequent spiritual life of these patients, and exerted influences upon the healing process of the illness. Their religious experiences did not appear suddenly, but arose as consequence of a concentration of conflicts similar to the phenomena of conversion. The patients' attitude toward the illness changed after the religious experiences into an affirmative attitude with positive acceptance of one's own illness. 14 references. (Author abstract modified)

**000143** Posavac, Emil J.; Hartung, Bruce M. Loyola University of Chicago, Chicago, IL 60626 **An exploration into the reasons people choose a pastoral counselor instead of another type of psychotherapist.** Journal of Pastoral Care. 31(1):23-31, 1977.

The layman's perception of pastoral counselors was investigated by questioning new and former clients of a pastoral counseling center and nonclient college students. No striking differences were found in the respondents' view of pastoral counselors compared to other types of psychotherapists. However, the importance of connections between community pastoral counseling centers and parishes was emphasized, since 20% of the center's clients gave a religious reason for choosing it, and out of 51% giving a referral as their reason, 38% were referred by a clergyman. It is concluded that delivery of good psychotherapy should be pastoral counseling's primary concern. 7 references. (Author abstract modified)

**000144** Pruyser, Paul W. Menninger Foundation, Topeka, Kansas. **Assessment of the patient's religious attitudes in the psychiatric case study.** Bulletin of the Menninger Clinic. 35(4):272-291, 1971.

Exception is taken to the common psychiatric approach that religious beliefs are irrelevant. Religion as a major coping device can serve equilibrating, homeostatic, or defensive functions. On the basis of the modern revival of religion in its various forms, an argument is made against religion's irrelevance.

**000145** Pumphrey, John B. No address. **Recognizing your patient's spiritual needs.** Nursing. 77:64-70, 1977.

Spiritual beliefs can affect a patient's recovery rate and attitude toward treatment -- both medical and mental. A nurse should ask open-ended questions which allow patient and family to verbalize beliefs. An overview is given of the types of medical and mental situations that can cause spiritual crises for patients. Summaries of various orthodox religions are included.

**000146** Strauss, Milton E.; Gynther, Malcom D.; Kneff, Dennis. University of Missouri, St. Louis, MO. **Psychiatric patients' responses to MMPI religion items.** Journal of Personality Assessment. 35(3):282-284, 1971.

It was found that responses of 20 Jewish and 28 Protestant psychiatric subjects to 10 MMPI religion items differed in the manner expected on the basis of Jewish and Protestant normal's ratings of the unfavorability of item endorsement. Education and private vs. public hospitalization were independently associated with item rejection rate. However, sex of subject and psychotic vs. nonpsychotic diagnosis were not related to item rejection. The differential response rate of Jewish and Protestant subjects provides validity generalization for M. D. Gynther, B. Gray, and M. E. Strauss' conclusion that social desirability values of MMPI items vary with relevant subject background characteristics as well as with item content.

**000147** Templer, Donald I.; Ruff, Carol F. Waterford Hospital, St. John's, Newfoundland, Canada **The relationship between death anxiety and religion in psychiatric patients.** Journal of Thanatology. 3(3-4):165-168, 1975.

In light of previous and conflicting findings on the link between death anxiety and religious attitudes and behaviors of undergraduates, the relationship between death anxiety and religion was investigated in a state hospital. Subjects were administered the Death Anxiety Scale (DAS) and a religious inventory. Results reveal a significant relationship only between belief in an afterlife and fear of death: those patients who had the most death anxiety also had the strongest belief in a life after death. Patients who had changed religious affiliation since childhood also tended to experience more death anxiety than others. Catholics had lower DAS scores than other subjects, although not at a statistically significant level. Possible reasons for these findings are briefly discussed. 5 references.

### 09 CHILDREN'S CONCEPT OF RELIGION

**000148** Ahrendt, Collene Jerealdine Hoggard. University of Texas at Austin, Austin, TX **Relationships between the self-concepts of children and their concepts of God. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. Microfilms, No. 76-7991 HC$17.00 MF$8.50 220 p.

The California Test of Personality (CTP) and the Child Concepts of God (CCGT) test were administered to 306 subjects ages 4 to 17 with three types of religious education backgrounds to investigate relationships between the concepts of self and God of children. The null hypotheses to be tested were: 1) There is no statistically significant relationship between self-concepts of children and their concepts of God in: A. The total subject population. B. Group 1 -- a one-hour per week Sunday School program. C. Group 2 -- a daily Christian school program which has religious instruction daily. D. Group 3 -- a program with no formal religious education or training in which the parents surveyed stated that these children have received no religious education or training at home. 2) Levels of age have no statistically significant effect on the relationship between the self-concepts of children and their concepts of God. 3) Sex has no statistically significant effect on the relationship between the self-concepts of children and their concepts of God. 4) There is no statistically significant difference between self-concepts and concepts of God of children in the three groups described in hypothesis 1. The first hypothesis was accepted. The second hypothesis was rejected. When the data were subjected to multiple regression analysis (REGRAN) for the age variable an effect was noted. The third and fourth hypothesis were accepted. (Journal abstract modified)

**000149** Blum, Alan Howard. State University of New York at Buffalo, Buffalo, NY **Children's conceptions of death and an after-life. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-9032 HC$20.00 MF$10.00 96 p.

Children's conceptions of death and afterlife were investigated. One hundred fifty five subjects of four different ages were interviewed: 7, 9, 13, and 18-year-olds. Half the subjects were male, the other half female; half the subjects were Jewish, half Catholic; half the subjects attended public schools, half religious parochial schools. It was found that a child's cognitive understanding of death became more adequate with increasing age. Even more clearly, the child's conceptualization of an afterlife became increasingly less concrete with age, continuing to develop well through adolescence with its concomitant achievement of formal operations. Religious background and type of school were markedly subsidiary to age in their influence on cognitive development. Catholicism and a parochial school background were, in certain circumstances, related to more abstract levels of thinking about an afterlife. Finally, regarding belief vs nonbelief in an afterlife, Jews and Catholics were very distinguishable at all ages, with Catholics believing significantly more than Jews. (Journal abstract modified)

**000150** Carey, Raymond G. Loyola u., Chicago, ILL **Influence of peers in shaping religious behavior.** Journal for the Scientific Study of Religion. 10(2):157-159, 1971.

The influence of peers on religious behavior was studied by means of a field experiment. Subjects were 102 7th grade children. Subjects were randomly assigned to one of three groups, each containing 14 boys and 20 girls. Frequency of daily mass attendance was used as an unobtrusive behavioral measure of peer influence. Two experimental groups, in which peer confederates behaved in a compliant or noncompliant way, were compared with the behavior of a control group. Results show that boy leaders, chosen by their own classmates, had a significant effect on the behavior of girls in the expected directions, but no significant effect on the behavior of other male classmates. Possible reasons for the differential effects on boys and girls are suggested.

**000151** Cove, Mary K. University of Notre Dame **Developmental trends in religious beliefs, attitudes and values among adolescents: a longitudinal study. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-19928 HC$13.50 MF$5.00 98 p.

The developmental trends in religious beliefs, attitudes and values among adolescents in highschool were investigated. Subjects completed the Youth Research Survey as freshmen and again as seniors. Six scales were selected to measure religious developmental patterns: God awareness, God relationship, moral responsibility, meaningful life, Biblical concepts and Religious participation. There was no significant change over time in the areas of God relationship, meaningful life, and Biblical concepts. There was a significant decrease in scores in the areas of God awareness, moral responsibility and Religious participation. Areas requiring further research are identified. (Journal abstract modified)

**000152** Day, Larry G. no address **Development of the God concept: a symbolic interaction approach.** Journal of Psychology and Theology. 3:172-178, 1975.

Study in the area of the development of the God concept of children has been attempted by many writers in the past several years. Several theories have been put forth as to the nature of the formation of a child's God concept with some of the theories dealing with the great influence the parents have on this development. Special attention is given to the theory of Symbolic Interaction and how its major tenets (reference group, interpretation, role-taking, Self, and Mind) offer a social psychology approach to the development of the child's God concept as seen in parent-child interactions around religious gestures and symbols.

**000153** Dumoulin, A.; Jaspard, J.-M. no address **/Religious factors in the child's world./** Les mediations religieuses dans l'univers de l'enfant. Brussels, Ed. Lumen Vitae, 1973. 270 p.

The genesis and structure of religion in children were examined. The genesis of perception was studied with respect to the priest as symbolic mediator between man and God and the eucharistic rite as mediation of the divine presence. An open question interview method was used. Boys saw the priest as a man with one or several functions, by virtue of what he does and not what he is; girls emphasized the person of the priest. In the first phase, the priest and the rites are defined through certain aspects, which the children chooses according to one of two axes of acting and being. In the second phase these two axes color the child's perception and call attention to certain elements. The third phase involves a more complete and subtle perception of the priest and the rites, both with boys and girls. The structure and evolution of religious perception is interpreted as a function of the child's personal attitudes; age and sex and are said to be determining characteristics.

**000154** Dumoulin, Anne. Catholic University, Louvain, Belgium **The priest's occupations as perceived by 6 to 12-year-old children.** Lumen Vitae. 26(2):316-332, 1971.

French-speaking Belgians (144 male, 144 female) age 6-12 years who were taking regular communion were interviewed on their image of the parish priest's activities. Forms of activity were characterized as religious, areligious or paracultural, and pastoral. Younger boys tended to see the priest involved in areligious activities. By age 11-12 years, the girls had passed through a mystical phase when the priest was involved totally in religion to a synthesis with emphasis on parish service. Boys, on the other hand, gradually came to emphasize the priest's liturgical and pastoral functions. Results suggest that while the girls do not tend to differentiate the sacred and profane aspects in a priest's life, the boys tend to perceive the priest in a dialectic tension. Findings are discussed in terms of the hypothesis that perceptions of the priest reveal dominant religious attitudes toward God and Christian conduct.

**000155** Fleck, J. Roland; Ballard, Stanley N.; Reilly, J. Wesley. no address **Development of religious concepts and maturity: a**

**three stage model.** Journal of Psychology and Theology. 3:156-163, 1975.

The first three Piagetian stages of cognitive development are proposed as a model consistent with research findings on the development of religious concepts and religious maturity. Earlier research findings dealing with conception of God, religious denomination, prayer and religious thinking are presented as supporting the three stage Piagetian model. Additional research findings concerning consensual or immature vs. committed or mature religious orientation are presented as generally supporting the Piagetian model in the area of religious maturity.

**000156** Jaspard, Jean M. Catholic University, Louvain, Belgium **The 6 to 12-year-old child's representation of the Eucharistic presence.** Lumen Vitae. 26(2):237-262, 1971.

French-speaking Belgians (144 male, 144 female) age 6-12 years who were taking regular communion and receiving traditional instruction on their perceptions of the Eucharist were interviewed. It is concluded that via two separate routes, both boys and girls arrive at a sacramental view of the Eucharistic rite at the age of 11-12 years. Girls tended to be more sensitive to the aspect of Christ's manifestation while boys were more aware of the aspect of the Covenant and the reconciliation between God and man. For each sex, this perception merged with those which preceded it in a more realistic understanding. Results are compared with those of Piaget on the development of magical thinking in children.

**000157** Khandekar, Mandakini; Barah, B.C. no address **Adolescents' image of ghosts.** Indian Journal of Social Work. 32(3):278-294, 1971.

Adolescents (N=40), age 11-14 years and representing 11 different religious beliefs, were surveyed to study the influence of religion on notions about ghosts as symbols of superhuman existence. It was felt that adolescents would discuss the topic of ghosts freely. Such details as the origin of ghosts, their physical appearance, their habitat, diet, activities, and communication patterns were discussed among the various groups, with certain religious background factors being in evidence. No general conclusions are drawn, but the different types of responses according to group are reported.

**000158** Kousoulas, Eva Pappas. New York University **The relation between the development of Piagetian concepts of God and rain and age, religion and sex among suburban children. (Ph.D. Dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-30084 HC$10.00 MF$4.00 180 p.

Possible correlations between a child's nonscientific concept of God and his scientific concept of rain were examined in 4, 7, and 11-year-old Roman Catholic, Protestant and Conservative Jewish boys and girls from a suburban community. Age, religion, and sex correlates of development of the rain and God concepts were examined. Instruments include the Peabody Picture Vocabulary Test, Form A (for IQ), the Hamburger Revised Occupational Scale for Rating Socio-Economic Status, and special questionnaire on the concept of God and of rain. Findings suggest that: (1) development in a scientific concept and in a nonscientific concept proceed together; (2) age adds to level of abstraction of a child's concept of God when comparative religions are used; (3) even though the child may have his own spontaneous religion, external religious influences do become integrated in his thoughts to affect the concrete-abstract dimension in this God concept; and (4) sex does not affect level of abstraction of the concept of God or understanding in the natural working of universal law. (Journal abstract modified)

**000159** Ludwig, David J.; Weber, Timothy; Iben, Douglas. Concordia Senior College, Fort Wayne, IN. **Letters to God: a study of children's religious concepts.** Journal of Psychology & Theology. 2(1):31-35, 1974.

Children (N=135) in the 2nd, 5th and 8th grade of parochial schools were asked to write a letter to God. There were no restrictions on the form or content. Letters were scored for areas of concern (e.g.,doctrinal, physical, emotional-spiritual), social awareness, self-time consciousness, and image of God. It was hypothesized that in an atmosphere of religious instruction, the child's perceptions of God would move from external truth to internalization and personalization of his faith. Results show that the concept of God undergoes developmental changes from a transcendent figure to a more personal reality. It is concluded that mature religious perception integrates and unifies the entire continuum of an individual's experience.

**000160** Meyer, Pierre. University of Minnesota, Minneapolis, MN 55455 **Intellectual development: analysis of religious content.** Counseling Psychologist. 6(4):47-50, 1977.

In a paper presented at the 1975 convention of the American Psychological Association in Chicago, data were reported in support of Perry's view that there is a construct of intellectual development and that it can be measured cross-sectionally via analysis of religious questionnaire and interview responses from college students. Responses to items based on religious beliefs from subjects expected to represent development on the higher positions of the Perry scheme, a cognitive developmental model based on the major theories of moral judgment and ego development, were obtained, and it was demonstrated that the construct of intellectual development exists and can be measured via analysis of religious content. Differences were found between freshmen and seniors, suggesting a change in moral/ethical development across the four years. The data were particularly relevant to the critical revolution into contextual relativism in position five of Perry's scheme. 8 references.

**000161** Panzarella, Andrew. no address **Religion and human experience.** Winona, Minnesota, St. Mary's College Press, 1974. 120 p.

The religious developmental stages of early and late childhood, adolescence, young adulthood and middle-age are discussed. Cultural influences, religious training and social/personality factors are shown to be related to why people are religious and to healthy and unhealthy religions. A psychologically mature religion is presented in terms of appropriate beliefs, rituals experiences and morality. Organized religion is examined in terms of motives for attending church, contemporary forces in churches and characteristics of mentally healthy and unhealthy organized religion.

**000162** Peatling, John H. Basic Research, Union College Character Research Project, 207 State Street, Schenectady, NY 12305 **Cognitive development: religious thinking in children, youth and adults.** Character Potential. 8(2):100-115, 1977.

Cognitive development as measured by a scale of abstract religious thinking over a large segment of the human life span (9 years old to the middle fifties) is studied. The possibility for predicting age level group means for religious thinking across the life span is considered. An ascending theoretical logarithmic curve is seen as a reasonably good fit for the observed total sample means. It is suggested that the results indicate that older adults are likely to prefer increasingly abstract levels of religious thinking. 43 references.

**000163** Peatling, John H.; Laabs, Charles W. no address **Cognitive development in pupils in grades four through twelve: the inci-**

**dence of concrete and abstract religious thinking.** Character Potential. 7(2):107-115, 1975.

Pupils in two church related educational systems were compared on the several Peatling Scales of Religious Thinking. A secondary problem involved determining whether the Peatling Scales functioned in this study as they had in Peatling's original study of schools in the Episcopal Church. The sample of 988 Lutheran students was drawn from 55 Lutheran elementary schools and one Lutheran highschool in Illinois. It is concluded that a preference for abstract stage religious thinking is a relatively late development. The data also suggest that while cognitive development is similar in both samples, the Lutheran sample is consistently behind the Episcopalian sample in both preference for abstract stage religious thinking and rejection of concrete stage religious thinking. The Peatling Scales of Religious Thinking are regarded as a relatively neutral way of describing the effect of different levels of cognitive operation upon preferences for biblical interpretations. 11 references.

**000164** Pitts, V. Peter. Department of Sociology, University of Iowa, Iowa City, IA 52240 **Drawing the invisible: children's conceptualization of God.** Character Potential. 8(1):12-24, 1976.

The conceptualizations of God held by children of seven North American religious denominations were investigated. The child development model of Piaget and the religious developmental models of Elkind and Williams are outlined. Between 6 and 10 years of age the child passes to the operational stage of development, transforms mental representations into physical representations, and experiences a period of crisis which is resolved by the anthromorphizing of God. It was found that: different aged children's drawings of God tended to conform with Piaget's stages of development, with younger children exhibiting almost no anthropomorphization of the concept of God. Differing conceptualizations of God were found for the various denominations: 1) Mormon children tended to have extremely anthropomorphic, family oriented conceptualizations; 2) Lutheran children tended to emphasize biblical stories; 3) Mennonites tended to reflect the dichotomous nature of God, drawing conceptualizations of one or another extreme: 4) Methodists tended to draw vague, sketchy but biblically oriented pictures; 5) Roman Catholics exhibited a high degree of religious symbolism with little anthropomorphizing; 6) Unitarians tended to draw very abstract pictures; and 6) Jewish children's conceptions were the most abstract, often consisting of blank sheets, words or blobs. Some implications of the research to religious education and plans for future research are presented. 9 references.

**000165** Spilka, Bernard; Addison, James; Rosensohn, Marguerite. Department of Psychology, University of Denver, Denver, CO 80210. **Parents, self, and God: a test of competing theories of individual-religion relationships.** Review of Religious Research. 16(3):154-165, 1975.

Four theories of the origins of the God concept (Freudian, Adlerian, Social Learning, and Self-Esteem) were compared utilizing partial correlation techniques in 198 Catholic youth from three parochial schools. Slightly more support was gained for the Adlerian and Self-Esteem positions than for the Freudian and Social Learning frameworks. Both methodological and theoretical questions are raised challenging such exclusively individualistic explanations, and sociocultural possibilities are introduced. Further research on serious measurement difficulties encountered in the study is recommended before this long-standing problem in the psychology of religion can be successfully resolved. 14 references. (Author abstract modified)

**000166** Steffey, Donna Massey. no address **The adaptive function of religion in late adolescence.** Smith College Studies in Social Work. 45(1):35-36, 1974.

The function and meaning of religion in a late adolescent college population was explored. It was hypothesized that students involved in a religious or spiritual movement would be depressed, conflicted around the issue of dependency, and that they may have suffered parent loss either through death, separation, divorce, or emotional unavailability. Eight undergraduates who were involved in a nondenominational Christian movement were given a brief questionnaire and were interviewed. The major findings indicated that the students had clearly experienced clinical depression and conflicts around dependency but that only one student had had a parent loss. It was found that six of the eight subjects had committed or recommitted themselves to Christ during their first year away from home. The interpersonal relationship with Christ was understood as highly significant and meaningful in terms of the late adolescent tasks of separation, individuation, and role identification. (Journal abstract modified)

**000167** Tamminen, Kalevi. Teologinen Tiedekunta, Uskonnonpedagiikka, Fabianinkatu 13 A II Kerr., 001 30 Helsinki 13, Finland **Research concerning the development of religious thinking in Finnish students: a report of results.** Character Potential. 7(4):206-219, 1976.

The development of religious thinking was investigated in Finnish students using Peatling's Thinking About the Bible attitude assessment measure. Results indicate that students from the Faculty of Theology at the University of Helsinki, as well as adult teachers and students in the United Methodist Bible study groups, received relatively low scores on the Very Abstract Religious Thinking Scale, which are correlated with a high degree of literalism, high probability of belief in God, and a high probability of saying evening prayers. Students in Finnish schools and universities who indicate belief in the existence of God tend to reject statements they interpret as critical or skeptical of the Bible or of the Christian faith. It is concluded that the Scale of Very Abstract Thinking measures a dimension of belief/disbelief as well as a dimension of concrete/abstract cognitive development, and that consequently statements accepted by those scoring high or ""advanced" on the Very Abstract Thinking scale would be rejected by the average believing Christian. 6 references.

**000168** White, Francis Patrick. no address **The god of childhood. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-Films, No. 70-21,271. HC$16.50 MF$8.25. 470 p.

The meaning of God to the child, i.e.,the child's own theology, has either been ignored or denied its native validity in previous religious development research. A phenomenological approach was used in interviewing 48 Jewish and Catholic grade school boys (ages 7, 10, 13) to obtain transcripts of their descriptions of God. Themes were comparatively analyzed to indicate that the God of children may be defined as the ""Historical, Insensible, Immediate and Efficacious Other". Within the dimensions of time, substance, space and causality, 15 essential aspects are defined. Implications for catechetics are discussed as to making theology more relevant for children. Suggestions are also offered regarding effectively interviewing children about their religious concepts and problems.

**000169** Williams, Mavis Lynne. University of Texas at Austin **Children's concepts on God and self: developmental sequences. (Ph.D. dissertation).** Dissertation Abstracts International. Ann

Arbor, MI, Univ. M-films, No. 75-4481 HC$13.50 MF$5.00 196 p.

Childrens' concepts of God and self were examined, administering the California Test of Personality (CTP) and the Child Concepts of God (CGT) test to subjects aged 4 to 17 years with three types of religious education background. Three null hypotheses were tested: (1) there are no significant age differences in concepts of self and God, as measured by the CTP and the CGT across chronological age levels; (2) when females and males are examined separately, there are no significant interaction effects between age and development of concepts of self and God, as measured by Total score on the CTP and CGT, subsection scores (CTP) and total CGT score. Hypothesis one was partially rejected, as there was evidence of a developmental sequence for the concept of God as measured by CGT, but none for self-concept as measured by the CTP. Quantitative and qualitative analyses (Piaget, 1929) were made to determine the existance of developmental sequences. Hypothesis two was also partially rejected. In isolated instances for both sexes examined separately, evidence occurred of interdependence between age and development of the two concepts. (Journal abstract modified)

**000170** Williams, Robert. Nativity Parish, Hollywood, FL **A theory of God-concept readiness: from the Piagetian theories of child artificialism and the origin of religious feeling in children.** Religious Education. 66(1):62-66, 1971.

Piaget's stages of artificialism could serve as bases for developing a rationale for God-concept readiness and could provide criteria for introducing children to the God concept. In diffuse artificialism (to about 5-6 years of age) children believe nature to be under men's control and related to men's purposes, with parents regarded as all-powerful, all-knowing, divine. By the time the child is in the stage of mythological artificialism (5 or 6-7 years of age), they realize the limits of human power and transfer it to God. During the period of technical artificialism (7-9 or 10 years of age) inquiry concerning the ""how" of production leads to renunciations of belief in human omnipotence and to learning laws of reality (marked by decline in participation, artificialism, and animism). In the stage of imminent artificialism (from about 9-10 years of age on), the child no longer regards nature as made by men. If led to distinguish between physical and theological factors, he continues to interpret creation of the world in terms of integral artificialism, but attributes details of the phenomena to natural processes. A transitional age of 6 could serve as base from which the child might be socialized to the God concept. Relating God-concept readiness to number-concept readiness through a report of evidence, neither concept seems to be immediately enhanced by educational intervention.

**000171** Zaenglein, Mary M.; Vener, Arthur M.; Stewart, Cyrus S. Department of Social Science, University College, Michigan State University, East Lansing, MI 48823 **The adolescent and his religion: beliefs in transition, 1970-1973.** Review of Religious Research. 17(1):51-60, 1975.

Religious beliefs of adolescents were studied. A survey of orthodox beliefs of 13 to 17-year-old boys and girls in the same community over a 3-year period (1970-1973), shows an overall increase in religiosity. Despite the general decline in orthodoxy with increasing age, occasional upswings occur. Large numbers of conversions or defections are not apparent at any specific age level. The orthodox index consists of interrelated items which are not hierarchically arranged. Agreement with doctrinal items over the 3-year period increased, reflecting a resurgence in spiritualism. The convergence in responses of boys and girls to the orthodox items parallels similar findings in other attitudinal and behavioral areas. The orthodoxy index offers a basis upon which standardized instruments can be developed, enabling scholars to more accurately ascertain trends in religious beliefs over time. 17 references. (Author abstract)

## 10 CLERGY: CAREERS

**000172** Bartlett, Willis E.; Tageson, Carroll W. University of Notre Dame, Notre Dame, IN. **Crisis in religious careers: the frustrations of a vocational psychologist.** National Catholic Guidance Conference Journal. 15(1):63-70, 1970.

Based on the assumption that the choice of a career in religion is just as developmental a process as an interest and commitment to other careers, the Lewin Psychological Success Model is proposed as a framework for research. A further assumption that the vocational psychologist has much to contribute to the study and understanding of religious careers from a developmental context, is used to explain his frustration when experienced religious simply do not accept the assumption. A third assumption is that vocational maturity does exist and is highly correlated with general personality maturity. Conclusions include suggestions for the establishment of career development agencies for clergymen and religious already committed to religious careers; and a continuing interdenominational center for the study of religious careers.

**000173** Berry, Frank B. Department of Surgery, Columbia University, New York, N. Y. **Do we really need military chaplains?** Resident and Staff Physician. 16(5):26-28, 1970.

The role of the military chaplain is discussed from the viewpoint of both spiritual and morale maintainance services. Several examples are cited in which military chaplains provided aid to soldiers of various faiths other than their own. The author cites one case from his own experience as an example of the variety of services provided to the troops by the military chaplain. As long as there is sin, suffering and tragedy there is a need for chaplains.

**000174** Bury, Harry J. Case Western Reserve University **Role conflict and psychological growth in the priesthood (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-19187 HC$13.50 MF$5.00 229 p.

Role conflict and psychological growth in Roman Catholic priesthood were examined, focusing also on pastor/associate interpersonal relationships and satisfaction in the priesthood. The major findings clearly define the role conflict experienced by associate pastors. The vast majority, as determined by Shostrom's Personal Orientation Inventory, were markedly psychologically underdeveloped. Rectory relationships, measured by Rogers' Relationship Inventory, were of poor quality for more than 50% of the subjects, a condition associated with overall dissatisfaction with the priesthood. Priests holding a more humanistic theology were more developed psychologically, and subjects who were emotionally mature and actively involved with their parish were treated as deviants within the organization and their relationships in the rectory were generally poor. Results suggest considerable role conflict and a double-bind situation. It is suggested that greater autonomy and involvement in decision-making could mitigate these effects. (Journal abstract modified)

**000175** Dye, Harold E. No address. **/A personal view on the retirement process./** No rocking chair for me. Nashville, TN, Broadman, 1975. 147 p.

Experiences prior to retirement and postretirement are recorded by a minister who anticipated this lifestyle change with fear and anger. Principles of graceful retirement while enjoying the adjustment from ministering actively to ministering as a lifelong vocation are demonstrated.

**000176** Gatti, Daniel J. St. Elizabeths Hospital, Washington, DC 20032 **The hospital chaplain and his ministry.** AMHC Forum. 27(2):51-55, 1975.

The role of the hospital chaplain is discussed. The setting within which the hospital chaplain functions is described in terms of American culture and the institutional aspects of the hospital. The ministry to the sick as modeled on the ministry of Jesus is said to be the ideal which the clergy should try to attain. In order to fulfill this role the chaplain is advised to come to terms with his own needs and with reality. 3 references.

**000177** Gleason, John J. Pastoral Care Service, Mid Missouri Health Center, Columbia, MO 65201. **Perception of stress among clergy and their spouses.** Journal of Pastoral Care. 31(4):248-251, 1977.

Specific job related producers of emotional distress among the clergy and their spouses were investigated in 21 parish clergy and 11 clergy spouses attending a stress workshop who were asked to rate a list of 43 stressors. The hypothesis that certain stressors would emerge as common for both clergy and spouses was affirmed in that eight out of the fourteen greatest stressors in both groups were held in common. The hypotheses that clergy would be more aware of emotional stress in relation to church duties and that spouses would be more aware of emotional stress in relation to their family and personal lives was not affirmed. 4 references. (Author abstract modified)

**000178** Graham, W. Ralph. Southeast Region of the Federal Bureau of Prisons, Atlanta, GA **/The chaplain's role in correctional facilities./** 'The office of the chaplain.' American Journal of Correction. 39(1):18, 22, 24, 34, 1977.

The role of the prison chaplain is examined in four types of ministry, general, specific, sustaining, and structural. It is suggested that the chaplain should polarize the positive, in theological/human relations and should involve himself in bringing about creative coping with correctional problems for the system, for the local institution, and for the individual prisoner; the office of the chaplain should be, in other words, the conscience of the institution.

**000179** Hall, Douglas T.; Schneider, Benjamin. York University, Toronto, Ontario, Canada **Organizational climates and careers: the work lives of parish priests.** New York, Seminar, 1973. 300 p.

The work lives of parish priests were studied in terms of the effects of work environment on career development. A theoretical model of organizational career development is presented, together with a discussion of the clergy as a career. The background and procedure of the research is reviewed. Personal styles and values of the diocesan priest, the nature and climate of his work, and the changing roles of the priest are discussed. Other topics include group development and the role of action researchers in an authority based system, and the personal and organizational influence of psychological success and failure. Diocesan events following the study are described. (Journal abstract modified)

**000180** Hiltner, Seward. Princeton Theological Seminary, Princeton, NJ 08540 **Theological consultants in hospitals and mental health centers.** American Journal of Psychiatry. 128(8):965-969, 1972.

A small workshop held at Princeton Theological Seminary evaluates the need for theological and pastoral consultants to mental hospitals, community mental health centers and related types of institutions and clinics. It is concluded that theological or pastoral consultants may aid the work of chaplains and of clinical pastoral education programs and interpret their meaning within the hospital or mental health center. It is hoped that they may be able to bring new dimensions to case conferences, help in the human side of administration and promote public relations in the community. (Journal abstract modified)

**000181** Hong, Lawrence K.; Dearman, Marion V. Department of Sociology, California State University, Los Angeles, CA 90032 **The streetcorner preacher: sowing good seeds by the wayside.** Urban Life. 6(1):53-68, 1977.

A common feature of the inner-city landscape, the streetcorner preacher, is examined from a sociopsychological perspective. Very much contrary to the definitions of the police and pedestrians, the preachers interviewed were quite rational, intelligent people and sincere, dedicated Christians. Results of interviews with preachers, with a spokesman from the church of which many are members, with different types of pedestrians, and with the police are presented. The social relations among the preachers and other religious persons engaged in direct inner-city missionary activities are described. The activities of the street preachers display many organizational characteristics such as goals, status hierarchy, and territoriality. Relations between legitimate churches and the street preachers are discussed. 11 references.

**000182** Houck, John Bunn. Illinois Institute of Technology **The professional role identity of pastoral counselors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-23980 HC$12.50 MF$4.00 128 p.

The professional role identity of pastoral counselors was examined via questionnaire, using an index of professional identity as a psychotherapist and one of professional identity as a pastor. Factors which most strongly relate to the index of professional identity as a psychotherapist were fee income, percentage of counseling considered to be psychotherapeutic, hours per week spent in counseling, use of journals and books related to the field, and activity in relevant professional organizations. Factors related to identity as a pastor were years of parish experience, income from religious sources, and use of professional religious journals and books. It is concluded that, in comparison with other clergy, pastoral counselors who are members of the American Association of Pastoral Counselors show a greater tendency to identify professionally as psychotherapists and show a lesser tendency to identify professionally as pastors. (Journal abstract modified)

**000183** Lee, James L. University of Wisconsin, Madison, WI. **Toward a model of vocational persistence among seminarians: III.** National Catholic Guidance Conference Journal. 14(2):104-111, 1970.

The model presented suggests a general field-theory approach to dealing conceptually with patterns of interdependent variables. The underlying assumptions rely heavily on cognitive balance theory and cognitive dissonance theory. The model presented is limited to three of all the possible relationships that can exist: positive, negative and neutral.

**000184** Lee, R. Garrett Theological Seminary, Evanston, Ill. **The practice of ministry.** Journal of Pastoral Care. 26(1):33-39, 1972.

Ferment in the ministry today requires a focus on the effect on people's lives of what a minister does, rather than on the role functions he performs. The practice of ministry is defined in terms of four roles: the minister as (a) a guarantor of continuity,

(b) as a celebrator of change, (c) as a negotiator of structure, and (d) as a facilitator of meaning. It is observed that any concept of ministry must be linked to an empirical understanding of man as a developing person, and that Erikson's schema serves the purpose. Whatever model of ministry one employs, it must be flexible in dealing with the realities of change.

**000185** Lennon, Rev. Peter Francis. No address. **The experience of role conflict in priest-therapists. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI Univ. M-Films, No. 70-10146. HC$16.50 MF$8.25. 214 p.

The major experiential dimensions of role conflicts in priest-counselors were studied by a questionnaire. Respondents' data was subjected to a protocol analysis (existential-phenomenological type) including a Critical Dialogue. A flow-chart presents the inner-dynamics of the ""torn-ness" of the conflict and the ensuing emotions. Data is included on: incidence rates of role conflicts, age factors in conflicts, variations in conflict across types of therapy, causes of conflicts and resolution patterns. In conflicted priest-therapists the primary role identity is usually found in the therapist's role rather than the ministerial one. Implications for counseling and for further research are presented.

**000186** MacGuigan, J. Elliot. Regis College, Willowdale, Ontario, Canada. **The aging religious priest.** Gerontologist. 12(1, Pt. 1):19-21, 1972.

More emphasis should be placed on retirement to, rather than retirement from the priesthood, since a priest never retires from his priesthood or from his basic commitment. Research on the aging priest is of recent origin. Depending upon the psychic and physical strength of the individual priest, preretirement planning has to explore where he will live, opportunities for study, recreation, hobbies, second and third careers, financial security in the form of pension systems, and provision for physical and spiritual care.

**000187** Maloy, William Victor. Vanderbilt University Divinity School **Pastors and power. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-20742 HC$12.50 MF$4.00 136 p.

Sense of power or powerlessness, involvement in power activities and additional attitudes toward power were assessed in clergymen, and a tentative theological framework which supports clergy involvement in relationships and activities was developed. Metropolitan and rural clergymen completed a questionnaire, from which it was found that the majority do experience a sense of power, but do not report themselves as being active in power related activity. The area lived in, whether urban or rural, has little effect upon sense of power or involvement in power related activity. While age had little effect on amount of power or powerlessness experienced, it had some effect upon power related activity. The size of the church had a significant bearing upon both sense of power and power related activity. While most felt that a minister should use power as long as he kept the well-being of everyone in mind, most subjects were unsure of how to influence power structures. Few tried to relate theological posture to the issues of power. The theological perspective of Reinhold Niebuhr and Paul Tillich provide helpful approaches for dealing with the necessity and use of power as it relates to clergy. (Journal abstract modified)

**000188** Mitchell, Kenneth R. no address **Hospital chaplain.** Philadelphia, Westminster Press, 1972. 128 p. $4.95.

The involvement of a clergyman in a modern medical-surgical facility is examined. Situations studied range from obstetric to psychiatric and portray pastoral involvement with patients, families, and hospital personnel.

**000189** Nelsen, Hart M.; Everett, Robert F. Boys Town Center, Catholic University of America, Washington, DC **Impact of church size on clergy role and career.** Review of Religious Research. 18(1):62-73, 1976.

Data on the White Protestant ministers in a national sample of American clergy were analyzed for the interrelations among the demographic characteristics of the minister's congregation, job satisfaction, and serious consideration of career change on the part of these ministers. Career change was defined as either changing positions or congregation within the ministry, or leaving the ministry altogether. Multiple classification analysis was used; and the metropolitan, urban, and rural distinctions were used for location of the minister's congregation. In general, clergy serving small congregations were more likely to consider career changes than those serving larger ones. Ministers assuming the traditional clergy role tended to be unlikely to consider changes, while those who were more oriented toward the community problem-solving clergy role were more likely to be considering a change. Dissatisfaction over the congregation's appreciation of the minister's work was linked with considering changing congregations, while dissatisfaction with remuneration was associated with considering leaving the ministry. Among the three locational groups, ministers serving the smaller rural congregations seemed more satisfied with their ministries and those serving the larger urban churches were less satisfied than their counterparts in other locations serving congregations of similar size. Continued emphasis on financial factors is recommended in projecting settings and likelihood of success of ministries, especially in small churches. 24 references. (Author abstract modified)

**000190** Patterson, John G. Western State Psychiatric Hospital, Bolivar, TN **Into whose image? Reflections on chaplain identity.** AMHC Forum. 23(3):105-110, 1976.

The problems facing chaplains in seeking a total identity are discussed. It is posited that chaplains have attempted to acquire expertise in the field of mental health and have often become partners with other mental health professionals, but that in so doing may have lost their religious roots and associations. It is urged that the chaplaincy needs to reflect upon itself from a religious, and not solely from a clinical, standpoint. It is urged that chaplains must try to refashion themselves into the image of a whole, mature individual rather than into the image of an expert. Some of the implications of the remodeling process are: 1) a different relationship between religion and psychology; 2) a restatement of the relationship between mission and therapeutic technique (as stated in terms of means and ends) so that chaplains will create their own methods rather than adopting those of medicine and social science; 3) a change in attitude toward patients or institutionalized persons; 4) a different relationship between chaplain and patient; and 5) problems in accommodating the clinical political system in institutions to religion.

**000191** Platt, Nancy Van Dyke; Moss, David M. Swedish Covenant Hospital, Chicago, IL 60625 **Self-perceptive dispositions of Episcopal clergy wives.** Journal of Religion and Health. 15(3):191-209, 1976.

Self-perceptive dispositions of Episcopal clergy wives were surveyed, focusing on evaluations of family, work, parish and neighborhood involvement to gain insight into tensions between the various identities involved in this lifestyle and the manner in which modern clergymen's wives find personal satisfaction and fulfillment. Findings suggest that: 1) such women must learn to deal creatively and responsibly with parochial and marital expectations; 2) involvement in the husband's professional life because of the intimate relationship of that profession with the community is a key factor; 3) from it she receives personal satisfaction, as well as frustration and loneliness; and 4) adaptation depends on handling the overlap in the roles as wife, mother, professional, and Christian so as to develop a firm identity. Because of the increasing assertion of women's rights, self-fulfillment as a clergyman's wife is now seen as a realistic goal. 37 references.

**000192** Rice, Cecil A. Trinity Mental Health Ctr., Framingham, MA. **The pastoral counselor in a community mental health center.** Journal of Pastoral Care. 30(2):122-131, 1976.

The history, location, and major services of Trinity Mental Health Center, an adult outpatient community health center, are outlined; its Pastoral Counseling Department is described in detail. The Department's functions include psychotherapy (individual, marital, family, and group); training for pastoral counselors at two levels (for MA and PhD candidates) and consultation of three major kinds, one including both consultation and research. The Department operates under two assumptions. (a) The new profession of psychotherapy is firmly established in our culture, and pastoral counselors are part of that profession. Reference is made to a recent extensive survey of mental health professionals which found basic similarities among therapists regardless of which formal routes they took into their professions. Students of pastoral counseling show the same kind of similarity. (b) Psychotherapists are emerging as the new priests of our society. Many of their functions are priestly in nature: the relief of guilt feelings, transmittal (sometimes unwittingly) of world views and related values, and public recommendations of how people should live. This 2nd assumption on which the Department operates involves moral values and judgments which some therapists recognize but others are reluctant to acknowledge.

**000193** Schmotter, James W. no address **Ministerial careers in eighteenth-century New England: the social context, 1700-1760.** Journal of Social History. 9(2):249-267, 1975.

To more accurately assess the social context of the 18th century Congregational ministers in New England, a quantitative analysis of data on clergymen is presented based on genealogic records. The attractiveness of the ministry for career seeking college students declined during the period studied, 1700 to 1760. Ambitious New Englanders were choosing secular vocations in larger numbers as the century progressed because a career in the ministry was becoming increasingly difficult and unrewarding. The opportunities of a clerical career were shrinking at a steady rate and the pastors' ability to get along with parishioners decreased sharply. Most disputes were over salaries. The worsening professional problems reflected the ministry's decreasing status, prestige, and influence as well as its declining recruiting success. The clerical decline was in large part due to the overwhelming attention the ministers paid to their personal problems. Efforts to increase their calling's importance in society through professional solidarity, assistance from the colonial governments and pamphleteering failed and their program of professional self-defense probably increased clerical problems, and alienated parishioners even more.

**000194** Schoenherr, Richard A.; Greeley, Andrew M. University of Wisconsin, Madison, WI **Role commitment processes and the American Catholic priesthood.** American Sociological Review. 39(3):407-426,1974.

Role commitment processes are analyzed in terms of the American Catholic priesthood. A general model for explaining role commitment as a process in which continuing in the role depends on the net balance of its rewards and costs is developed. An eight path variable model accounts for half the variance in the decisions of a sample of 3,045 American Catholic priests to stay or leave the ministry. Causal analysis shows that the cost of celibacy is currently a priest's principal consideration in the commitment sequence. If he sees marriage as a desirable opportunity foregone, if the costs of loneliness outweigh the satisfactions from his job assessed in terms of a modern set of values, and if movement is made easier by the fact of his being relatively young and inner-directed the clergyman will probably decide to quit his position as a religious professional. The influence of social context is tested and a series of negative findings is presented. Discussion focuses on the implications of authority, sexuality, and value systems for commitment to the priestly role. 46 references. (Author abstract modified)

**000195** Schurman, Paul G. School of Theology, Claremont, CA **On being professionally religious.** Journal of Religion and Health. 15(2):75-87, 1976.

The stress experienced by professional religious leaders is discussed, and case studies of members of the clergy who suffered career related problems sometimes effecting their marriage and family life are presented. The possible reasons for these problems are explored, and the special qualifications needed for a successful therapist with religious leaders are discussed. Programs aimed at providing well trained pastoral counselors to provide a counseling ministry to religious professionals are described. 4 references.

**000196** Sheehan, Carmel Antoinette. University of Toronto **Role conflict and value divergence in sister administrators. (Ph. D. dissertation).** Dissertation Abstracts International. National Library of Canada at Ottawa, Ottawa, Ontario, Canada

The nature of the role conflict of the Roman Catholic sister administrator in relation to her religious and professional values was examined. The hypothesis that conflict could be predicted from value orientations was tested. A questionnaire consisting of 200 items was developed to measure the dependent variables and the independent variables. The interrole and the person role conflicts were specified and defined. Value orientations did predict person role conflict in the case of those subjects who registered high interrole conflict. Although some significant results were obtained, the religious and professional values were seen to predict only 7% of the total person role conflict experienced by the respondents. (Journal abstract modified)

**000197** Simpson, John H. Department of Sociology, Erindale College, University of Toronto, Mississauga, Ontario L5L 1C6, Canada **The precarious enterprise of ministry.** Pastoral Psychology. 25(2):108-114, 1976.

The effect of the cultural values of rationalization and individualism upon the status of the parish minister is discussed. These values make the minister's status precarious because role behavior is difficult to interpret in terms of them. Some defenses against precariousness are outlined. 4 references. (Journal abstract)

**000198** Strunk, Orlo Jr. No address. **Dynamic Interpersonalism For Ministry.** Nashville & New York, Abingdon Press, 1973. 320 p. $11.95.

A collection of twenty papers by various authors presents general and specific backgrounds on (1) theoretical models in pastoral care and counseling, (2) various contexts for pastoral counseling and (3) the future of pastoral counseling. The specific pastoral counseling model of dynamic interpersonalism is analyzed and advocated. It combines oriental religious traditions, psychology and Christianity. Its main methods involve continuous searching, probing and synthesizing. The pastoral counselor is concerned to find the ultimate meaning of life and to help each person to see his own responsibility in reference to that larger purpose. Various chapters deal with applying this model to mental or adjustment problems in different institutional contexts.

**000199** Stubblefield, Harold W. Clover Bottom Hosp. & School, Donelson, TN. **On being a pastor to the mentally retarded.** Journal of Pastoral Care. 24(2):98-108, 1970.

The pastor's approach to the mentally retarded is discussed. Major issues involve understanding the world of the retarded, clarifying one's own feelings about the retarded, and a willingness to be flexible and creative in one's approach.

**000200** Switzer, David K. Perkins School of Theology, Southern Methodist University, Dallas, TX 75275 **The minister as pastor and person.** Pastoral Psychology. 24(228):52-64, 1975.

The roles, characteristics, personality and need for basic humanity in ministers are discussed. The relationship between the person and the role of minister as pastor in a hospital setting is described. The image of the clown as developed by Faber in ""Pastoral Care in the Modern Hospital" illustrates the role of the hospital chaplain as a deepening and unifying force. The role and needs of ministers as they function as significant professionals in the community are described. As pastors, ministers are symbols to others. Occupational identity of ministers, the clergyman as a symbol, and the pastor's role as a professional or a committed amateur are considered. The necessary high level of competence and love is noted. 21 references. (Author abstract modified)

**000201** Taggart, Morris. Marriage and Family Consultation Center, Houston, TX 77025 **The professionalization of the parish pastoral counselor.** Journal of Pastoral Care. 27(3):180-188, 1973.

Some of the implications which professionalism of pastoral counselors may have for the relation between pastoral counseling and the church at large are examined, especially the low status of the parish as a work setting. A suggestion is made for pastoral counseling to redefine its relationship to the parish in many ways which reflect professional rather than political concerns. (Journal abstract modified)

**000202** Taggart, Morris. Marriage and Family Consultation Center, Suite 1400, Fannin Bank Bldg., 1020 Fannin, Houston, TX 77025 **AAPC membership information project: Part 2. Context and clinical dimensions of the professional activities of pastoral counselors.** Journal of Pastoral Care. 26(4):231-240, 1972.

The American Association of Pastoral Counselors membership information project covers the context and clinical dimensions of the professional activities of pastoral counselors. The discussion covers: settings in which pastoral counselors work; time spent in various pastoral counseling functions; areas of manpower needs; therapeutic modalities reported; number of clients served; types of client problems; referral sources of clients; sources of counseling income; and relation of fees to the rate charged by other mental health professionals.

## 11 CLERGY: CLINICAL PASTORAL EDUCATION (CPE)

**000203** Becher, Werner. no address **Klinische Seelsorgeausbildung -- clinical pastoral education.** Frankfurt, Verlag Evangelischer Presseverband, 1972. 183 p.

A collection of papers on clinical pastoral education (CPE) is presented, including American conference offerings, and European publications. Emphasis is on the use of groups and group dynamics in German CPE, and on theology. Contents include analyses of pastoral conversations, criticisms of CPE, training programs, professional trends of pastoral psychology, and an analysis of the current status of the field and its place in history.

**000204** Becher, Werner. Universitatskliniken, Frankfurt, W. Germany. **Clinical pastoral education in the Federal Republic of Germany.** Gruppendynamik (Forchung und Praxis). 5(5):320-328, 1974.

The intensification of clinical pastoral education (CPE) is discussed and some of the factors that have effected this intensification. Clinical pastoral duties occupy a high rank among the duties of a pastor. Despite the recent development of CPE, it is argued that further progress has to be made in theory and practice (e.g.,examination of the relationship between clinical pastoral care and psychotherapy).

**000205** Beech, Lawrence A. York University, Toronto, Ontario, Canada. **Supervision in pastoral care and counseling: a prerequisite for effective ministry.** Journal of Pastoral Care. 24(4):233-239, 1970.

Using 66 Protestant pastors in southern Alberta, Canada, the amount of clinical pastoral education was compared with styles of authority in counseling. Results indicate that pastors with the most clinical pastoral education describe themselves as more loving and permissive in their expression of authority in counseling, suggesting the importance of clinical pastoral education with the supervisory process as a method of counseling education.

**000206** Bosbyshell, William A. University of Florida **Some correlates of empathic counseling behavior of Episcopal clergymen. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-16764 HC$10.00 MF$4.00 103 p.

A study was made of the relationship between pastoral counseling behavior and length of training in pastoral counseling and measures of self-actualization in Episcopal clergymen. Segments from tape recorded pastoral counseling interviews were rated for accurate empathy and accurate empathy scores were compared by length of training in pastoral counseling categorized in the three groups. Empathy scores for the clergy were compared by two major scales of the Personality Orientation Inventory (POI). The relationship of pastoral counseling behavior and selected pastor background variables also was examined. Statistical treatment of this data yielded significant results only for the POI time competence variable, but the direction of the differences was opposite to that predicted by the hypothesis. It appears that clergymen who receive training in clinical pastoral education programs are not more empathic in their counseling behavior than those who do not receive such training. The major implication is that counseling training programs for clergymen need to be examined to determine whether the trainees function as effective counselors. A need exists for further research on the pastoral counseling process. (Journal abstract modified)

**000207** Browning, Don S. Divinity School, University of Chicago, Chicago, IL 60637 **Method in religious living and clinical education.** Journal of Pastoral Care. 29(3):157-167, 1975.

The issue of method in clinical pastoral education (CPE) is addressed. It is suggested that the question of method in CPE can best be addressed in the context of the issue of method in religious living, particularly religious living within the Judeo-Christian tradition. Emphasis is placed on neglect of method in religious living, self-sustaining method for religious living, criteria for method selection, and moral rationality and clinical training. It is recommended that training in practical moral rationality be introduced into the clinical goals of CPE. It is concluded that if CPE is to be transferable to the larger context of method in religious living within the Judeo-Christian tradition, concern with practical moral reflection is necessary.

**000208** Bruder, Ernest E. Wesley Theological Seminary, Washington, DC **Major issues currently impeding clinical pastoral education.** Journal of Religion and Health. 11(4):299-312, 1972.

In a paper presented at the national conference of the Association for Clinical Pastoral Education in 1971, major issues currently impeding clinical pastoral education are discussed. Five major issues are regarded as impediments to sound clinical pastoral education in this era of rapid social change: 1) the notion that clinical pastoral training is education for a new profession; 2) the continuing emphasis on therapy and change in the person of the student in clinical pastoral training; 3) the lack of clarity as to the place and purpose of clinical pastoral training in theological education; 4) the dangers of organizational inertia and failure to meet changing needs; and 5) the lack of real commitment to the ministry among many engaged in clinical pastoral training. The only distinction between what a clinically trained pastor can offer a troubled person and what a psychologist or social worker can offer is the pastor's relationship and commitment to God and his understanding of religious practice. Those who believe that clinical pastoral education and pastoral counseling are instruments of the church, that they are an indispensable part of the ordination vows, should insist that those who would use the pastoral office in their psychological work be truly committed to the church.

**000209** Campbell, Alastair V. Unversity of Edinburgh, Scotland. **Research in pastoral counselling: retrospect and prospect.** British Journal of Guidance & Counselling. 2(1):64-71, 1974.

The emergence of counseling as a specialty practiced by a number of different professions has had a marked effect on the understanding of the pastoral role of the clergy. Attention has been focused on the nature of pastoral counseling, and a wide range of courses in clinical pastoral education have been developed in Britain and in the US. Examination of research to date suggests that boundaries between pastoral counseling and other areas of counseling are ill-defined, that personality variables may be a potent influence on the clergyman's understanding of his counseling role, and that training courses in counseling result in modified personality change. Suggestions about priorities in research in this area in Britain are offered, with a view to clarifying the relevance of pastoral counseling to the counseling services in the community as a whole. 29 references.

**000210** Clayton, Gordon Maxwell. Graduate Theological Union **An analysis of clinical pastoral training using a systems approach: an analysis of six programs of clinical pastoral training at Saint Elizabeths Hospital with emphasis on the methodology of supervision and its effects on clinical pastoral learning.** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-1170 HC$10.00 MF$4.00 252 p.

An analytic study was made of six programs of clinical pastoral training at Saint Elizabeth's Hospital in Washington, D.C.,during the years 1945-47 and 1966-68 using a systems approach based on the work of George C. Homans, a theory which differentiates the external from the internal system. Findings show a relation between the approach used in supervision and the kind of learning achieved. A therapy model of supervision based on an illness model results in less clinical and pastoral learning; a professional model based on a mental health model and focusing on students' professional relations as a pastor produces greater behavioral change. An overall weakness in supervision is the lack of discussion of the pastoral role and this leads to role diffusion, less ability to deal with religious problems, and less application of training to pastoral ministry in a congregation. Independent of the supervisory process, considerable learning takes place as a result of clinical contact with patients and from lectures, seminars, and conferences. The results indicate the need for further research in the area of clinical pastoral training. (Journal abstract modified)

**000211** Close, Henry T. Georgia Mental Health Institute, Atlanta, GA **Clinical pastoral education for couples.** Journal of Pastoral Care. 26(2):128-130, 1972.

A program involving clinical pastoral education for married couples is described. The weekly schedule included: one didactic seminar, alternating with a worship seminar; one seminar for wives; one seminar for husbands; one seminar for husbands and wives; two care seminars for husbands and wives; and one hour of individual supervision for each man. In addition, the couples attended rounds, clinical case conferences, and planning conferences during the one quarter program period. As a result of such training, both spouses were usually able to participate in the pastoral rounds at the mental hospital in which the program was given, although they responded to patients in different ways. The wives seemed to gravitate to patients in whom no one else was interested, while their husbands tended to respond to more talkative patients.

**000212** Close, Henry T. Box 29183, Atlanta, GA 30329 **Playin CPE.** Journal of Pastoral Care. 29(4):241-247, 1975.

The role of play in clinical pastoral education (CPE) is discussed. Play is considered from a historical perspective, and a contemporary framework for understanding and utilizing the spirit of play in CPE is proposed. The movement in psychotherapy and CPE away from the transference model is described and illustrated by a case example. The concept of a theology of play, an approach that utilizes fantasy, delight, adventure, and illusion and encourages one to play with new meanings and new possibilities is described. The world of religion is compared to the world of intimacy, and it is noted that playfulness helps facilitate intimate relationships through the sharing of pleasures and the sharing of secrets. The question of the pastor's identity and that of the CPE supervisor is considered from these perspectives, and it is suggested that the trainee be encouraged to play with new options and to be adventurous. 5 references.

**000213** Dahm, Karl-Wilhelm. No address. **Humanistic psychology and group dynamic processes in clinical pastoral education in the US.** Gruppendynamik (Forchung und Parxis). 5(5):333-339, 1974.

Differences in humanistic psychology and group processes in clinical pastoral education in the US and Germany, where there is less emphasis on the church and its practical problems, are discussed. Group dynamic processes have received different acceptance and discussion in the US and Germany. American students have displayed great interest in applied psychology. Although pastoral counseling has changed into the concept of human growth, there still exists a struggle between the many methods and application of human psychology and group dynamics in the pastoral sector.

**000214** Faber, Heije. University of Tilburg, Overase Weg 10, Breda, The Netherlands **Clinical pastoral education and social structures.** Pastoral Psychology. 24(4):296-304, 1976.

The usefulness of clinical pastoral education (CPE) as a model for developing healthy new social structures is analyzed. It is contended that the contemporary church no longer reflects the simple and clear attitudes to social structure evident in the creeds and confessions, but that CPE and the insights and understandings it represents can contribute to the quest for new structures. Its potential is most obvious in the areas of motivation, power, confrontation, and conflict management. CPE must, however, take social structures more seriously and broad-en its understanding of the minister's role if it is to fulfill such promise. 1 reference. (Author abstract)

**000215** Faber, Herje. No address. **Pastoral learning processes in Western Europe.** Gruppendynamik (Forchung und Praxis). 5(5):340-344, 1974.

While in the US clinical pastoral training is an established fact, on the European continent there are few centers, publications, or workers that focus on the topic; yet there are manifestations that can be considered a trend. This, however, cannot be compared with clinical pastoral education in the US. On the whole, in Europe there is more need for formation of theories and systematic work.

**000216** Geary, Thomas Francis. California School of Professional Psychology, Los Angeles, CA **Self-actualization in clinical pastoral education. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-10416 HC$15.00 MF$8.50 143 p.

Personal growth as an effect of Clinical Pastoral Education (CPE) upon students was investigated through literature search and empirical research. One hundred subjects divided into basic CPE, advanced CPE, former CPE, and nonCPE completed a demographic questionnaire, the Personal Orientation Inventory, and a self-concept inventory before and after the 11 to 12-week program, with a one-month followup test given to all groups except former CPE and an informal interview obtained from eight CPE students. Hypotheses predicted that basic CPE would gain more in self-actualization than nonCPE and advanced CPE, that basic CPE females would gain more than basic CPE males, and that former CPEs would gain more than advanced CPEs and nonCPEs. Results agreed with previous studies that personal growth is a major effect of the CPE program, and advanced CPEs showed evidence of a consistent and increasing pattern toward self-actualization. Also discussed were predisposition to self-actualization and sex orientation of the present CPE program. (Journal abstract modified)

**000217** Hall, Charles E., Jr. no address **/Ernest E. Bruder, a leader in clinical pastoral education./** Editorial: a tribute to Ernie. Journal of Pastoral Care. 31(3):145-149, 1977.

In a tribute written on the death of Ernest E. Bruder, a pioneer in the clinical pastoral education movement and chief architect of the Association for Clinical Pastoral Education, the writings and work of Bruder at Saint Elizabeths Hospital are reviewed. Bruder's writings focused on ministry to patients, the relationship of religion and psychiatry, and clinical pastoral training at Saint Elizabeths Hospital. It is noted that in an abiding conviction that religion, sensitively interpreted, could be a profound healing resource, Bruder developed means of sharing ancient liturgical resources in ways that offered new hope and meaning to the deeply troubled.

**000218** Harmon, Michelle. Menninger Foundation, Division of Religion and Psychiatry, Topeka, KS 66601 **The clinical pastoral counselor and the dialectic of human experience.** Journal of Pastoral Care. 29(3):168-175, 1975.

The inner struggle experienced by a counselor during an 11 month training program in clinical pastoral counseling (CPC) is examined. It is suggested that one of the most challenging and painful recognitions which must take place within a clinical trainee is the awakening of a sensitive awareness of opposed drives within himself or herself. Thus, the clinical counselor must be sensitive to the reality of opposed feelings before an empathetic helping relationship can be established with another person who is conflicted enough to seek counseling assistance. Various facets of the counselor's inner struggle during the CPC training program are noted, including sources of resistance and denial, tension and conflict, dialectical principle, expectations of society, human experience in Scripture, and reflections on the role of a clinical pastoral counselor.

**000219** Harris, Thomas A.; Crick, Robert D. no address **CPE in the United States Army.** Journal of Pastoral Care. 29(1):23-31, 1975.

The development and clinical training of the clinical pastoral education (CPE) program for chaplains in the U.S. Army are described. The first fully accredited CPE program, at Walter Reed Army Medical Center, is described. The 1973 CPE program at Fort Benning, Georgia, is detailed and six issues and recommendations resulting from this program are given. The facilities and staff of the Fort Benning CPE Center, now a part of the U.S. Army Infantry School Center, are discussed.

**000220** Haugk, Kenneth C.; Hong, Barry A. St. Stephens Lutheran Church, St. Louis, MO. **Pastoral care and counseling: a survey of recommended readings.** Journal of Religion and Health. 14(1):58-62, 1975.

A survey was conducted of the 119 member seminaries of the Association for Clinical Pastoral Education, Inc. to identify what constitutes their most frequently used literature of pastoral care and counseling. Tables list the number of theological schools in which the 81 listed books were found to be used. The number of books used that represent each of the various types of psychology (Freud, Jung, Maslow, etc.)is discussed along with an overview analysis of the types of psychological and psychotherapeutic theories and data being presented in seminaries.

**000221** Hubig, Christian. School of Theology, Claremont, CA. **The state of the clinical pastoral movement in the US based on selective literature.** Gruppendynamik (Forchung und Praxis). 5(5):328-333, 1974.

Basic works by various authors, including Anton T. Boisen, Richard Cabot, Seward Hiltner, and Lowell G. Colstons are discussed. The following topics are examined: (a) the relationship between theology and therapy which is discussed from three points of view; (b) the present developments in clinical pastoral education emphasizing H. J. Clinebell's model that combines elements of communication and behavior therapy and the application of new therapy methods (e.g.,transactional analysis, Gestalt Therapy, psychosynthesis, and the encounter movement). It is argued that religion in American society has received new impetus by Asian philosophies and religions to which the clinical pastoral movement and theology have hardly responded so far.

**000222** Keeley, Terry D.; Burgin, James E.; Kenney, Kevin. Larned State Hospital, Larned, KS. **The use of sensitivity training in a unit of professional education.** Journal of Pastoral Care. 25(3):188-195, 1971.

The participation of three students in clinical pastoral education and their chaplain supervisor in a week of sensitivity training with a group of mental health administrators is described. The laboratory experience focused on self-awareness and communication. A follow-up evaluation indicated that the participation had helped the students to integrate their clinical experience at the hospital and was generally beneficial.

**000223** Keidel, Keith W. Sibley Memorial Hospital, Washington, DC 20016 **Cross-cultural clinical pastoral training in Singapore.** Journal of Pastoral Care. 27(2):111-114, 1973.

A program of clinical pastoral education (CPE) in Singapore is described. Asian students' attitudes towards education, politics, religion, and parental beliefs are discussed and the problems and conflicts encountered in dealing with the cross-cultures of the Christian community and Asian Hinduism, Buddhism, Taoism, and Confucianism are explored.

**000224** Kitson, Gay Capouch. University of North Carolina at Chapel Hill **The clergy and pastoral care: the effect of clinical training. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-24808 HC$10.00 MF$4.00 371 p.

The effect of clinical training on the effectiveness of Protestant pastoral counseling was studied to: 1) determine if it is possible to differentiate alternate approaches to pastoral care; 2) to follow a group of clergymen through a clinical training program to describe any change on pastoral orientation which results; and 3) to compare ministers who attend a training program with those who do not. Participants in such a program responded to questionnaires at the beginning, ending, and six weeks after completion of the program to provide the necessary data. Statistical analyses showed that: 1) as expected, clergy who attend the program are, as a group, more situational in their orientation to pastoral care than nontrainees. 2) In both the experimental and control groups, theologically liberal and younger, more educated clergy take a significantly more situational approach. 3) Clinical training in itself does not greatly affect a clergyman's attitudes toward pastoral care. Other factors appear to influence their ability to gain from it, including voluntary participation. 4) Although the trainees were significantly younger, more highly educated, and more likely to be serving in middle-class congregations than the controls, the two groups did not differ in the way they ranked pastoral activities nor in the importance they attach to or the time they spend in counseling. 5) Trainees differed from controls in dissatisfaction with the ministry and had themselves sought psychological help for personal problems. (Journal abstract modified)

**000225** Knights, Ward A. New Hampshire Hosp., Concord. **A Gestalt approach in a clinical training group.** Journal of Pastoral Care. 24(3):193-198, 1970.

Using Gestalt psychology, therapy, and experiments as a basis for a clinical pastoral education program, informal evaluations indicate a generally positive learning experience and a positive report relative to the personal growth of the student participants.

**000226** Maes, John L. Franklin Pierce College, Rindge, NH 03461 **Weighing psychoanalytic theory for pastoral counseling and clinical pastoral education.** Journal of Pastoral Care. 27(3):196-202, 1973.

Problems in definition are cited, and the strengths and weaknesses of psychoanalytic theory as an undergirding psychological theory for pastoral counseling and clinical pastoral education are examined. A recipe is offered for training and treatment for the pastoral counselor and his clients. 18 references.

**000227** Melchert, Ernest J. No address. **Look at an extended quarter CPE.** Journal of Pastoral Care. 29:42-44, 1975.

A clear identification of self-interest items in the life of the student is a necessary first step in reducing resistance to CPE learning. Self-interest items reveal conflicted inter- and intrapersonal areas in that student's life. Learning is proportional to the effective resolution of tensions arising out of unresolved problems. A problem-solving model for CPE supervision is presented. The author's highly successful work with five busy urban pastors is described. They received one unit certification for one day a week participation in an approved center, spread over a nine-month period.

**000228** Mitchell, Kenneth R. Division of Religion and Psychiatry, The Menninger Foundation, Topeka, KS 66601 **CPE experiences in The Netherlands.** Journal of Pastoral Care. 27(2):120-122, 1973.

The forms of clinical pastoral education (CPE) in Holland are compared to those in the U.S. through a discussion of academic CPE, field CPE, and clinical CPE. The Committee for Supervisory Education (CSO) and the training stages through which a student must go in order to become a supervisor are discussed.

**000229** Oates, Wayne E. University of Louisville School of Medicine, Box 1055, Louisville, KY 40201 **Pastoral supervision today.** Pastoral Psychology. 24(228):17-29, 1975.

The need for a reappraisal of the process and substance of pastoral supervision is noted. The wide scale introduction of the Doctor of Ministry degree into the curricula of theological seminaries and the rapid growth and acceptance of clinical pastoral education as a prerequisite to certification is described. The styles, meaning, context and goals of supervision for Doctor of Ministry programs are discussed, and a clinical pastoral educational model is seen as inherent in the degree requirements. A self-perception dialogue guide and criteria scale are included to assist students and supervisors in evaluating supervisory conferences. Other implications arising from the introduction of clinical pastoral education as a prerequisite to many forms of ministry are also discussed. 9 references. (Author abstract modified)

**000230** Peropat, Francis J. St. John's University **Value change orientation and its relationship to attitude change subsequent to pastoral counseling training. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-30231 HC$10.00 MF$4.00 113 p.

The concept of change orientation as interpreted by Neal was applied to the study of attitude change to test the hypothesis that such change subsequent to pastoral counseling training would be a function of value change (VC) orientation. VC orientation was defined as identifying those respondents who tend to be liberal thinking, critical of organizational policies and procedures, and predisposed to accept change in the training program. Non-VC orientation was defined to include respondents resistent to change. Subjects were priests, religious sisters and brothers, rabbis, and ministers in pastoral training. Openmindedness was measured by the Dogmatism (D) scale and a questionnaire consisting of the Neal scale and informational items related to the variable correlates of VC orientation was also used. The data supported the hypotheses that: 1) VC orientation of the respondents would be directly related to level of organizational position, openmindedness, and inversely related to time spent in current assignment, and satisfaction with position; 2) VC orientation would be related to political affiliation, and reading orientation; 3) change in openmindedness over time would be related to VC orientation. (Journal abstract modified)

**000231** Powell, Robert C. State University of New York, Upstate Medical Center, Syracuse, NY. **Mrs. Ether Phelps Stokes Hoyt (1877-1952) and the Joint Committee on Religion and Medicine (1923-1936): a brief sketch.** Journal of Pastoral Care. 29(2):99-105, 1975.

The life is sketches of Mrs. Hoyt, an early worker in clinical pastoral education, who supported the formation of the Council for the Clinical Training of Theological students, and the Federal Council of Churches' Commission on Religion and Health. 53 references.

**000232** Powell, Robert Z. Central State Hospital, Milledgeville, GA 31062 **Peership with the supervisor as a criterion for advanced CPE.** Journal of Pastoral Care. 29(1):45-49, 1975.

The thesis is presented that the clinical pastoral education (CPE) student's ability to move toward peership with his supervisor is a vital criterion for advanced CPE. Several questions that each supervisor should answer for himself regarding peership with the student are given, and several ways to encourage a student's movement toward peership with his supervisor are given. (Author abstract modified)

**000233** Quello, Daniel Y. Our Saviour's Lutheran Church, Bremerton, WA. **A comparative investigation of the personality profiles of CPE and non-CPE theological students.** Journal of Pastoral Care. 24(4):240-243, 1970.

Male theological students (N 25) enrolled in a one-year program of clinical pastoral education (CPE) were compared with a matched group of 25 male theological students not in CPE on personality characteristics measured by the MMPI and the EPPS. No significant differences between the groups were identified.

**000234** Reid, Fred William, Jr. University of North Carolina at Chapel Hill **An evaluation of the impact of clinical pastoral education upon the personality of the minister. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-16507 HC$10.00 MF$4.00 158p.

The effect of clinical pastoral education (CPE) on personalities of ministers engaged in such a course for a one-year period was studied, comparing a treatment group (CPE) and a control group (MIN). All ministers were evaluated on the Cattell 16 Personality Factor (16 PF) test and on a special theological education questionnaire. It was found that the CPE trained minister is consistently more assertive, imaginative, self-assured, and experimenting than his ministerial counterpart without such training. Additionally, the CPE trained minister is extroverted, independent, and low on the neurotic scale. He is also emotionally stable and expedient in comparison to controls; he is also low on the superego scale in comparison to controls. (Journal abstract modified)

**000235** Schurman, Paul G.; Ronkos, Charles G. School of Theology, Claremont, CA **Continuing education in pastoral counseling for parish clergy.** Journal of Pastoral Care. 29(3):190-192, 1975.

The Ashland-C.P.I. program in pastoral psychology and counseling, a two-year model program for continuing education in pastoral psychological counseling for parish clergy, is presented. The program incorporates both clinical and theoretical dimensions of training, uses community resources from a broad interdisciplinary spectrum, demonstrates the concern of a theological school for continuing education for parish clergy on an ecumenical basis in a large urban setting where there is no theological school, and shows what can be achieved among a hospital chaplain, pastoral counselor, and seminary dean. The program leads to a Master of Divinity degree granted by Ashland, and is taught largely at Cleveland Psychiatric Institute.

**000236** Stewart, Charles; Clark, Maurice; Cedarleaf, Len; Meiburg, Al; Leslie, Bob; Worthy, Don; Oglesby, Bill; Terkelsen, Helen. Wesley Theological Seminary, 4400 Massachusetts Ave., Washington, DC 20016 **Living issues in CPE: a dialogue.** Journal of Pastoral Care. 29(3):148-156, 1975.

A discussion on important issues in clinical pastoral education (CPE) is presented. Various participants give their views on CPE in regard to: basic principles of CPE learned in hospital training, adaptation of basic principles to new settings, teachable pastoral skills, and frontiers of learning which CPE faces in the immediate future.

**000237** Strom, Kenneth R. Veterans Administration, Chaplain Service, Washington, DC. **New thrusts in clinical education and training for clergymen.** International Journal of Social Psychiatry. 19(3-4):207-213, 1973.

Clinical pastoral education (CPE), which trains clergymen to meet the psychological needs of parishioners, is discussed. Current CPE has become overly rigid and institutionalized. Several aspects need reform. The psychoanalytic model has become too pervasive, and increased flexibility is needed. Supervisors of CPE should have training beyond their own experience but at present do not, an omission that promotes inbreeding. Training should more frequently take place in the field. The focus of CPE has shifted from parishioner needs to the clergyman's need for self-understanding, and this movement should be reversed. CPE has become estranged from the religious functions of the ministry and should be reintegrated. Examples are given of training programs incorporating some of these reforms.

**000238** Strunk, Orlo. Boston University, School of Theology, Boston, MA. **Relationships of psychology of religion and clinical pastoral education.** Pastoral Psychology. 22(217):29-35, 1971.

The relationship of the psychology of religion and clinical pastoral education (CPE) is analyzed in terms of affection, alienation, and apathy. It is suggested that the best relationship would be one of respectful confrontation where psychology of religion confronts CPE with cognitive and research tendencies and where CPE confronts psychology of religion with existential propensities.

**000239** Strunk, Orlo; Jordan, Merle R. Boston University, School of Theology, Boston, MA. **An experimental course for clergymen in suicidology and crisis intervention.** Journal of Pastoral Care. 26(1):50-54, 1972.

A course in suicidology and self-destructive behavior is suggested as a viable and significant aspect of a clinical pastoral education. A pilot course is described that could also be taught in a summer institute, as a continuing education experience, or in a theological seminary. Various instruments designed to evaluate curricular and instructional modes yielded essentially positive results when applied to the course.

**000240** Verdery, E. Augustus. Department of Pastoral Services, Georgia Baptist Hospital, Atlanta, GA 30312 **Cross-cultural CPE in Switzerland.** Journal of Pastoral Care. 27(2):107-111, 1973.

A summer conference program of clinical pastoral education (CPE) held at the Baptist Theological Seminary at Ruschlikon-Zurich is described. The students and supervisors from six countries and three denominations did clinical work to help bridge the cultural and denominational differences between them, and worked to combine innovative philosophy with proven methodology.

**000241** Zijlstra, W. no address **/Clinical pastoral training./** Seelsorge-Training. Munich, Kaiser-Verlag, 1971. 189 p. DM 16.50.

The question of specific and intensive training of ministers in psychology and psychiatry is discussed. The principle that adequate understanding of ministerial clients is a function of the minister's psychological self-knowledge is held to be an important premise of the ministerial profession. It is proposed that ministers undergo an intensive training in psychiatric clinics during three months, returning to their families only for weekends. The primary content of training consists of psychological discussions with psychiatrists and patients. The long-standing tradition of such ministerial-psychiatric professional interaction in the U.S. is noted.

## 12 CLERGY: EDUCATION, TRAINING AND EVALUATION

000242 Balswick, Jack O.; Faulkner, Gary L. Department of Sociology and Anthropology, University of Georgia, Athens, Georgia **Identification of ministerial cliques: a sociometric approach.** Journal for the Scientific Study of Religion. 9(4):303-310, 1970.

Sociometry is used to identify and study social relationships and group formations within an inclusive sample of Protestant ministers (N = 39) in a medium size city. Analysis of sociometric tests reveals that ministers form homogenous cliques, based on both theological beliefs and political attitudes, and that certain ministers within cliques are differentiated into star status and isolate status. It is suggested that the neglected study of social groups and social structure in sociology of religion research may begin to be corrected by the use of sociometry. 2 references. (Journal abstract)

000243 Bier, William C. No address. **Psychological testing for ministerial selection.** New York, Fordham Univ. Press, 1970. 271 p. $8.50.

Proceedings from a symposium which brought together researchers and testers are presented. Issues concerned psychological evaluation, follow-up counseling, and mental health of candidates for the ministry.

000244 Biersdorf, John E. Institute for Advanced Pastoral Studies, 380 Lone Pine Road, Bloomfield Hills, MI 48013 **Est one more time.** Pastoral Psychology. 26(1):58-63, 1977.

Participation in an Erhard Seminars Training (est) is reported and the techniques used are analyzed in relation to the self-realization goals of the training. The basic goal of the training is described as direct experience rather than pretending that things are otherwise. The techniques used include insult, oppression, and indoctrination. The question of the relation of spiritual and personal growth processes to authoritarian social structures is raised and it is concluded that while the techniques were effective, the est medium contradicts the est message. 4 references.

000245 Blanchette, Melvin Charles. United States International University **An evaluation of ministerial effectiveness. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-29367 HC$18.00 MF$7.50 142 p.

The types of personality characteristics and interest patterns of Catholic priests as perceived by their parishioners and their relationship to their perceived effectiveness were investigated. Two groups of priests were compared based on scores on relevant subscales of the Personal Orientation Inventory (POI) and the Strong Vocational Interest Blank. Analysis of these data and responses of parishioners on a specially designed Ministerial Function Scale revealed significant differences between priests rated as effective and those rated as less effective. No significant differences between test scores on personality characteristics and interest patterns occurred. Results are consistent with a certain clerical homogeneity as revealed in the literature. However, the more effective priests scored higher on the Social Service scale, the Verbal-Linguistic scale, Managerial Orientation scale, and the Specialization scale, while less effective priests scored higher mean scores on the Time Ratio, Support Ratio scale of the POI and higher on the Diversity of Interests and Masculinity-Femininity scale. A lower score on the Introversion-Extraversion scale indicated a greater outgoingness for the less effective priests. (Journal abstract modified)

000246 Bradshaw, Samuel L. Medical Student Program, Menninger Foundation, Topeka, KS 66601 **Ministers in trouble: a study of 140 cases evaluated at The Menninger Foundation.** Journal of Pastoral Care. 31(4):230-242, 1977.

Demographic and diagnostic findings of a group of 140 Protestant ministers who came for evaluation at the Menninger Foundation are presented. The role stresses present in contemporary ministry that in this group eventuated in psychological breakdowns, such as schizophrenia, neuroses, borderline character organization, and personality disorders are noted. Some of the implications of these data are discussed and case examples are given. A general thesis that the ministers of this population entered the ministry partly for defensive and sublimatory purposes is discussed. The features of a minister's role and environment that support the minister despite psychological handicaps are discussed. (Author abstract)

000247 Busch, Richard Alan. School of Theology at Claremont **Training paraprofessional mental health counselors as a means of enlivening the priesthood of all believers. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-11934 HC$13.50 MF$5.00 229 p.

The doctrine of the ""priesthood of all believers" is related to the training of paraprofessional mental health counselors as one means whereby laity can be prepared for effective ministry. Carkuff's therapeutic dimensions in counseling and counselor training are emphasized. Programs engaged in training paraprofessionals at the Downey Counseling Center and the Southern California Counseling Center were evaluated. Trainers from the Southern California program, which was more heavily experiential in focus, were functioning at higher levels of the therapeutic dimensions. It was therefore hypothesized that their trainees would be rated higher at the conclusion of training on the Communication Index, Shostrom's Personal Orientation Inventory (POI) and on the therapeutic dimensions as reflected in ratings of counseling interviews. Significant differences supporting these hypotheses on the Communications Index and the interview ratings were found for all scales employed. No significant differences between groups were found on the POI. The results are discussed in relationship to recommendations for lay counselor training programs in pastoral settings. (Journal abstract modified)

000248 Caplan, Ruth B. no address **Helping the helpers to help.** New York, Seabury Press, 1972. $6.95.

The mental health consultation program of the Episcopal Diocese of Massachusetts and the Harvard Laboratory of Community Psychiatry, which evolved during the 1960's out of the need of parish clergymen to measure and discuss their own effectiveness in counseling with professionals in the mental health field and with their fellow clergymen, is described. The program involved discussion in a small group setting of the more perplexing counseling cases. It was based on the assumption, which proved to be valid, that clergymen have a unique role to play in the area of personal and moral counseling. Their framework of human relations differs from that of other mental health workers and provides both special advantages and problems. Among the advantages are that the clergyman often knows and ministers to his parishioners on a number of different levels and represents the church as a caring community. Problems relate to difficulty in maintaining professional detachment and preventing unwanted development of situations of transference.

000249 Clemens, Norman A. School of Medicine, Case Western Reserve University, Cleveland, OH 44106 **An intensive course for clergy on death, dying, and loss.** Journal of Religion and Health. 15(4):223-229, 1976.

A continuing education course for clergymen in mental health, offered at the Department of Psychiatry of Case Western Reserve University School of Medicine, is described. The course, taught by a psychiatrist, studies the human experiences of terminal illness, the loss of loved ones and other kinds of losses, and is taken after a basic two year course which deals with interviewing skills, evaluation, short-term crisis counseling, referral and development of educational and preventive resources of the religious institution. The 10 major areas covered in the 3rd year course are delineated. The case study method is the major method of teaching but role-playing and outside experts are also used. It is concluded that significant gains were made by the 10 clergymen participating in the course.

000250 Drapela, Victor J. University of South Florida, Tampa, FL **In-service training for pastoral counselors.** Journal of Religion and Health. 13(2): 142-146, 1974.

Practical suggestions are offered for inservice training for pastoral counselors, based on the principle of utilizing community resources and on the longitudinal teaching approach. General considerations are cited, and report on an inservice workshop is given, highlighting five topical areas: 1) mental health or pastor and parishioners, 2) counseling children and young adults, 3) understanding the aged, 4) working with drug addicts, and 5) group work in pastoral settings. The inservice workshop affirms the effectiveness of the training effort.

000251 Eberdt, Mary G. University Counseling Center, Wisconsin State University, Oshkosh, Wisconsin **Adapting secular post-graduate education in counseling to meet the needs of ministers.** Counselor Education and Supervision. 9(2):122-125, 1970.

The expressed need for more counselor education for ministers is discussed, and methods for adapting secular postgraduate education to meet this need is suggested. Although some feel that because of the religious aspect only the seminary can provide the kind of counseling education needed by clergymen, others feel that a secular education with optional branches for specialization may fill the need. Careful screening of potential psychological counselors with emphasis on personality factors and motivation is suggested, and it is recommended that after pastoral counseling candidates have been admitted to a counseling program, there should be provision of individual and group therapy for them as a means of enhancing their own effectiveness. The program should provide help for them, not to change their values, but to integrate them with the psychology they study. Pastoral counselors should have practical experience in more than one area, for example: juvenile detention facilities, hospitals, homes for the aged, and marriage counseling agencies. 3 references.

000252 Friend, Howard Earle, Jr. Eastern Baptist Theological Seminary **A training text and workshop to identify and work creatively with the dynamics of transference and counter-transference in the pastoral helping relationship. (D.Min. dissertation).** Dissertation Abstracts International). Ann Arbor, MI, Univ. M-films, No. 77-20,768 HC$15.00 MF$7.50 321 p.

The needs for extending the ministry of pastoral care and for more intensive training of pastors in the helping skills are addressed in terms of the development of a workshop for helping the pastor to understand the dyadic helping encounter. Dyadic interactions are reviewed with focus on the apparent and therapeutic responses appropriate to the immediate reality, and on the danger of transference or countertransference. To be a truly helpful helper, a pastor must have worked through his own sense of authority of person and role in order to assess the effects of transference on the helping relationship, and to manage these effects appropriately. A training text and the results of an 8-week learning workshop for pastors which included case presentation, journal keeping, and presentation of theory and group interaction are applied to the problem. (Journal abstract modified)

000253 Friesen, John W. University of Calgary, Alberta, Canada. **Evaluating supervised pastoral education: a pilot study.** Journal of Pastoral Care. 27(4):229-235, 1973.

A pilot study was conducted to evaluate supervised pastoral education with 11 students, representing a variety of denominations, involved over two summers at a general hospital in Canada. The program emphasized academic presentations, ward visitation and practical experience, and interpersonal relation sessions. Evaluation instruments included the Adjective Check List, the Daily Reaction Report, Supervisor's Assessment, and Individual Student Assessment. The Daily Reaction Report was a page written each day by the student to express his feelings about the daily experiences. These reactions were rated positive or negative on a 5-point scale by two readers. During one summer session, a semantic differential technique was also used with a control group of 10 clergymen. These measures were used for individual candidate assessment as well as the program evaluation.

000254 Goering, Pete. author address not given **Clergy training program patterned after Foundation method.** Menninger Perspective. 3(2):28-29, 1972.

In 1969 a course for the priests of the Dominican Order of the Roman Catholic Church was initiated, with the Division of Religion and Psychiatry program of the Menninger Foundation serving as a model. Instruction includes seminars on sacramental ministry, pastoral contracts, use of community resources, pastoral counseling, and analysis of pastoral work. In addition to seminars and occasional guest speakers, each trainee receives individual supervision one hour each week. When they are not in class, the program participants take part in various types of community mental health work.

000255 Hartung, Bruce M. Community Pastoral Counseling and Consultation Center of Lutheran General Hospital, Park Ridge, IL 60068 **Issues in supervision during a training year.** Journal of Pastoral Care. 31(3):172-177, 1977.

Themes explored as part of the consultation groups in supervisory processes which were held as part of a training year at the Community Pastoral Counseling and Consultation Center of Lutheran General Hospital, are highlighted. Issues discussed as part of the consultation sessions included: the nature of the supervisory process, the use of the supervisory process, the superiority of a training program, the use of group supervision, and parallel process issues. Questions were also raised concerning the necessity of paralleling primary supervisory mode with the therapy mode that is being learned.

000256 Haugk, Kenneth C.; Dorr, Darwin. Department of Psychology, Washington University, St. Louis, MO 63130 **The development and evaluation of a community mental health education program for seminarians.** American Journal of Community Psychology. 4(3):283-292, 1976.

A course was developed to train Lutheran seminarians in principles and practices of community mental health and the 28 students were compared to 24 controls at the beginning and end of the term. The course's subject matter centered around six general areas: 1) introduction to community mental health principles including history and theology of community mental health; 2) rapid identification of signs of emotional disturbance; 3) use of community resources, methods of referral, and cooperation with mental health and other professionals; 4) crisis theory and intervention; 5) specific emotional problems and treatment needs of the poor and social action; and 6) ways to mobilize the local congregation as a therapeutic community. Evaluative instruments were the Community Mental Health Ideology Scale, two scales adapted from the Theological School Inventory, a self-evaluative competence scale, and a role evaluation scale. Experimentals were found to exceed controls on the Community Mental Health Ideology Scale, the competence scale, and role evaluation scale. It is concluded that theological students can be trained to be more aware of community mental health principles and ideology and can learn to view themselves as playing an important role in the total community mental health endeavor. 27 references. (Author abstract modified)

**000257** Herdieckerhoff, Eberhard. Am Goldgraben 12, D-3400 Gottingen, Germany /**Application and effectiveness of analytically oriented, professional continuing education exemplified by the Protestant theologian.**/ Zur Anwendung und Wirkungsweise analytisch orientierter, berufsspezifischer Weiterbildung -- am Beispiel evangelischer Theologen. Zeitschrift fur Psychosomatische Medizin und Psychoanalyse (Gottingen). 23(3):233-250, 1977.

Hermeneutic application of psychoanalysis in the social context was attempted by clarifying the professional position of the Protestant theologian. The psychoanalytic method serves to interweave the social and professional realms. In conceptualizing analytically oriented and professionally oriented continuing education, certain contents, aims, and actual conditions emerge which can be channeled into a methodology. Countertransference and analysis of subliminal defenses are germane to several occupational settings: 1) the agreement to continue one's education (as a concrete form of career identification); 2) exegesis (the central activity of Protestant theologians and clergy); and 3) the understanding of collective professional duties and aims in the sociocultural context. Conflict centered analysis of excerpts from the Bible reveals possible solutions ranging from the regressive to the mature. These are reflected in the interpreter's unconscious, preconscious, and conscious mind; they also affect meditation and relations with the public. It is concluded that the psychoanalytic method has potential application to other professions. 71 references. (Journal abstract modified)

**000258** Hommen, Donovan LeRoy. Boston University Graduate School **An assessment of the effects of a community mental health center laboratory training-education-consultation program in bereavement ministry for parish clergymen. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-25287 HC$10.00 MF$4.00 442 p.

As assessment was made of the effects of a community mental health center laboratory training education consultation program in bereavement ministry for parish clergymen. Three hypotheses were tested: (1) Trainees will show a significant improvement in the measured balance among three emphases (affective, interpersonal, and meaning-integrative) in their pastoral care of the bereaved in contrast to control group nontrainees. (2) Trainees will show a significant change in their ideological perspective toward a community mental health orientation in contrast to the control group. (3) Trainees will show a significant improvement in the form of more positive mental health attitudes in contrast to the controls. Statistical analyses of the data rejected hypotheses two and three. In regard to hypothesis one, experimental subjects improved in their ability to be aware of and to respond to the affective needs and communications of the brief sufferer. This suggests that clergymen may well use an inservice training program to learn how to respond empathically to such situations. (Journal abstract modified)

**000259** Hommes, Tjaard G. University of Notre Dame, Notre Dame, IN **Supervision as theological method.** Journal of Pastoral Care. 31(3):150-157, 1977.

The case report of a supervisory relationship is described to illustrate the way in which the pastoral supervisor is a particular kind of theologian who carries out the task in a particular setting under the mandate of the personal, professional, mental, and spiritual development of the supervisee. A continuity is seen to exist between the events taking place during the supervisory exchange and the ensuing activities of ministry. It is concluded that a connection exists between what occurs in the supervisory exchange and the quality of pastoral praxis if supervision accomplishes its objective of furthering personal growth, analytic and diagnostic sensitivity, and the development of professional skill.

**000260** Hooper, Douglas; Roberts, John; McMeekan, Elizabeth. University of Bristol, England. **Psychological disorder and training for pastoral care.** British Journal of Medical Psychology. 44(4):339-344, 1971.

Theology students and young clergy (N 47) were trained in dealing with psychiatric disorder. Training included lectures, practical experience, and seminars. Before and after training, students completed the opinions about mental illness questionnaire, which was also administered to 20 nonparticipant theology student controls. The 5-factor questionnaire revealed that (a) students were fairly liberal in their psychiatric views, and (b) training seemed to intensify these views in several of the attitudinal factors. Nonparticipant controls also showed some changes although not to a significant degree. It is argued that this was a secondary educational effect resulting from the selection procedure.

**000261** Hoover, Edwin A. Community Pastoral Counseling and Consultation Center of Lutheran General Hospital, 1775 Dempster St., Park Ridge, IL 60068 **Pastoral supervision as an interpersonal experience.** Journal of Pastoral Care. 31(3):164-171, 1977.

In an investigation of pastoral supervision as an interpersonal relationship, and of the personal characteristics of the supervisee and the supervisor that have an effect on the relationship, five supervisor respondents and one seminary professor were given the Personal Orientation Inventory (POI) and two rating forms measuring self-reported success in supervision. The personal factors under investigation included independence/dependence, value orientation, emotional capacity, self-perception, integrative ability, and interpersonality sensitivity. Results indicate that the higher the POI score (indicating a high level of self-actualization), the greater success in supervision. Personal factors were identified as crucial to the success of supervision as an interpersonal relationship: flexibility, openness to dealing with anger as an expression of anxiety, and integrative capacity.

**000262** Houts, Donald C. St. Paul's School of Theology, Kansas City, MO. **Ego identity and professional preparation for ministry.** Journal of Pastoral Care. 25(1):12-23, 1971.

Basing research on the ego-identity work of Erikson and instrumentation on Marcie's Ego Identity Status scale, 111 male students seeking their 1st professional degree were interviewed to determine identity achievement, foreclosure, moratorium, and identity diffusion. It is suggested that graduate theological education presupposes that effective ministry is more akin to integrity of life style than to mere successful role definitions.

**000263** Jansen, David G., Garvey, Frank J. Willmar State Hosp., Minn. **High-, average- and low-rated clergymen in a state hospital clinical program.** Journal of Clinical Psychology. 29(1):89-92, 1973.

Eighty ordained or advanced seminary clergymen, who completed a 12-week program of clinical pastoral education, were rated on clinical competence by the clinical supervisor. Results show that older clergymen or the very young subjects were likely to receive a low rating in clinical competence. High-rated subjects have a significantly higher IQ than average or low-rated subjects. Low-rated clergymen scored significantly higher than high-rated subjects on each of the validity scales of the MMPI and significantly higher than average-rated subjects on the F scale. High-rated and average-rated subjects tended to be similar on MMPI patterns and different from low-rated subjects. High-rated subjects scored significantly higher than the most healthy group on the Hs, Hy, and Pt scales of the MMPI. Intellective and nonintellective characteristics of low-rated subjects were similar to the subjects classified as least psychologically healthy on the basis of MMPI profiles.

**000264** Johanson, Andrew Hilman, Jr. Eastern Baptist Theological Seminary **Toward developing a marriage enrichment program for seminary couples. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-20,773 HC$15.00 MF$7.50 241 p.

The planning and implementation of a program designed to strengthen marital communication in seminary couples is discussed. Attention was given to Jesus' concept of marriage as becoming one flesh and to the transitions in marital patterns from the agrarian period to the present. A questionnaire was mailed to 35 pastors and 12 of their spouses, and emotionally stressful areas for seminary couples were identified, including lack of time for family and marriage, role expectations, lack of adequate finances, and lack of privacy. The significance of the marriage enrichment retreat was evidenced in improvements in couple communication, which should in turn contribute to the enrichment of the church. (Journal abstract modified)

**000265** Kingberg, Haddon E., Jr. Fuller Theological Seminary Graduate School of Psychology **An evaluation of sensitivity training effects on self-actualization, purpose in life, and religious attitudes of theological students. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.72-15865 HC$10.00 MF$4.00 151 p.

The effects of sensitivity training on self-actualization, purpose in life, and the religious attitudes of theological students were evaluated. All subjects were pre- and posttested on the inner direction scale of the Personal Orientation Inventory (POI), the Purpose in Life Test (PIL) and both factors of the Religious Attitude Inventory (nearness to God and fundamentalism-humanism). A statistical computer analysis of the data was made. Three of nine hypotheses were supported: 1) In the professionally directed (PD) group, the data indicated that experimenter bias was not a significant variable on any measure when compared to its disinterested professional leader; 2) There was no general upheaval of theological beliefs in the experimental groups; 3) The leaderless group technique was given mixed support; it was equally effective in some change areas but less effective than the PD groups in others; 4) On both the POI and the PIL the effects of the T-groups were to change scores in both directions; there was no overall gain or loss, but there was significant movement in variance structure; 5) No experimental effect on nearness to God was discovered; 6) On the fundamentalism-humanism posttest those who had high prescores tended to score lower, and conversely. (Journal abstract modified)

**000266** Knights, Ward A., Jr. New Hampshire Hospital, Concord, NH **Postgraduate secular education in counseling for clergymen: proposals for coordination.** Counselor Education and Supervision. 12(1):42-45, 1972.

Closer coordination between secular postgraduate education in counseling and counselor training of clergymen under religious auspices is called for. Secular and religious educational objectives for competent counselors are similar -- both desire to train individuals who can meet the needs of other people. Any uniqueness that may belong to the clergyman as a counselor lies within the context of competent counseling, not outside of it. If people's needs for counseling are to be more fully met there must be a new effort toward coordination. If such coordination can be effected, both education and religion will be enriched. Action can begin at the local level in practical ways. 6 references. (Author abstract modified)

**000267** Kriesel, H. Terry. Lutheran Family and Child Service, Pasco, WA 99301 **Training in basic pastoral counseling skills: a comparison of a microtraining approach with a skills practice approach.** Journal of Pastoral Care. 31(2):125-133, 1977.

A study is presented which compared the results of two different kinds of training in elementary pastoral counseling skills: 1) the skills practice approach, which focused upon the use of verbatims, role-playing, and reality practice sessions; and 2) the microtraining approach, which is a systematic video-based method of imparting behavioral skills, both didactically and experientially. The data obtained favored microtraining over skills practice training at all levels of efficacy. It was concluded that microtraining is an especially effective short-term method of training pastoral counseling students initially low in empathy and overall interpersonal effectiveness.

**000268** Mahon, Robert. No address. **An example of the use of professional development groups in support of new ministers.** Pastoral Psychology. 22(212):31-38, 1971.

As an example of the use of professional development groups in support of new ministries the Parish Internship Program of the Episcopal Dioceses of Washington and Maryland is described. Evaluation of this experience indicates that it is imperative that there be an understanding of the need to restore harmony within the clergy before serious thought can be given to trying to influence the laity.

**000269** McMillan, G. Jarvis. Spring Grove State Hosp., Baltimore, MD. **Video-stimulated recall in pastoral psychotherapy training.** Journal of Pastoral Care. 28(4):262-266, 1974.

A videotape method is described to recall unexpressed thoughts, feelings, fantasies of a counselor in training during a client interview. In a 4-phase sequence, the student is presented with a model of psychotherapy. He is then trained to elicit observations on his interview by replaying a videotaped interview of himself with a client, during which a recall worker interviews the student about what was happening inside himself during the videotaped session. Through such an interview with the client which the student monitors, he is assisted in evaluating whether his responses were helpful or not to the client. Finally, the student and client are together interviewed by a supervisor to assess the helpfulness of the responses.

**000270** Meadows, Chris M.; Kemp, Charles, F.; Hiltner, Seward; Hopewell, James F. Vanderbilt University Divinity School, Nashville, TN. **A symposium on research for the professional doctorate.** Journal of Pastoral Care. 27(4):267-282, 1973.

Four individuals were involved in professional doctorate programs in ministry that responded to the following questions concerning appropriate professional research: How do you understand the nature and purpose of research for the professional doctorate? How is this research same or different from research for the PhD or ThD degree? How specialized or focused in a particular area of ministry or academic discipline is it appropriate for professional doctoral projects to be? Is there any experience you can share concerning professional doctoral projects in the area of pastoral care and counseling?

**000271** no author. no address **The clergyman and mental health: report of a community program in continuing education.** Mental Health and Mental Retardation Bd., Minneapolis, 1971. 22 p.

Pastoral clergy in a community completed a 30 week, 120 hour, continuing education course in mental health. Emphasizing the skills and uses of group processes in pastoral counseling, the course moved through three terms of ten weeks each: introductory didactic, practicuum in groups of clients-patients, starting groups in church with supporting consultation. The trainee clergy, the sponsors, and the participating agencies concluded that the stretched out and flexible format and the group process focussed content were particularly suited to the working clergy. The program is evaluated in relation to effectiveness cost and future design. It was also evaluated using NIMH guidelines for community involvement, education and administration finance. (Author abstract modified)

**000272** Oates, Wayne E. Southern Baptists Theological Seminary, Louisville, KY. **Pastoral psychology: the next 20 years: in relation to theological education.** Pastoral Psychology. 21(201):49-55, 1970.

Needed changes in the future of pastoral psychology and theological education include moving from medical to field theory models, from individualistic to social psychology, a new emphasis on pastoral research, interdisciplinary education in theology, and more aggressive stances in pastoral care and counseling.

**000273** Perry, Martha A. Department of Psychology, University of Washington, Seattle, WA 98195 **Modeling and instructions in training for counselor empathy.** Journal of Counseling Psychology. 22(3):173-179, 1975.

The relative contributions of modeling and instructions to training in counselor empathy were assessed in a factorial design incorporating two instruction conditions and three modeling conditions. Ministers wrote responses to a taped client in phase 1, a training phase, and conducted an interview with a client (actor) in phase 2, a generalizational phase. Findings indicate that instruction had no effect on empathy offered by subjects, but subjects hearing a high empathy model showed significantly higher empathy in phase 1 responses than all other subjects. Findings were not significant in phase 2. Reasons for lack of generalization and implications for further research and training are noted. 23 references. (Author abstract)

**000274** Prest, A. Patrick. Medical College of Virginia. School of Allied Health Professions. **By what authority?** Journal of Pastoral Care. 30(2):83-87, 1976.

As more states pass legislation to require licensure of pastoral counselors, many in the profession remain indecisive and consequently inactive. Accountability to peers is the obvious substitute for licensure, but is rarely practiced. As licensure is inevitable, it is to the clergy's benefit to involve themselves in the licensure process to ensure that functional standards are established.

**000275** Rader, Blaine B. Community Pastoral Counseling and Consultation Center of Lutheran General Hospital, Park Ridge, IL 60068 **Supervision of pastoral psychotherapy.** Journal of Pastoral Care. 31(3):178-185, 1977.

The operation of pastoral psychotherapy supervision is described as found in a pastoral counseling center which operates within a dynamic ego psychology framework. Pastoral counseling supervision is defined as the maintenance of the center's standards of clinical performance via review and correction of clinical service, and the assistance of the therapist in acquiring greater skill in the provision of that service. The goals and methods of pastoral psychotherapy have been developed from the helping professions' practice and theory, and the Church's experience with discipline, education, and organization. The following supervisory issues which are raised in meeting these goals are discussed: 1) sensitivity of therapist and supervisor; 2) knowledge of theory dynamics; 3) transference and countertransference; 4) identification with the patient; 5) capacity to nurture and confront; 6) regression; 7) formulation of therapeutic plan; and 8) evaluation of clinical services. Inadequacies in the state of present supervision of pastoral psychotherapists are also outlined.

**000276** Sims, Bennett J. Virginia Theological Seminary, Alexandria. **Continuing education as a peer support experience in the dynamics of change.** Pastoral Psychology. 22(212):39-43, 66, 1971.

The continuing education program at the Virginia Theological Seminary is described. Several years of experience led to the conviction that continuing education for ministries must be based in an affirmation of the personhood of the minister, and then helping him develop skills appropriate to the practice of ministry in a time of social and institutional upheaval.

**000277** Steele, Fred I.; Burke, W. Warner. Yale University, New Haven, CT. **Integrating theory with experiential learning in a training of trainers seminar.** Religious Education. 65(1):30-35, 1970.

If trainers in the church are to become more effective agents of change, they will need more than knowledge and skills in operating a T group. Examination of different models and theory inputs used in actual laboratory situations is needed. A seminar program offering a combination of staff commitment to conceptualization, use of experiential data from the organization exercise, and small group time for examining concepts, organization data, and interpersonal processes appears to improve integration of intellectual and emotional learning.

**000278** Taggart, Morris. Marriage and Family Consultation Center, Suite 1400, Fannin Bank Bldg., 1020 Fannin, Houston, TX 77025 **AAPC membership information project: Part 1. Academic and professional background of pastoral counselors.** Journal of Pastoral Care. 26(4):219-231, 1972.

The American Association of Pastoral Counselors (AAPC) membership information project is presented which covers the academic and professional background of pastoral counselors. The sample is considered typical of professional pastoral counseling as a whole. While the survey used does not provide information in depth, a beginning has been made to learn more about the academic and clinical preparation of professional pastoral counselors. The data demonstrate that pastoral counselors exhibit considerable amounts of both graduate education and graduate clinical training in the counseling field, and that accreditation in AAPC is strongly related to external measures of competence.

**000279** Temple, Palmer C.; Wylie, Craig R. Children's Memorial and Grant Hospitals, Chicago, IL **Grief work in the student pastor's learning.** Journal of Pastoral Care. 26(2):122-124, 1972.

The importance of adequate training in working with the bereaved and grief-stricken parishioner for student pastors is discussed, giving as an example one case involving a pediatric death. The case history represents a student's mature reflection on the meaning of a child's death, since there is a quality of depth to his experiencing and completion of this aspect of his training that is profound. He must struggle with the patient, his own involvement and pain, and with the pastoral claim laid on him to finish his work. In addition in the experience, the value of symbolizing events in the learning process is better achieved, since only in this way could the student maintain enough calm to conclude his work.

**000280** Thomas, Samuel Sutter. University of Miami **The relationship of authoritarianism and emotional independence to perceived counseling effectiveness in a group of clergymen-counselors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-12838 HC$15.00 MF$8.50 131 p.

The relationships of authoritarianism, emotional independence, and educational levels with perceived counseling effectiveness in a group of Episcopal clergymen counselors were examined. Subjects were tested on the Christie Reversals of the California F-Scale, the Omnibus Personality Inventory, and the Barrett-Lennard Relationship Inventory. Levels of authoritarianism had no significant effects on perceived counseling effectiveness, nor did levels of emotional independence. Significant differences in the effects of educational levels on perceived effectiveness occurred. Intercorrelations among the principal variables revealed a negative correlationship between authoritarianism and emotional independence and suggested an inverse relationship between them. Measures of educational level were positively correlated with ratings of perceived effectiveness. It is concluded that: 1) educational levels of members of the clergy as a representative body of nontraditionally trained counselors plays a major role in client perceptions of counseling effectiveness; 2) authoritarian tendencies and levels of emotional independence among members of this representative body are not related to perceived counseling effectiveness although they are inversely related to each other; and 3) nontraditionally trained counselors with medium or high levels of education are perceived more effective than similarly trained counselors with low educational levels. (Journal abstract modified)

**000281** Tubesing, Nancy Loving. Northern Illinois University, De Kalb, IL 60115 **Effects of a marriage counseling training program on Lutheran clergy couples. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-20,895 HC$15.00 MF$7.50 172 p.

The impact on Lutheran clergy couples of marriage education and counseling seminars designed to facilitate marital enrichment and personal growth, and to provide skill training for clergy couples is evaluated. A differential time series of pretests and posttests was used to study workshop effects from 3 weeks to 6 years following participation. Significant movement in healthy directions was noted for pastors on almost all personality constructs measured. No significant differences were found as a function of time elapsed from participation. Couples were relatively accurate in congruence of spouse perceptions at pretest and posttest, but there was no conclusive evidence that spouses' perceptions of each other were more congruent following the seminar. (Journal abstract modified)

**000282** Ulanov, Ann B. Union Theological Seminary, New York, NY **The place of religion in the training of pastoral counselors.** Journal of Religion and Health. 15(2):88-93, 1976.

The effects of religious traditions on the work of pastoral counselors, and the place religious experience occupies in their lives are discussed. It is stated that pastoral counselors should not utilize training in psychotherapy as their only source of wisdom. It is pointed out that psychoanalytic theory, being less than a century old, cannot possibly contain all human wisdom; and that religious counselors have access to a larger source of wisdom gathered over the centuries by religious professionals. The distinction between soul and psyche is discussed, and the importance of recognizing the primordial religious experience of both therapist and patient is emphasized. 3 references.

**000283** Van Wagner, Charles A., II. Life Enrichment Center, 3203 Women's Club Drive, Raleigh, NC 27612 **Supervision of lay pastoral care.** Journal of Pastoral Care. 31(3):158-163, 1977.

The design and implementation of a program of lay pastoral care for 40 aged or infirm individuals in a congregation is described. The enlistment, training session, talkbacks, and leadership style that developed during the planning experience are also detailed, and the program is viewed as a success. It is noted that the planning and implementation process consists of: 1) realistic assessment of potential visitors; 2) development of realistic goals which take account of both the restrictive and potentialities of pastor and people; and 3) development of a structure that fulfills the stated goals.

**000284** Vaughan, Richard P. University of San Francisco. **Seminary training and personality change.** Religious Education. 65(1):56-59, 1970.

Four groups of seminarians differing with respect to training environment received pre- and posttests of the MMPI. The groups that showed the greatest changes in the direction of abnormality had experienced the most isolated, confining environment. The group that showed almost no significant changes consisted of university students who experienced normal campus life. Increases on the Psychasthenia scale through all levels of training reflects the introspective nature of traditional seminary training. Results indicate a need to remove the seminary from its isolated location and to develop a program of personal and spiritual formation that is ""other-centered" and pastoral and less conducive to introspection and perfectionism.

**000285** Welch, John Francis. University of Notre Dame **Implications of Jungian theory for the education of candidates for the Catholic priesthood. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-17079 HC$12.50 MF$4.00 143 p.

The relationship between characteristics necessary for the adequately functioning candidate for the Catholic priesthood (control of feelings, the ability to function in relationships, and the interiorizing of a faith life) and elements of Carl Jung's theory of personality development is examined. An attempt is made to develop a portion of a theory for religious education based on the depth psychology of Jung. (Journal abstract modified)

**000286** Williams, David Leonard. Northern Illinois University **A comparison of the Christian religious beliefs and selected counseling values of pastoral and secular counseling students. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-20568 HC$10.00 MF$4.00 115 p.

The differences of pastoral counseling students and secular counseling students as groups in relation to Christian religious beliefs and in terms of two counseling values: (1) nondogmatic openness and flexibility of belief and (2) nondemanding acceptance of the individual client were studied. The pastoral students had stronger Christian religious beliefs and a lesser degree of nondogmatic openness and flexibility of belief, but they had more nondemanding acceptance of the client than secular students. It was concluded that nondogmatism is not essential to the provision of facilitative counseling conditions. It is suggested that secular postgraduate training programs for pastorial counselors should be developed and promoted. (Journal abstract modified)

## 13 CLERGY: PERSONALITY FACTORS

**000287** Auw, Andre. no address **The trusting community. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-Films, No. 70-22333. HC$16.50 MF$8.25. 158 p.

Current conditions and problems regarding the Rogerian notion of trusting relationships were studied in religious communities of the Catholic church. Data were gathered from individual counseling, encounter groups, organizational consulting, research projects, interviews and literature searches. After a methodological and rationale background seven chapters deal with the following issues: present level of trust in religious communities, psychological importance of trust, relation of trust to self-acceptance, other-acceptance and group development, organizational attitudes and policies influencing trust in religious and secular organizations. The final chapter applies conclusions to show how religious commmunities could improve mental health and organizational effectiveness.

**000288** Beane, Allan Lane. Southern Illinois University at Carbondale, Carbondale, IL 62901 **Attitudes of Kentucky Southern Baptist pastors toward mental retardation: nature and determinants. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-24,449 HC$15.00 MF$7.50 121 p.

The question how the semantic differential (SD) attitude scores toward the concept retarded person (MR attitudes) of Southern Baptist pastors is related to the variables of age of clergymen, personal acquaintance with a retarded person, educational level, pastoral experience, size of church, pastoral counseling education or training, clergymen's affective orientations toward people in general and years in a seminary was examined. Osgood's Semantic Differential (SD) technique was used as an index to the attitude of 560 clergymen toward two concepts: retarded person and person. Each concept was rated on 25 bipolar adjective pair scales. The research conclusions based on multiple regression analysis and descriptive techniques indicate that: 1) clergymen's affective orientations toward people in general is a statistically significant variable to consider when predicting the attitudes of clergymen toward the mentally retarded; 2) personal acquaintance with the mentally retarded by clergymen is not a statistically significant variable, nor are years of experience, age, educational level, size of church membership, or other demographic factors significant; 4) clergymen's affective orientations toward people in general is a better predictor of clergymen's attitudes than the demographic variables. (Journal abstract modified)

**000289** Blass, Jerome Harold. Fordham University **The relationship of psychological values and needs to vocational role preferences among Jewish seminarians. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-18873 HC$13.50 MF$5.00 160 p.

The existence of significant relationships between psychological needs and values and vocational role preferences among Jewish seminarians of the Orthodox, Conservative, and Reform denominations was determined. Subjects completed the Personality Research Form (PRF), the Study of Values (SV), a modified form of the Inventory of Religious Activities and Interests (IRAI), and a questionnaire. Eight ministerial roles were identified and found to be related significantly to psychological values and needs. It is concluded that preference for specific vocational roles in the rabbinate is significantly related to specific psychological values and needs. It is also concluded that preference for specific vocational roles in the rabbinate is significantly related to specific psychological values and needs. and that seminarians of different denominational groups in Judaism manifest distinct and different psychological value and need patterns. Further, the different denominational groups demonstrate significant measured preferences for different vocational roles in the rabbinate. The assumption of a common rabbinic personality is not supported. (Journal abstract modified)

**000290** Bloom, Jack H. Teachers College, Columbia University, New York, NY. **Who become clergymen?** Journal of Religion & Health. 10(1):50-76, 1971.

Literature on the personality dimensions of pulpit clergy and pulpit seminarians is reviewed with an aim to find out more about the psychological dynamics that allow an individual to maintain mental health in spite of being a cultural deviant. It is concluded that the minister may have learned through his life experience that he cannot be accepted for who he is but for what he does, not what he does for himself, but only insofar as he does for others. The anger that results may so endanger his being accepted and his dependence on others that it must be sublimated in some way. What better way to express the anger so that it cannot hurt, to love and yet at a distance, than by setting oneself apart, becoming an exception, a projection and a paradigm of what man should be, and by so doing to serve both God and man well? It is hypothesized that there is a relationship between personality and vocational choice. The pulpit is a paradox: for some it is a sanctuary in which they can live and be useful and for others it is a trap.

**000291** Brightman, Lloyd A.; Malette, Theodore A. School of Human Development, University of Maine, Orono, ME 04473 **The impact of the seminary experience on the marital relationship.** Journal of Pastoral Care. 31(1):56-60, 1977.

A survey was taken of married students at a seminary, including many entering the ministry as a second career and of their wives to assess perceived changes in the marital relationship as a result of the seminary experience. Generally, marked increases in marital satisfaction were reported. Positive gains were shown in subjects' perceptions of goal consensus, relations with friends and extended family, verbal communication, and sexual relations. Suggestions for further research are given including need for a larger sample, wider distribution of seminaries and denominations, and a closer look at effects of other career changes on marital stability. 3 references.

**000292** Broadus, Loren. Lexington Theological Seminary, KY **A constructive approach to frustration in the practice of ministry.** Pastoral Psychology. 22(213):39-44.

Defining frustration as the feeling which results when a goal is not attained or not attainable at the desired time, it is claimed that frustration blocks creativity and wastes time and energy. Effectively dealing with frustration involves (a) becoming intellectually aware of frustration as a problem, (b) identifying the cause of frustration, (c) deciding on a course of action, (d) deciding when the action will take place, and (e) acting itself.

**000293** Carl, William Joseph. University of Tulsa, Tulsa, OK **An analysis of perceived need satisfactions among United Presbyterian Church pastors. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.77-17,257 HC$15.00 MF$7.50 154 p.

To analyze variables of perceived need satisfactions among United Presbyterian Church (UPC) clergy in the U.S.,Porter's Need Satisfaction Question and a demographic instrument were mailed to a stratified random sample of 791 UPC parish clergy. Analysis of responses confirmed all but two of the twenty hypothesized relationships between the independent variables (age, length of service, pastoral office, congregation size, and number of congregations served) and the five need category satisfactions (security, esteem, social, autonomy, and self-actualization). Results suggest the salience of self-actualization need in this sample: respondents serving in all three pastoral offices and in all nine types of communities reflected their greatest dissatisfaction in self-actualization while also rating it as most important of the five needs. (Journal abstract modified)

**000294** Coakley, Jay J. University of Notre Dame **Race and religious vocation: a study of the self-identification of Black priests. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.72-33313 HC$10.00 MF$4.00 185p.

The self-conceptions and self-attitudes of Black Catholic priests with respect to their racial and religious-vocational identities were investigated. Three questions were examined: 1) the role of race or religious vocation as a source of self-identification; 2) factors accounting for one or the other identity being given priority in self-perception; 3) the impact of the Black priest's identificational priorities with respect to these two roles on his perception of and attitudes toward situations having personal behavioral implications. Kuhn and McPartland's Twenty Statements test data show that nearly all subjects directly or indirectly referred to themselves as being a Black man or a priest, and 79% distinguished between these roles when describing themselves. In terms of identificational priorities, 47% gave priority to their racial role and the remainder to their priest role. These priorities were also analyzed as dependent and independent variables. The findings on the Black priests are compared with data on other Black professionals who have in many respects moved beyond segregation in American society. (Journal abstract modified).

**000295** Collie, Robert M. United Methodist Chruch, Columbus, OH **Counseling the middle-yeared pastor.** Pastoral Psychology. 22(212):50-53, 1971.

No longer faced with a crisis of image as is the youthful minister, the middle-aged pastor is struggling with what he has and with the possibilities of new dimensions. The four areas which lead the middle-aged clergymen to feelings of entrapment and with which he must cope are: (a) vocational, (b) marital, (c) intrapersonal, and (d) professional.

**000296** Cooper, Charles W., Jr. United Church of Christ Stewardship Council, 1505 Race St., Philadelphia, PA 18102 **United Church of Christ pastors: a demographic and psychographic description.** Review of Religious Research. 13(3):212-218, 1972.

Demographic and psychographic findings of a nation wide random sample of United Church of Christ (UCC) local clergy are compared with similar findings of other clergy studies and with census data on the adult White male population. In addition to common demographic factors, information about clergy attitudes and behavior regarding race are included. Living for the most part in communities under 10,000 population, UCC clergy appear highly educated, moderately well paid, and possess at least some of the accoutrements of affluence. They show a high degree of support for the UCC program in behalf of racial justice, but few have taken a direct and active part in public demonstrations in its behalf. However, pastors of the UCC indicate a strong acceptance of Blacks and favor more denominational activity in behalf of racial and social justice. Most ministers feel that the church should be a leader in the field of promoting better race relations in the community. Only 2% felt that the church should not be involved in race relations crises at all. Ministers favoring more involvement tend to feel that action should be taken by a special group rather than by the church as a whole or by the minister in behalf of the church. 20 references. (Journal abstract modified)

**000297** Crumbaugh, James; Raphael, Mary; Shrader, Raymond R. Veterans Administration Hosp., Gulfport, MI **Frankl's will to meaning in a religious order.** Journal of Clinical Psychology. 26(2):206-207, 1970.

Fifty-six Dominican sisters were administered the Purpose-in-Life Test (PIL), a test constructed from the orientation of Frankl's will to meaning and six other personality tests. The results yielded high scores on the PIL indicating a high degree of purpose and meaning in life for these subjects. There was a substantial relationship between PIL scores and the Anxiety scale of the 16 PF. There was no significant difference between PIL scores of dropouts and sustainers in the training program.

**000298** Filippi, L. S. Universita di Roma, Via Michele di Lando, 17, 00162 Rome, Italy **/Sexual deviations and religious vocation./** Deviazioni sessuali e vocazione religiosa. Sessuologia (Torino). 13(2):109-114, 1972.

The relationship between immature sexual deviations and the desire for a religious vocation is discussed. Devotion to God requires of a subject true emotional maturity, i.e.,a capacity to sublimate libidinous and aggressive impulses and to control them harmoniously in a well organized ego which is able to channel pulsive energy into predetermined values. Such maturation of the ego is exceptional because it depends on good energetic endowment, on balanced impulses issuing from organic sources, and above all on optimal interaction with the environment in the course of emotional development. All sexual deviations represent a displacement of the libido at a preoedipic and oedipic level, i.e.,a degree of emotional immaturity which can draw an individual to a religious vocation by means of subconscious immature motivations. The choice of religious vocation can in such cases constitute a compensation for a lack of a sense of personal value which, as psychotherapeutic experience has demonstrated, is often rooted in latent sexual impotence or homosexuality. Such immature motivation can easily be detected by a clinical psychologist or by a psychiatrist before final ordaining. 10 references. (Author abstract modified)

**000299** Fleck, J. Ronald; McThomas, Alan R.; Nielsen, Lawrence F. Shumaker, Donald G. Rosemead Graduate School of Psychology, Rosemead, CA. **Self-concept change in ministers and missionaries.** Journal of Psychology & Theology. 1(3):28-34, 1973.

Pre- and post-test was given to a total of 80 ministers, missionaries, focusing on psychological and theological growth experiences. Three personality scales were administered: the Tennessee Self Concept Scale, Rokeach Dogmatism Scale, and Personal Orientation Inventory. An hypothesis of no significant measured behavior change was supported in the results of two tests (Tennessee Self Concept Scale and Rokeach Dogmatism Scale). However, the subjects showed significant change on most of the 12 scales of the Personal Orientation Inventory. Further analysis on the 1st group reveals a significant negative correlation (p LT .01) between the Dogmatism Scale scores and change on the Total P scale of the Tennessee Self Concept Scale. However, this initial finding is not supported by the 2nd group data.

**000300** Forrester, Arthur William. Boston University Graduate School **Relationships between ego strength and certain expectations of mental health consultation, with special reference to conservative Baptist clergymen of New England. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-26409 HC$10.00 MF$4.00 229 p.

Relationships between ego strength or weakness and certain expectations associated with mental health consultation were studied in a group of conservative Baptist clergymen of New

England. Literature on the subject was reviewed and an original Likert-type scale was designed to test three hypotheses that clergymen with high ego strength would (1) tend to expect mental health consultation to be congruent with their general concept of the ministry, (2) tend to expect such consultation to provoke deeper and more significant relationships with persons in their congregations, and tend to expect consultation to contribute significantly to their own personal emotional health and growth. Mean raw scores on total ego weakness pathology indicated that the population scored nearly identical to earlier Jacobs normal populations. Ego strength, as measured by the total ego weakness scores, was not found to be a significant indicator of expectations of mental health consultation. Implications of these findings, based upon the empirical research as well as the literature review, however, suggested applications to ministry. Ego functioning was seen as being an important model for aspects of ministry. Contributions of psychoanalytic ego psychology were also seen as being important to religious education, ego morality, and pastoral counseling. (Journal abstract modified)

**000301** Gilberg, Arnold L. Southern California Psychoanalytic Inst., Beverly Hills. **Asceticism and the analysis of a nun.** Journal of the American Psychoanalytic Association. 22(2):381-393, 1974.

Psychoanalytic literature survey and a case history of a nun are presented with special attention to the ascetic motivation, through the early, middle, and terminal phases of her analysis. Whereas asceticism has been viewed as a core oedipal problem, this case suggests that early pregenital trauma are also important in the ascetic search. The oedipal phases of development cannot be synthesized until these pregenital needs are resolved. 19 references.

**000302** Gilbride, Thomas V. Louisiana State University and Agricultural and Mechanical College, Baton Rouge, LA **A study of persisting and nonpersisting Catholic clergymen. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 73-2957. HC$10.00. MF$4.00. 58 p.

Catholic priests who have resigned from the ministry are compared to those who remain within it in terms of personality variables and person environment interaction. The consistency and homogeneity of an environment (people of the same personality type) is seen to affect stability of vocational choice. Subjects were 50 priets still active in the ministry and 50 resigned priests. Assessment measures included a biographical inventory, Holland's Vocational Preference Inventory (VPI) and the Adjective Check List. There was a marked similarity of profiles on the VPI among the active and resigned priests. Both groups had the highest profile peak on the social type scale and the same two digit high point, consistent, personality combination, social artistic. The six personality type scales of the VPI did not significantly discriminate between active and resigned priests. The findings support Holland's general hypothesis that members of a vocation have similar personalities. The biographical data which show that 80% of the resigned priests presently occupy social model occupations indicates an intraclass change, the selection of an occupation in the same general class as the original choice. On the adjective check list scales, resigned priests scored significantly higher on self-confidence, achievement, dominance, endurance, and order. (Journal abstract modified)

**000303** Gorman, John Robert. Loyola University of Chicago **Adjustment and self disclosing behavior of Roman Catholic priests. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-16812 HC$10.00 MF$4.00 131 p.

The relationship between psychological adjustment and self-disclosure in the life of Roman Catholic priests was investigated via the MMPI and the Jourard Self Disclosure Questionnaire. A strong positive relationship between adjustment and self-disclosing behavior in the priests was found. In general, the better adjusted subjects reveal more about themselves in every aspect of life. The prediction that the better adjusted Ss would share more self-disclosure in the more personal areas of their lives was only supported when the target persons were women. The data indicate that there are ""significant others" in the lives of priests, and that well adjusted and poorly adjusted subjects rank another priest as the most significant person with whom they would share knowledge. All also ranked some female as second only to the priest as the recipient of their self-disclosure. Finally, adjustment did not influence self-disclosing behavior to lay people, but age was influential. (Journal abstract modified)

**000304** Greiner, Floyd Dale. University of Denver **The relationship between a minister's level of self-esteem, status, involvement in a research project and referral counseling practices. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-17083 HC$13.50 MF$5.00 195 p.

The relationship between a minister's level of self-esteem, status, involvement and referral practices were examined. Significant relationships between ministerial status and project involvement were demonstrated. Protestant ministers were more inclined to participate in a continuing education experience. Attendance at a continuing education seminar was related to educational attainment but not to the completion of the Pastoral Counseling Record. Training in counseling should stress evaluative learning experiences. The findings strongly suggest that ministers engaged in evaluative learning experience are most likely to utilize clinical consultation as a vehicle for further education. (Journal abstract modified)

**000305** Henry, Paul James. University of Massachusetts, Boston, MA 02116 **Relationship between clergy effectiveness and personality integration. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-22,016 HC$15.00 MF$7.50 103 p.

Personality factors which would discriminate between clergy effectiveness and ineffectiveness are investigated, with attention to the contention that promoting the personal growth of priests is not alien to the objective of maintaining the institutional integrity of the Roman Catholic Church. Assuming that personality integration correlates highly with behavioral competency, the development of self-concept, the ego, and Maslow's heirarchy of needs were evaluated in 154 priests. A strong relation between self-actualization, a positive self-concept, and clergy effectiveness was demonstrated. A significant positive relationship between democratic collegial leadership style and the effectiveness of the priest was also noted. The data do not suggest that personality development is the only variable which relates to effective leadership, but these findings and research elsewhere confirm the wisdom of encouraging growth rather than repressing it as the key to organizational church effectiveness. (Journal abstract modified)

**000306** Hjelle, Larry A.; Aboud, John, Jr. Department of Psychology, State University College of New York at Brockport, Brockport, New York 14420 **Some personality differences between seminarians and nonseminarians.** Journal of Social Psychology. 82(1):279-280, 1970.

Male Catholic students, nonseminarians, and seminarians were tested on the Edwards Personal Preference Schedule to investigate personality characteristics related to religious ego involvement. Results confirm the expectation that individuals who express an intense behavioral commitment to religion can be characterized in terms of a set of highly uniform personality variables. 6 references.

**000307** Hjelle, Larry A.; Lomastro, James. Villanova University, Villanova, PA. **Personality differences between high and low dogmatism groups of Catholic seminars and religious sisters.** Journal for the Scientific Study of Religion. 10(1):49-50, 1971.

Variability of dogmatism and the relationship between dogmatism and certain personality characteristics is demonstrated in 40 male and 20 female seminarians. Subjects were evaluated by Form E of Rokeach's Dogmatism Scale and Form F of the Omnibus Personality Inventory (OPI). Results were in the expected direction: the more open-minded, flexible, liberal subjects the higher the scores on OPI scales of complexity, autonomy, religious orientation, personal integration, and anxiety level.

**000308** Irby, Paul Daniel. University of Southern Mississippi **A comparative study of former and current Southern Baptist ministers using the Semantic Differential Technique and personal data questionnaires. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-28835 HC$10.00 MF$4.00 158 p.

The attitudes of fulltime pastors of Southern Baptist Churches were profiled and compared with those of former fulltime ministers of churches in the Southern Baptist Convention but who had entered other areas of work. Data were obtained via the Semantic Differential Technique, and showed that the two groups differed. More ex-pastors had been student pastors during college and seminary; had pastored churches below 225 membership; had earned higher educational degrees, reported an annual salary in excess of $10,000; indicated that their wives were not happy and did not prefer to remain in the role of a minister's wife; felt that pastoral calls were only social calls; thought church members were often distrustful of their leadership; and indicated that they were exerting their best effort toward serving God in their current occupational role. Current pastors felt professionally inadequate to perform the varied duties of a pastor and believed God views the role of pastor as superior to other roles. Finally, profile analysis of 30 concepts on three orthogonal Semantic Differential factors -- evaluative, potency, and activity, were computed to determine the degree of similarity or separation of the composite group of subgroup profiles. (Journal abstract modified)

**000309** Jeffries, Vincent; Tygart, Clarence E. Department of Sociology, California State University, Northridge, CA **The influence of theology, denomination, and values upon the positions of clergy on social issues.** Journal for the Scientific Study of Religion. 13(3):309-324, 1974.

The influence of theology, denomination and values on the positions of clergy on various social issues was investigated. Study of 321 randomly selected pastors of five denominations in the Los Angeles metropolitan area revealed that theological position was the best of the three predictors of opinions and activities concerning a variety of social issues. The other predictors were denominational affiliation and extrareligious values (humanistic versus traditional). Contrary to Benton Johnson's hypothesis, extrareligious values were not a better predictor of position on social issues than theology. 25 references. (Author abstract modified)

**000310** Kane, Mark John. St. John's University **A comparison of the degree of passive-receptiveness between Roman Catholic and Protestant clergymen. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-31026 HC$10.00 MF$4.00 177 p.

The degree of passive receptiveness between Roman Catholic and Protestant clergymen was studied, assuming that, while both groups share common personality traits, two major occupational religious demands of the Roman Catholic priesthood (mandatory celibacy and adherence to an autocratic church structure) would suggest a greater degree of passive receptiveness. Passive receptiveness and dependency were operationally defined based on Freudian and neo-Freudian literature and then paired with scales of the Grygier Dynamic Personality Inventory (DPI) and the Cottell Sixteen Personality Factor Questionnaire (16 PF) that matched in theory with the definitions. Roman Catholic priests demonstrated significantly more passive receptive personality variables than Protestant ministers; and they also showed a significantly higher degree of dependency. It was concluded that the majority of individuals in a given vocation share a common personality need pattern and that religious beliefs and training may affect the personality structure of an individual and play a role in his expressive behavior and responses on psychological tests. It was also suggested that some flexibility regarding priestly life in the areas of celibacy, personal choice, and initiative may lessen the clergyman's degree of passive receptiveness and dependence. (Journal abstract modified)

**000311** Kelley, Henry E. University of Texas, Austin, TX. **Role satisfaction of the Catholic priest.** Social Forces. 50(1):75-84, 1971.

Ninety-three of the 185 diocesan priests of the Roman Catholic diocese of Oklahoma were chosen. A questionnaire was mailed to each and 53 responded. Negative relations were found between present satisfaction and (a) expectations before ordination of a traditional role; (b) acceptance before ordination of traditional Catholic beliefs and practices; (c) the amount of difference between role expectations before ordination and at present; and (d) the amount of difference between attitudes toward Catholic beliefs and practices before ordination and at present. Stepwise regression analysis revealed that (a) the amount of difference between attitudes toward Catholic beliefs and practices before ordination and at present, and (b) the age of seminary entrance contribute the most to explanation of variation in role satisfaction.

**000312** Kennedy; Eugene C.; Heckler, Victor J.; Kobler, Frank J.; Walker, Ronald E. Department of Psychology, Loyola University of Chicago, 6525 North Sheridan Rd., Chicago, IL 60626 **Clinical assessment of a profession: Roman Catholic clergymen.** Journal of Clinical Psychology. 33(1)(Supplement):120-128, 1977.

The total personality of the American Catholic priest was investigated by means of clinical procedures, based on a national, randomly selected, representative sample. Recorded two-hour clinical interviews plus a battery of standardized as well as specially designed psychological tests were administered to 271 subjects. A clinical report was written for each priest based on all the interview data. Four categories or types of classification were devised to describe and to distinguish the priests along a continuum of sociopsychological development: maldeveloped (8%), underdeveloped (57%), developing (29%), and developed (6%). 28 references. (Author abstract)

**000313** Kupst, Mary Jo. Loyola University of Chicago **Religious liberalism-conservatism and psychological health in a study of the Roman Catholic priesthood. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.72-18062 HC$10.00 MF$4.00 89 p.

The relationships among religious liberalism-conservatism, psychological health, and degree of commitment to remain in the priesthood were studied. A number of psychological measuring instruments were used to determine the degree of liberalism or conservatism among 348 priests as well as their psychological health. A significant negative correlation was found between conservatism and psychological health. Conservatives tended to be more other directed, inflexible, and intolerant of diversity in moral values. A significant negative correlation was also found between conservatism and leaving the priesthood. It is suggested that conservatives may be more comfortable with the status quo in the priesthood and more likely to remain in it. Liberals might feel that the priesthood is not receptive to implementation of necessary change and tend to leave the field for work elsewhere. Significant positive correlations were found for all given subscales of psychological health and leaving the priesthood. It may be that the vocation, with its present role expectations and values is not conducive to psychological growth, and self-actualizing people may seek alternatives to enhance their development. (Journal abstract modified)

**000314** Langston, Robert D. Baylor University, Medical School, Houston, TX. **The MMPI and perseverance in the convent.** Psychological Reports. 27(3):811-814, 1970.

Studies of MMPI profiles of 22 girls who stayed in the convent and 12 who left indicate no significant differences. Significant differences were obtained on Scales L, Pd, So, Ma, and Si with the group who left scoring higher on Pd, So, and Ma and lower on L and Si. Results suggest that those who left were less mature and more rebellious and impulsive. Data are consistent with those obtained with male seminarians.

**000315** Lee, Chun Won. Department of Nursing Science, Graduate School, Catholic College, Seoul, Korea **Mental and physical health evaluation with Cornell Medical Index among nuns in Korea.** Journal of Catholic Medical College (Seoul). 28(3):421-433, 1975.

The Cornell Medical Index was used to evaluate the physical and mental health status of nuns in Korea, and data were compared with a nonsister (control) group. In the sister group, mean scores of the complaints in general, and psychic complaints in particular, were lower than in controls. Although mean scores in the twenties and thirties age groups were not significantly different for the groups, significant differences were found in the forties age group, with psychic complaints lower in the sister group. Mean scores of the sister group were comparatively lower in both highschool and college graduates than for the control group. Mean scores of sister college graduates were lower than that of sister highschool graduates. Among five religious groups, no noticeable differences were found in terms of means scores in totals, age and education levels. Slight differences among groups were seen for psychic complaints. Results suggest that the Cornell Medical Index is helpful for measuring group health status as well as for helping to select healthy, mature, and integrated personnel of religious groups. 12 references. (Author abstract modified)

**000316** Lindskoog, Donald Philip. Baylor University, Waco, TX **Some life history, attitudinal, and moral development correlates of self-actualization among Evangelical seminary students. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 73-7320. HC$10.00. MF$4.00. 162 p.

Biographical variables related to evangelical seminary students' obtaining high scores on a self-actualization scale, the Personal Orientation Inventory (POI), are identified. Religious factors were given special attention because of their probable importance to this population. Differences in religious attitudes, beliefs, and practices of the seminary students were thought to vary systematically with their self-actualization scores, and that religiously neutral factors would vary systematically with POI scores. The religiously neutral factors were biographical information about political social attitudes, family structure, demographic data, and levels of moral development. Three samples of 15 students were chosen, representing very high, very low, and average self-actualization; 164 of 173 POI response sheets were scorable. Life history information was obtained by in-depth interviews. Denominational loyalty, ecumenical attitude, and personal plans for church vocation were religious variables that differed significantly among subjects at the three levels of actualization. Among religiously neutral variables, high actualizers differed from low actualizers in reported socioeconomic level, mother's occupation, liberalness of political attitude on concrete issues, and birth order. (Journal abstract modified)

**000317** Lindskoog, Donald; Kirk, Roger E. Department of Psychology, Northwestern College, Orange City, IA 51041 **Some life-history and attitudinal correlates of self-actualization among evangelical seminary students.** Journal for the Scientific Study of Religion. 14(1):51-55, 1975.

Religious and religiously neutral biographical correlates of self-actualization were studied in evangelical seminary students. Self-actualization was measured by the Personal Orientation Inventory (POI). A structured interview, which included a scale by Rotter and one by McClosky, was used to measure religious attitudes and practices, political-social attitudes, family structure, demographic data, and level of moral development. High actualizers were more likely to come from higher socioeconomic backgrounds, to have mothers who worked in high status jobs, and to be women. They tended to be the oldest children in their families, to be more open with respect to cooperation with other denominations, and were less inclined to enter Christian education or pastoral work following their seminary training. High actualizers also tended to make liberal political choices when confronted with concrete issues. 8 references. (Journal abstract modified)

**000318** Maddi, Salvatore R.; Rulla, Luigi M. University of Chicago, Chicago, Ill. **Personality and the Catholic religious vocation, I: self and conflict in female entrants.** Journal of Personality. 40(1):104-122, 1972.

The first component of a large-scale, longitudinal program concerning persons training to be Catholic priests and sisters is reported. The overall aims of the program are to identify the personality factors influencing the initial choice of the religious vocation and to determine the degree and content of personality change occurring during the first four years of training. Aspects of personalities of females entering religious training that differentiate them from an appropriate control group are noted. Female religious vocationers are said to see themselves as energetic and disciplined, without much impulsivity or self-indulgence. Religious vocationers see the ideal of their educational institution as very similar to their own. 15 references.

**000319** McConnville, Bernard Edward, Jr. University of Southern California **A study of personality orientations among Jesuit counselors and Jesuit non-counselors. (Ph.D. dissertation).** Dissertation Abstracts International. 37(3):1442-B, 1976.

Differences in personality orientations between Jesuit priests involved in professional counseling and priests engaged in other aspects of work were investigated, comparing possible effects of differences in educational attainment and counseling training. Differences were also studied to determine if the concept of generation gap was related to self-actualization and authoritarianism. Data from 1700 subjects indicated that the major factor related to self-actualization or authoritarianism was whether a man was a younger or older Jesuit. Younger subjects had significantly higher scores on self-actualization, while older subjects were higher on authoritariansim. Number of years of training was unimportant with respect to personality differences, as well as to counselor training. Counselor training and number of years of training had no significant effect on personality orientation. Older untrained counselors, however, had higher authoritarianism scores than their noncounselor counterparts, and it is suggested that these men were probably not true counselors. (Journal abstract modified)

**000320** Melamed, Audrey R.; Silverman, Manuel S.; Lewis, Gloria. no address **Personal orientation inventory: three year follow-up of women religious.** Review of Religious Research. 16:105-110, 1975.

Sixty-two sister-teachers were administered the POI in 1969 and again in 1972. The Pearson product-moment correlation was used to measure the degree to which the relative ordering of the individual scores were correlated between the pre- and post-testing. The correlations ranged from .12 to .82 with a mean of .59. Statistical significance was reached on 11 of the 12 scales. This indicates that for individual women the relative ordering remained essentially the same except for the way in which they viewed the dichotomies of life. In a t-difference analysis used to measure the degree to which the overall group scores changed over time, significant differences were found on four of the twelve scales. The results indicate that these women, as a group, appear to be more inner-directed, more aware of self-actualizing values, more spontaneous and have a higher regard for themselves in contrast to results for 1969. Personal experiences over a three year period could well account for these and other shifts. However, the investigators suggest some of these experiences may be in part the consequence of increased flexibility and freedom of choice in religious communities today.

**000321** Nauss, Allen. Concordia Seminary, Springfield, IL. **Personality changes among students in a conservative seminary.** Journal for Scientific Study of Religion. 11(4):377-388, 1972.

Personalities of three successive classes of seminarians near the beginning and end of their training program were measured with three inventories: the Theological School Inventory (N 228), the 16 PF (N 205), and the Meyers-Briggs Type Indicator (N 224). Significant changes across class groups were related to five institutional objectives dealing with emotional stability, vocational maturity, desire for the parish ministry, concern for people, and commitment to a specific theological position. Conclusions include: (a) personality change is measurable at the seminary level, (b) the changes can be associated with institutional objectives, (c) nonpersisters are different from persisters, (d) similar patterns of change occurred over the 7-year period, and (e) the personality portrait of a seminarian includes characteristics specific to an individual seminar. 17 references.

**000322** Nauss, Allen. Concordia Theological Seminary, Springfield, IL. **The ministerial personality: myth or reality?** Journal of Religion and Health. 12(1):77-96, 1973.

Personality characteristics of ministerial students were studied in an attempt to identify a common personality pattern among them. Characteristics were grouped under categories, based on findings from numerous personality inventories. These include: (1) extroverted versus introverted characteristics; (2) relective versus urgent characteristics; (3) environment ordering versus environment perceiving characteristics; and (4) nurturant and succorant characteristics. Catholic students differed from Protestants primarily in having shown a greater degree of introverted personality. Several problems referring to limitation and uses of certain inventories and to results obtained from groups at different age levels or at different stages in a seminary career are discussed. 60 references.

**000323** Olen, Dale Richard. University of Kansas **Commitment to religious life: ecological and psychological factors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-12607 HC$12.50 MF$4.00 180 p.

The psychological forces that strengthened or weakened the commitment of young men in a religious community were investigated. It is shown that Peers possess the strongest influence for increasing subjects' commitment. Directors of religious training programs should look to peers as a key concern for developing commitment in young religious men. Commitment may be increased if more is demanded of the subjects. Subjects live a rather comfortable life. Restrictions were not noticed until subjects left the religious institution. Thus, too many experiences of other lifestyles may tend to weaken commitment. Religious forces appeared to have less to do with commitment than did psychological and social gratifications (or the lack of them). These data need to be compared with similar data from other institutions. (Journal abstract modified)

**000324** Paluszny, Maria; Zrull, Joel P. University of Michican, Medical Center, Children's Psychiatric Hospital, Ann Arbor, MI. **The new missionary: a review of 50 candidates.** Archives of General Psychiatry. 24(4):363-366, 1971.

Fifty 21-47 year old missionary candidates drawn from three protestant churches were evaluated by psychological tests (the WAIS, Draw-a-Person, Sentence Completion, Bender-Gestalt, and Rorschach tests) and clinical interviews prior to acceptance for overseas and home service. The majority of the subjects showed no severe psychological problems, being well-adjusted in their personal and professional lives. A composite profile of these subjects is presented with reference to their motivation for entering the mission field. Six subjects were found to have moderate to severe psychological problems. These subjects had specifically chosen the mission field in an effort to resolve their underlying conflicts adaptively.

**000325** Riva, A. no address **/On the psychodynamics of the religious vocation./** Sulla psicodinamica della vocazione religiosa. Milan, Vita e Pensiero, 1970. 156 p. 2000 lire.

The psychogenic dynamics of the priestly and missionary vocation are discussed with respect to the edicts of the recent Council of the Roman Catholic Church. Due to personality differences, both youngsters who take vows and enter a seminary and youngsters who pursue a religious vocation but live with their families were considered. One group of seminarians who have spent nine years in a seminary and a second group of 80 young men (17 to 23 years old) living with their families and studying at a classical lyceum were tested by the Sacks personality test. The results represent a valid personality profile of young men pursuing a religious vocation and the test results are both of predictive and of diagnostic value.

**000326** Rueth, Thomas W. Loyola University of Chicago **Vocational satisfaction among Roman Catholic priests. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-23154 HC$10.00 MF$4.00 153 p.

The theory that individuals who believe their environment to be compatible with their own self-concept will be happy and satisfied in that environment was tested among a group of Roman Catholic priests. Subjects were tested on the semantic differential scale and difference scores calculated for each subject for three concept pairs: self vs. ideal self, self vs. church, and ideal self vs. church. Subjects also received three measures of adjustment. Subjects were subdivided into four developmental categories: developed, developing, underdeveloped, and maldeveloped and again divided into three groups according to large, small, or moderate self vs. ideal self difference scores. Overall results suggest that both low and high self vs. ideal differences correlate less well with measures of adjustment than do moderate self vs. ideal differences. When taken together the self vs. church and ideal self vs. church differences did not correlate well with any satisfaction indicators, but developed priests who saw a similarity between themselves and the church viewed it as a more traditional institution, while maldeveloped subjects saw it as a person-oriented agent for social reform. (Journal abstract modified)

**000327** Rulla, Luigi M.; Maddi, Salvatore R. Gregorian University, Rome, Italy. **Personality and the Catholic religious vocation: II. Self and conflict in male entrants.** Journal of Personality. 40(4):564-587, 1972.

A series of personality tests selected to assess self-concepts, self-ideals, and institutional-ideals were administered to a seminary (N 45) and a male lay group (N 64) and to a male religious (N 135) and a male Catholic lay group (N 105) as a parallel to a former study by S. Maddi and L. Rulla with female religious (N 82) entrants and 64 lay controls. The picture of conflict which emerged was (a) similar for male groups, but (b) both similar and different from that obtained for the female religious vocation group. Whereas the main conflict for males was autonomy vs. shame and doubt, it was initiative vs. guilt for females. 16 references.

**000328** Rumbaut, Ruben D. Therapeutic Community Unit, Veterans Administration Hospital, Houston, TX 77211 **Saints and psychiatry.** Journal of Religion and Health. 15(1):54-61, 1976.

Catholic saints are reviewed from the historical perspective in regard to psychiatry. It is noted that the Irish Saint Dympna, with her martyrdom, inspired a tradition of family and community care for the mentally ill in Belgium. She is the Catholic patron of the mentally afflicted. The French Saint Vincent de Paul took care of the insane and poor through working for reforms in hospitals, education, delinquency, and penology; founding religious orders dedicated to the sick; and setting in motion the hospitals of La Salpetriere and Le Bicetre. The Portuguese Spaniard Saint John of God is considered more relevant to psychiatry than the other two saints discussed, as his followers eventually grew into the Order of the Hospitallers, an order distinguished by the founding of many of Europe's first hospitals and the recognition of the need for humane treatment for the mentally ill. 13 references.

**000329** Rymph, Raymond C.; Hadden, Jeffrey K. Purdue University, Lafayette, IN. **The persistence of regionalism in racial attitudes of Methodist clergy.** Social Forces. 49(1):41-50, 1970.

Merger of the northern and southern branches of the Methodist church in 1939 has not resulted in a convergence of racial attitudes among clergy. Southern clergy have become more liberal about racial issues, but so have clergy in the north, and hence no significant convergence is observed. Two important structural variables are reported to account for the lack of convergence: (a) most administrative matters are organized on a limited geographic basis and there is an absence of national conventions, committees, etc.,bringing clergy into contact with peers from other regions, (b) interregional migration of clergy appears to be solidifying rather than homogenizing regional differences since racially liberal southerners move north and nonliberal northerners move south.

**000330** Schuldt, David L.; Stanmann, Robert F. Wesley Foundation, Iowa City, IA **Interest profiles of clergymen as indicated by the Vocational Preference Inventory.** Educational & Psychological Measurement. 31(4):1025-1028, 1971.

The pattern of 55 randomly selected active Methodist pastors was validated on the Vocational Preference Inventory (VPI), showing highest scores on the Social scale to indicate a social personality type. Subjects scored lowest on Realistic and Conventional scales. It is concluded that the picture of clergymen generated from the VPI appears to have merit.

**000331** Sellars, Marie Lane. University of Utah **Mental health of proselyting missionaries.(Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-24498 HC$10.00 MF$4.00 294 p.

A two-part study of the mental health of proselyting Mormon missionaries is described, including (1) a general historical and cultural background of the Mormon missionary system, its origin and development; and (2) the contemporary missionary system with its supports and strains as related to the mental health of missionaries. Focus was on three phases of the socialization process involved when an individual moves into a new social role: (1) pre-entry period – preparation and anticipatory socialization; (2) role participation; and (3) exit from role. A major assumption was that socialization may contribute to mental healthiness or mental unhealthiness of the individuals involved. Results revealed that during the pre-entry period the most important factor for mental healthiness was the missionary's family. During the period in the mission field the significant factors were the mission president, success, first companion, and Mormons in the mission area. For the return home period the most important factor was the family of the returned missionary. When the total effects of the overall mission experience were judged the ratio of healthy effects to unhealthy effects was 1.42 to 1. Several recommendations are made for increasing the mental healthiness of proselyting missionaries and for further research. (Journal abstract modified)

**000332** Shainauskas, Julie Clara. Loyola University of Chicago, Chicago, IL 60611 **Changes in personality characteristics and values during the early formation period in religious vocation. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-24458 HC$15.00 MF$8.50 161 p.

Changes taking place in religious vocationers during training were studied using the General Goals of Life Inventory and the Sixteen Personality Factor Questionnaire with 403 subjects from three large institutions in five geographic settings. Significant changes occurred in values, with males augmenting values of service orientation and considering those of pleasures and security of less importance. Females shifted focus by placing less importance on terminal values and values of responsibility and security, while attaching greater importance to self-development and service orientation. Personality changes in males were noted in that they showed growth in creativity, imaginativeness, intelligence, and independence, as well as in submission and emotional upsurgence. Females increased in independence, practicalness, and disregard for rules. Neither sex turned to opposing values or behavior poles drastically. Observations were in the context of the trend following Vatican Council II (1962) which reevaluated and investigated various aspects of Catholicism, including religious life and its formation practices and the impact of total institutions on personality development and change. (Journal abstract modified)

**000333** Sheehan, Mary; Kobler, Frank J. Loyola University of Chicago, 820 N. Michigan Ave., Chicago, IL 60611 **Toward a**

**psychological understanding of the American Catholic bishop.** Journal of Clinical Psychology. 32(3):541-547, 1976.

The psychological development of American Roman Catholic bishops was compared with that of priests. Connections between psychological development and demographic variables as these relate to bishops were sought and clinical impressions based on response of the bishops to the Loyola Sentence Completion Blank for Clergymen (LSCBC) were obtained. It was hypothesized that bishops would score more positively than priests on overall psychological development on LSCBC total scores, and on the subscales of self-perception, church faith, priesthood, and job satisfaction in particular. Of the 254 active bishops of the Roman Catholic Church in America, 81 (32%) presented usable returns to a mail request to complete a data sheet and the LSCBC. Their responses to this test were scored according to an empirically based manual and were analyzed further item by item and protocol by protocol to construct a clinical description of the American bishop. When compared with a national sample of priests, the bishops showed better psychological development as measured by total LSCBC scores and by each of the subtest scores: self-perception, interpersonal relations, psychosexual maturity, church faith, priesthood, job satisfaction. In general, the bishops are conscientious, duty bound individuals who feel awed by the responsibilities of their office. They are work oriented. They defend against the disparity between the power that they attribute to their office and the power thay they feel within themselves. They are affable; they like people. They distance their feelings from their conscious, thinking selves. A consequent colorlessness and limited creativity are apparent. They are optimistic about the future of the Church. 17 references. (Author abstract modified)

**000334** Sorensen, Andrew A. Department of Community Service Education, Cornell University, Ithaca, NY. **Need for power among alcoholic and nonalcoholic clergy.** Journal for the Scientific Study of Religion. 12(1):101-108, 1973.

Much of the literature exploring motivation for drinking beverage alcohol asserts that people drink to resolve conflict over dependency wishes or feed their sense of dependency. David McClelland and his associates contend that people drink to make themselves feel more powerful. Two types of need for power are identified: personalized need for power (p-power) and socialized need for power (s-power). McClelland's hypotheses for social drinkers were adapted and tested with 121 Roman Catholic and Episcopal clergymen: 65 alcoholics and 56 nonalcoholics. It was found that alcoholics are characterized by p-power and nonalcoholics by s-power or no need for power, regardless of denominaional affiliation. Support is offered for the inference that clergy with personalized need for power tend to drink excessively (and later become alcoholics) whereas clergy with socialized need for power or no need for power tend to drink less (and hence are less likely to become alcoholics).

**000335** Stewart, Robert A.; Webster, Alan C. Massey University, Palmerston N., New Zealand. **Scale for theological conservatism, and its personality correlates.** Perceptual & Motor Skills. 30(3):867-870, 1970.

Fifteen conservative and 15 liberal theological items were administered to 77 Baptist ministers and deaconesses in New Zealand, along with the Rokeach Scale, Personal Orientation Inventory, General Conservatism Scale, New Zealand Ethnocentrism Scale, and EPPS. The theological conservative was significantly more dogmatic, conservative, ethnocentric, and nonself-actualizing than the theologically liberal minister. Factor analysis yielded a single factor on the Scale for Theological Conservatism.

**000336** Stoliberg, Dietrich. No address. **Some specifics about the psychoanalytic group work with theologians.** Dynamische Psychiatrie. 5(1-2):35-43, 1972.

Findings based on work with theologians in T groups are reported. The decision to use professionally homogenous groups (i.e.,groups with similarities in language, experience, and religious beliefs) vs. heterogeneous groups is discussed. Motivations for the choice of a theological profession are examined; these include the feared breach of trust with the mother, guilt feelings about parents, the need for security, and the search for worth. These motivations are considered in terms of the symbolic meaning of the church (e.g.,the church becomes identified with the mother). Characteristics of theologians which appear in group therapy are described (e.g.,anal taboos). It is suggested that theologians do particularly well in group therapy because of their experience with groups and their ability to express themselves verbally in public situations.

**000337** Sweeney, Daniel Joseph. Catholic University of America **Social character in a religious order. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-18825 HC$12.50 MF$4.00 180 p.

Erich Fromm's concept of social character was studied in 18 members of a Roman Catholic religious order. Data were obtained via interpretive questionnaire and Rorschachs. Members of the order were hoarding characters, who were highly insulated and isolated (narcissistic) with other men and women and controlling (sadistic-authoritarian) with younger people. They were very dependent on a larger organization (group narcissism) for a sense of identity and to provide a frame of reference. They were in keeping with mainstream America in that they were limited in productiveness, embarrassed by life, joy and spontaneity, and generally passive in their experience of living. They were remarkably free, however, of greed and avarice and seemed genuinely interested in helping their fellow man. Rooted within their characters was a religious core which constituted a solution to the question of sexuality and led them to a life characterized by concern for rite, form and ceremony. Religious life provided a safety and a security. They were very much products of the socioeconomic, ethnic, cultural and religious conditions of their homes. (Journal abstract modified)

**000338** Truchses, Richard Elmer. no address **Personality characteristics of ministers and their social change activity. (Ph.D. Dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-29,541. HC$16.50 MF$8.25. 252 p.

A cross section of clergymen in a midwestern state were interviewed to assess the complex pressures operating in church social action decisions and the impact of ministers' personalities, opinions and attitudes during this coping process. Instruments used include Rokeach's Dogmatism Scale, Cattell's 16 Personality Factor Test and a social activity rating scale administered to 60 ministers. The more active social change ministers were found to be: younger, more interested in education, cheerful, realistic, expedient, less dependent on the opinions of others, more aware of internal conflicts but less adaptable as group leaders. Despite overlap between active and non-active ministers, differences in personality dynamics are shown to be more important than theological positions in determining motives for involvement in or avoidance of social change activity. Suggestions for further research and implications for religious influence on social change processes are discussed.

**000339** Udick, William S. Boston College **The post-Vatican II Jesuit candidate as identified by the MMPI: a comparative study of his characteristics and potential for perserverance. (Ph.D. dis-**

**sertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-20048 HC$10.00 MF$4.00 113 p.

The effectiveness of the Minnesota Multiphasic Personality Inventory (MMPI) in delineating the characteristics of post-Vatican II Jesuit candidates from pre-Vatican II candidates and identifying the psychological traits which characterize those who will persevere in the Jesuit religious life was evaluated. The MMPI was given to applicants to the Jesuits during the years 1960 to 1971. The inventories were scored by computer. Of those tested, 355 persons were accepted and actually entered religious life. Of these, 161 still remain and 194 have since withdrawn. The assumption that the candidate after Vatican II differs noticeably from the type which was attracted to the order prior to that event was amply verified. The assumption that the MMPI could discriminate between potential perserverers and nonperserverers was not sustained, but the results justify further research. Recommendations for further research are given. (Journal abstract modified)

**000340** Van Slyke, Robert Stanley. Washington State University **The relationship of counselor attitudes to religious involvement and other selected factors. (Ed.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-4425 HC$10.00 MF$4.00 133 p.

An effort was made to determine whether selected aspects of religious beliefs and religious practice, various types of professional preparation, or factors such as age, sex and population of school districts discriminate either counselors' tendencies to utilize understanding responses or their attitudes toward selected concepts. The eight concepts were absolutes, ambiguity, aetheism, free will, Judaism, mankind, Protestantism, and Roman Catholicism. It was found that the tendency by counselors to utilize understanding responses was significantly associated with completion of 46 or more hours of graduate work in counseling and guidance, completion of an internship or practicum in counseling, being 45 years of age or less, and rejection of a literal interpretation of biblical writings. On the other hand, understanding was found to have no significant association with type of or lack of religious affiliation, active religious participation, persistence of religious affiliation, perception of importance of religious affiliation, any specific type of matriculation in graduate school, any of the categories of community size, or the sex of the subject. Significant differences found in attitudes toward the eight selected concepts are reported. (Journal abstract modified)

**000341** Webb, Sam C.; Hultgren, Dayton D. Georgia Institute of Technology, Division of Graduate Studies and Research, Atlanta, GA **Differentiation of clergy subgroups on the basis of vocational interests.** Journal for the Scientific Study of Religion. 12(3):311-324, 1973.

Male, employed, Protestant clergymen (N 3,617) were studied as to whether and how clergymen of various occupational specialties are differentiated on the basis of vocational interests. Respondents were classified into 10 occupational subgroups by means of a biographical questionnaire (e.g.,parish ministers, missionaries, and evangelists). Occupational subgroups were compared by scores on 10 role scales of the Inventory of Religious Activities and Interests, both by profile comparison and discriminant function analysis procedures. Findings indicate that subgroups of clergymen classified in this manner can be differentiated by their interest in performing activities associated with 10 roles. Twenty-two of 45 possible pairs of specialty groups were significantly differentiated in respect to profile shape. Seven dimensions which best describe interests contrasted therein are reported. 24 references.

**000342** Wood, Glen Vernon. Catholic University of America, Washington, DC 20017 **Resigned clergy as compared to active clergy and seminarians on self concept, work values and anxiety. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-2734 HC$15.00 MF$8.00 190 p.

The self-concept, work values, and anxiety of resigned clergy, active clergy, and seminarians in the Roman Catholic church were studied. One hundred eighty active clergy, 54 resigned priests, and 182 seminarians completed the Adjective Check List, the Work Values Inventory, and the State/Trait Anxiety Inventory. Significant differences were found between the three clergy groups on four of five self-concept subscales, five of seven work values subscales, and on both of the anxiety subscales. Multiple discriminant analysis revealed that 10 scales of work values and two aspects of self-concept differentiated the three clergy type groups. Continued study in the vocational psychology of midcareer change is recommended. (Journal abstract modified)

## 14 DEATH, SUICIDE AND BEREAVEMENT

**000343** Al-Najjar, Sheikh Yusuf. 8 Al-Zahara Street, Jerusalem, Israel **Suicide and Islamic law.** Mental Health and Society (Basel). 3(3-4):137-141, 1976.

In a paper presented at the 8th International Congress on Suicide Prevention and Crisis Intervention, Jerusalem 1975, the Islamic view on homicide and suicide as defined by the Koran and Islamic laws is discussed. Islam forbids homicide and suicide because it is regarded as an affront to life. Suicide is regarded as a criminal act whenever a person willfully injures himself in order to avoid failure and problems. However, some forms of self-destruction, such as self-sacrifice and martyrdom in situations of war, are not considered criminal.

**000344** Anderson, Douglas A. Boston U., School of Theology, Pastoral Counseling Service **A resurrection model for suicide prevention through the Church.** Pastoral Psychology. 23(221):33-40, 1972.

The need is argued for more emphasis on prevention, as opposed to intervention, by broadening values of hope in society. Suicide is viewed as essentially rooted in a sense of hopelessness. A prevention model for the church would need to include: (a) analysis of the emotional and social roots that underlie the problems of suicide in our culture, (b) use of the church's unique resources, centered in the concept of resurrection, to address the underlying factors, and (c) confrontation of the developmental dimension of the problem by employing the church's opportune access to persons at all stages of life. 26 references.

**000345** Apfeldorf, Max. Veterans Administration Center, Martinsburg, WV **Religious belief, emotional adjustment, and constructive ward behavior in the elderly patient during the period of reduced life expectancy: research plans.** Journal of Thanatology. 3(2):113-141, 1975.

The increased interest in research on attitudes and reactions to death and dying are traced, and the need to evaluate values, attitudes and adjustments of hospitalized or aging subjects is stressed. A research plan is described which incorporates six factors that should be subjected to study: estimate of limited life expectancy based on objective indices of severity of disease; patient's awareness of limited life expectancy; index of intellectual level; measure of ward behavior and attitudes during reduced life expectancy; religious commitment broadly measured in terms of beliefs and behavior; emotional adjustment measured in terms of interview behavior, self-report and subjective test responses. Plans for the first investigation are to study contrasting groups of emphysema patients who show either constructive or nonconstructive ward behavior. A questionnaire and the ward behavior rating scale are included as appendices. 17 references. (Author abstract modified)

**000346** Baker, Elizabeth Catharine. School of Theology at Claremont **The impact of illness on the family and the ministry of the Christian community. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26868 HC$18.00 MF$7.50 147 p.

The impact of illness and death on the family and the role of the ministry of the Christian community in such situations are examined. The church's historical involvement with illness situations is reviewed, as well as the biblical and sociological basis for that involvement. Specific needs experienced in time of crisis are identified, and the manner in which persons of different ethnic backgrounds and age levels approach crisis is analyzed. Theological, exegetical and devotional resources, as well as autobiographical works, are examined to determine some kind of meaning inherent in the crisis/illness situation that will allow victims to cope successfully with it. The role of the Christian community in helping the family experiencing illness is analyzed in detail, including the specific needs that must be met and the responsibilities of the clergy. It is concluded that ministry to the suffering does not involve answers and cures; that it is more than simple activity; and that it is characterized by being a living example or channel of God. (Journal abstract modified)

**000347** Beit-Hallahmi, Benjamin. University of Haifa, Haifa, Israel **Religion and suicidal behavior.** Psychological Reports. 37(3):1303-1306, 1975.

A number of clinical studies are reviewed to determine whether a relationship exists between affiliation or degree of religious involvement and suicide attempts. It is concluded that while the predominance of a religious denomination may help determine the size and trend of nationwide suicide rates, religious affiliation seems to be of limited usefulness in predicting individual suicidal behavior. This conclusion appears to fit the general trend of secularization in Western society (Wilson 1966), which signifies a reduction in the relative importance of religious factors in individual motivation. 18 references. (Author abstract modified)

**000348** Berman, Alan L. Counseling Center, American University, Massachusetts and Nebraska Avenues, N.W., Washington, DC 20016 **Belief in afterlife, religion, religiosity and life-threatening experiences.** Omega. 5(2):127-135, 1974.

The interrelated effects of religion, religiosity, belief in afterlife, and life threatening experiences were studied. The experience of a prior, subjectively perceived, inevitable death threat had no effect on subsequent beliefs in a life after death (BA). BA was found to be primarily related to an ordered interaction among religions and religious activity. While religious activity appears not to serve to defend against an initially experienced stress reaction, the recall and report of life threatening experiences over time occurs less frequently among religious versus nonreligious subjects. 25 references. (Author abstract)

**000349** Beutel, Eugene William. Princeton Theological Seminary **A study of the shape of grief six months or longer after traumatic loss -- from the theological perspective of Christian community. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-1277 HC$18.00 MF$7.50 148 p.

Data from pastoral practice was generated through 12 structured interviews with individuals and families ministered during a time of grief precipitated by the death of a loved one. The case study method was used, and testing of the thesis against the interview data led to a modification of the original formulation. It is maintained that most people go through a more intense early phase of grief (acute grief) which is normal and enables them to deal with the reality of loss and begin the process of adjusting to a world without the deceased. The primary theoretical bases for the dynamic aspects of grief consist of insights from the work of Freud and Lindemann. The theological perspective is that of the Christian community; the metaphor of the Church as the Body of Christ, as articulated by Paul in I Corinthians 12, is prominently utilized. The interdependence of the parts of this body is emphasized as illustrating the importance of an accepting, forgiving, loving community in helping a person to successfully accomplish the grief work. Some of the more significant responses to the questions of the structured interview are analyzed, quoted, and a full transcript of the interview is appended. (Journal abstract modified)

**000350** Bolt, Martin. Calvin College, Grand Rapids, MI 49506 **Religious orientation and death fears.** Review of Religious Research. 19(1):73-76, 1977.

The relationship between religious orientation and death fear was studied, and the hypothesis that concern about one's possible fate in an afterlife is positively associated with extrinsic religion but negatively correlated with intrinsic religion was tested. Results with 62 subjects questioned on religious orientation, death anxiety, and death consequences scales indicated that: 1) extrinsic religion is positively associated with death fear, and, more specifically, with the ranking of concern regarding one's fate in an afterlife, and 2) intrinsic religion was not significantly related to death fear but was negatively correlated with ranking of concern about fate in an afterlife. (Author abstract modified)

**000351** Brown, David Jeffrey. Ohio State University **The fear of death and the Western-Protestant ethic personality identity. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.72-15179 HC$10.00 MF$4.00 154 p.

To assess the relationship between the Protestant Ethic identity and fear of death, subjects were chosen who had pronounced Protestant ethnic characteristics and who were situationally deprived from actualizing most of the Protestant ethic values. It was hypothesized that they would register a higher orientation to Protestant ethic characteristics, more concern with their bodies, and a higher fear of death because of the threat to their identity than would a comparable group not similarly deprived from Protestant ethic actualization. A group of death row inmates (DR's) constituted the deprived group and a sample of correctional officers similar on major variables constituted the nondeprived group. The results were mixed and offered modest support for the expected findings. DR's did not show a stronger fear of death; when treating of the subjects independent of sample, high death fearers did show a higher orientation to Protestant ethic values as measured by the Tennessee Self Concept Scale, and the MMPI. The expectation of higher body concerns for high death fearers was not born out, nor were they higher on the Protestant Ethic Scale or the Communion Scale. Most of the correlational data proved insignificant and this was mainly attributed to the inadequate size of the sample. Some reasons to account for the unexpected findings were advanced. (Journal abstract modified)

**000352** Coggan, Donald. no address **On dying and dying well: moral and spiritual aspects.** Proceedings of the Royal Society of Medicine (London). 70(2):75-81, 1977.

Moral considerations in the treatment of the terminally ill are presented. The distinction between ordinary and extraordinary measures to prolong life is discussed. Voluntary euthanasia is seen as a boon to the medical profession but as potentially dangerous in that it may be extended to certain types of involuntary euthanasia. The Christian concept of spiritual life after death, it is suggested, can be used to relieve some of the inappropriate pressure in the final days of man's life.

**000353** Cohen, Bernard M. School of Theology at Claremont **Death and dying (ministering to the dying, their family and friends). (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-17893 HC$15.00 MF$8.50 181 p.

The institutions, programs, and personnel who are involved with ministering to the dying are critically examined, contending that they are motivated via traditional Western cultural mores which are based on an attitude of denial. Emphasis is mainly on problems of separation, and the works of Kubler-Ross, Edwin Shneidmen, and Ciciley Saunders are specifically considered. It is contended that one of the most significant persons dealing with death and dying is the clergyman, and that the approaches which he uses are extremely important. The rights of passage material is considered a source of enrichment for the total person and relevant to the problems of preparing for death. Jewish law can likewise be of help in developing rituals and ceremonies to assist the dying. It is concluded that if the emotional and physical needs of the dying person, relatives, and friends have been treated properly by the entire health team, death and dying will be viewed as an additional phase of life and its experience can become meaningful. (Journal abstract modified)

**000354** Cohn, Haim. 36 Tchernikowsky Street, Jerusalem, Israel **Suicide in Jewish legal and religious tradition.** Mental Health and Society (Basel). 3(3-4):129-136, 1976.

In a paper presented at the 8th International Congress on Suicide Prevention and Crisis Intervention, Jerusalem 1975, the Jewish concept of suicide in both its legal and religious traditions is discussed. The suicide of Saul and the quasisuicides of Hananiah, Mishael and Azariah as described in the Bible are interpreted according to Jewish scholars. It is concluded that Jewish law in actual practice recognizes only two kinds of suicides; one is permissible by reason of its motivation and may even be highly praised in certain situations, and the other is the result or symptom of mental disturbance and is legally excusable.

**000355** Dubois, Marcel J. Department of Philosophy, Hebrew University of Jerusalem, Jerusalem, Israel **Theological reflections on suicide.** Mental Health and Society (Basel). 3(3-4):148-153, 1976.

In a paper presented at the 8th International Congress on Suicide Prevention and Crisis Intervention, Jerusalem 1975, theological reflections on suicide are presented. It is argued that a relationship exists between absolute freedom and the possibility of suicide. Suicide is viewed as the implicit affirmation of the nonexistence of God and freedom through suicide is regarded as only a possibility, the realization of which does not belong to man. The interconnection among theology, psychology, and philosophy is stressed. Suicide is viewed as an act against human nature, destiny, and God. Differences between suicide and sacrifice are considered.

**000356** Eichmann, Andrew Eugene. Fordham University **A comparison of groups differing on religious variables on several attitudes toward death. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-19652 HC$12.50 MF$4.00 110 p.

Four groups defined by self-description and responses on several items of a religiousity questionnaire were studied concerning their attitudes toward death: seminarians, Catholic graduate students, former Catholics, and non-Catholic agnostic-atheists. The groups were compared on frequency of thinking about one's own death, age at first awareness of death, most distasteful aspect of one's own death, meaning of death, kind of death preferred, manner of spending time in the face of imminent death, death anxiety, fear of one's own death, fear of the death of another, and fear of dying. The four groups did not differ on frequency of thinking about death. The seminarians and Catholics indicated that death meant the beginning of a new life for them; the former Catholics and non-Catholics selected the meaning ""the final process of life". Religious groups indicated that they would want to spend remaining time shifting to a concern for others; nonreligious groups were more likely to satisfy pleasurable needs. Results are presented in 20 tables. (Journal abstract modified)

**000357** Feifel, Herman. Outpatient Clinic, Veterans Administration, Los Angeles, CA **Religious conviction and fear of death among the healthy and the terminally ill.** Journal for the Scientific Study of Religion. 13(3):353-360, 1974.

The relationship between religious conviction and fear of death among the healthy and the terminally ill was examined. No differences in the intensity of fear of death were found between believers and unbelievers. Personal nearness to death also did not reveal any meaningful differences between believers and unbelievers. What did emerge was a pattern generally characteristic of all the populations studied, highpointing an ambivalent acceptance-avoidance approach toward fear of death. 20 references. (Author abstract modified)

**000358** Garner, Jim. no address **/Palliative care for the dying: it's the quality of life remaining that matters./** Palliative care: it's the quality of life remaining that matters. Canadian Medical Association Journal. 115(2):179-180, 1976.

The care of the dying in the Palliative Care Unit (PCU) at the Royal Victoria Hospital, Montreal, which was patterned after St. Christopher's Hospice, London, is examined from the point of view that it's the quality of life remaining that matters. There are really two things the health care system can do for a patient suffering a terminal illness: one is to relieve him of his pain; the other is to provide the most supportive possible kind of care. Both the PCU at the Royal Victoria Hospital and St. Christopher's Hospice are dedicated to attending to both of these aspects of care. Cost factors, the training of volunteers, and the chaplain service and religious aspects of patient care are discussed.

**000359** Griffith, William Heil. Eastern Baptist Theological Seminary **Death and dying from the perspective of the caring professions: a curriculum model for the local church. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26114 HC$18.00 MF$7.50 219 p.

An educational opportunity was provided for local church congregational members to deal more openly with death and dying, and a model curriculum was developed for this subject for use by the caring professions. Four consecutive Sunday seminars were offered, the morning church school hour offered an elective to all adults, the worship hour interpreted the biblical and theological material related to death, and an evening session used resource persons from the caring professions. A curriculum manual was written for conducting the sessions and included topics such as educational interests in death and dying, as well as the role of the Christian minister, the physician, funeral director, lawyer, and mental health team. Library resources were also collected and made available to interested persons. Attitudes of participants were surveyed via questionnaire, and it is concluded that there was great need for such an educational opportunity within the church. (Journal abstract modified)

**000360** Grollman, Earl A. Beth El Temple Center, Belmont, MA **The Jewish way in death and mourning.** In: Grollman, E., Concerning death: a practical guide for the living. Boston, Beacon Press, 1974. 395 p. (p. 119-140).

Views of the Jewish church toward death and mourning are discussed, stressing that Jewish laws of mourning revolve around a community structure enabling the bereaved to cope with their despair. Since there are diverse ways in which Jews in various historical periods have viewed life, there are different approaches to burial rites and the manner of mourning. For all sects, however, the death ceremonies have enormous significance. The Rabbi is the chief planner of funeral services, and, although the manner in which they are conducted differs, the funeral is always a rite of separation conducted so as to allow the bereaved to accept their loss. Visitations should not be made during the brief period between death and burial, but an attempt should be made to attend the funeral or to visit after the seven-day mourning period is over. Judaism had not wholly integrated a precept of death and the afterlife, although there are central and unifying patterns. It is concluded that, whether part of the Reform, Orthodox, or Conservative movement, Judaism helps the believer face the reality of death and protects him from destructive fantasy and illusion. 22 references.

**000361** Grollman, Earl A. no address **Religion and suicide—a study in growth.** Archives of the Foundation of Thanatology. 3(2):95-98, 1971.

Factors in Judaism and Christianity which relate to suicidal behavior are discussed. It is noted that although both religions basically disapprove of suicide, the harsh religious laws that historically regard to such acts have been revised in consideration of the many complex issues of modern living. It is pointed out that the fact of suicide is considered to be a sign of temporary insanity, and therefore the burial and ritual procedures are generally conducted as they would be for persons who died of other causes.

**000362** Gushin, Stephen R.; Shillman, Janet; Frosch, William A. Dept. of Psychiatry, New York University, New York, NY 10016 **On sitting shivah: the use of ritual to facilitate and control mourning.** Advances in Thanatology. 4(1):72-81, 1977.

Some of the Jewish rituals of mourning and their utilization by a couple following the death of a son are described. Shivah, a strictly defined and limited process, is the 7 days of mourning which immediately follow burial among Jews. The obligation to mourn is limited to seven relationships: father, mother, son, daughter, brother, sister, and spouse. The ritual recognizes the interruption of the life process, the disruption of the order of things, and the eventual need to resume life. It is suggested that the social ritual is parallel to, and supportive of the internal work of mourning: separation of ritual may require increased professional response to crisis and eventually lead to development of a new ritual. 18 references. (Author Abstract)

**000363** Hick, John. no address **Death and eternal life.** London, Collins, 495 p. $5.95.

A comprehensive review of theological and pastoral concepts of death is presented. Theories, emphases and traditions on all aspects of dying are categorized for various religions. Religious viewpoints on immortality are analyzed and shown to be important in dealing with dying persons and their survivors.

**000364** Hillman, James. no address **/Suicide and the soul./** Il suicidio e l'anima. Rome, Ed. Astrolabio, 1972. 147 p. 2200 Lire.

Suicide is analyzed from a religious point of view. The effect of suicide on the disassociation of the soul from the body is discussed. The role of the analyst in confronting problems of life and death is described.

**000365** Himmelberg, Bernice. St. Mary's College, Xavier, KS **An apostolate to the dying ... a community service.** Archives of the Foundation of Thanatology. 3(3):172-189, 1971.

The need for an apostolate to the dying is discussed and the characteristics of such a program in a relatively small civic community are identified. The program is envisioned as a means by which nuns specially trained in the religious, theological, and psychological aspects of death and dying can give comfort to their fellowmen at the time of their greatest need. The service is viewed as a strictly ecumenical one and would extend to an entire civic community. The specific goals are: 1) to give spiritual and psychological help; 2) to assist the dying and their families in response to Christ's concern for the poor; 3) to bear witness to the relative unimportance of the material and transient things of the world and to the importance of the transcendental value of spiritual life; and 4) to bear witness to the importance of the spiritual works in the church and in religious life as compared to the present stress on professionalism and work. A detailed description of the mechanics of such a program is presented along with a discussion of the problems that would be encountered in its daily operation. 36 references.

**000366** Hole, Gunther. Psychiatric Clinic, University of Basel, Switzerland **Some comparisons among guilt feelings, religion, and suicidal tendencies in depressed patients.** Life-Threatening Behavior. 1(2):138-142, 1971.

On the basis of interviews and questionnaires of 30 patients from the Department of Research into Depression of the Psychiatric Hospital of the University of Basel, it appeared that depressive guilt feelings are clearly related to other depressive ideas. The most important of these are feelings of inadequacy and of worthlessness. The conscious and verbalized suicidal motives are derived more from these than from feelings of guilt. In addition, these ideas are dependent on the depth of the depression. In relation to religion, only those depressive patients for whom their faith has much more than average importance indicated that their religious ideas had an inhibiting effect on their suicidal behavior. There appears to be a possibility that an acute suicidal danger may be reduced, but it is not possible to say whether religious faith is effective in preventing suicide. No definite relationship seemed to exist between the strength of religious beliefs and the presence of guilt feelings. 12 references. (Author abstract)

**000367** Insel, Shepard A. San Francisco State University, San Francisco, CA **On counseling the bereaved.** Personnel and Guidance Journal. 55(3):127-129, 1976.

To aid in counseling the bereaved, generalizations about human behavior in response to death, grief and mourning are outlined. For most people, the adaptation to personal loss through death is accomplished successfully. Confronting the death of a loved one has a shock effect that requires an emotional and physical adjustment. Normal grief and mourning begin after the shock wears off. Social and religious rituals concerning death may be therapeutic to the survivors. The emotions involved in personal loss are complex and are often joined into a massive commingling expressed mainly by depression, sorrow, and withdrawal. Part of the sense of loss can be understood by recognizing that imbedded in the relationship with the dead person is the survivor's sense of identity. For many people a natural reaction to death is withdrawal and isolation. Active intervention by counselors is suggested so that they reach out and establish a dialogue with the bereaved. Counseling calls for a supportive, empathic attention which at the same time communicates a sense of reality. Counseling must take place according to the tempo of the mourner and focus on the meaning both the death and the relationship had for that person. 4 references.

**000368** Jasperse, Cornelis W. G. Criminological Institute, State University of Leiden, Leiden, The Netherlands **Self-destruction and religion.** Mental Health and Society (Basel). 3(3-4):154-168, 1976.

In a paper presented at the 8th International Congress on Suicide Prevention and Crisis Intervention, Jerusalem 1975, an analysis of the social development of the Western world after the Second World War is presented, highlighting human self-destruction tendencies and the role of religion. It is stated that since the start of the sixties, anomie can be perceived in many of the components of its sociocultural complex, especially in some major areas like the economy and religion, deeply influencing the others. To test the assumption that Durkheim's anomie theory is still valid and offers an adequate frame of reference for research of the underlying phenomena, the outcome of a research on 9189 completed suicides in The Netherlands during the period 1961-1970 is presented, giving force to the validity and usefulness of this theory. 13 references. (Author abstract modified)

**000369** Jones, Rex L. Department of Anthropology, State University of New York, Stony Brook, NY **Religious symbolism in Limbu death-by-violence.** Omega. 5(3):257-266, 1974.

The concepts of a death ritual and myths and funeral practices in Nepal were examined as part of a study of religious symbolism. A special death ritual performed for people who die by violence or accident, in eastern Nepal among a Tibeto-Burman speaking tribal group, the Limbu, is analyzed. Such unusual deaths are contrasted to normal deaths of old age or disease, and given a different symbolic treatment in Limbu myth and ritual. It is noted that the symbolism of chaos v. order permeates the death ritual, and that the ritual is one way that the Limbu bring meaning to unexpected and absurd situations of death. The important role of the Limbu shaman who conducts the ritual in the area of the drama is stressed. Stories from Limbu mythology are cited. 1 reference. (Author abstract modified)

**000370** Jordan, Merle R. Boston University School of Theology, Boston, MA **The Protestant way in death and mourning.** In: Grollman, E., Concerning Death: a practical guide for the living. Boston, Beacon Press, 1974. 365 p. (p. 81-100).

Views of the Protestant churches toward death and mourning are discussed, stressing the various rituals and theologies of death, manner of funeral management, concepts of an afterlife, and the best manner of expressing condolences. There are vast differences between churches and sects and unlike those of other faiths, Protestants in general do not have any customs that are universal, beyond the usual practice of a funeral service. Condolence calls should be based on the particular situation of bereavement and closeness to those involved. Belief in an afterlife is affected by age, sex, occupation, religious affiliation, and nationality. Protestants vary in belief from those who have no such feelings to those who believe in reincarnation. Although the Protestant churches have traditionally been lax in providing care after the funeral, many segments of the church are dropping the simplistic, repressive optimism and false reassurances as means of helping the mourner, and replacing them with aid to help him to replan his life and deal with his immediate and long-range problems. 12 references.

**000371** Kahoe, Richard D.; Dunn, Rebecca Fox. Dept. of Psychology, Georgetown College, Georgetown, KY 40324 **The fear of death and religious attitudes and behavior.** Journal for the Scientific Study of Religion. 14(4):379-382, 1975.

The relationship of fear of death to selected religious attitudes was studied as a preliminary test of hypotheses that fear of death may motivate religious faith and may be allayed by some but not all religious orientations. Subjects were 70 members of two Protestant and one Catholic congregation in a small southern town. Death concern was negatively related to intrinsic religion and self-rated religious concern in the total sample. Patterns among fear of death, dogmatism, extrinsic religion, and age in the Protestant congregations suggest that particular denominational traditions or doctrines make some religious attitudes particularly salient to the fear of death. 15 references. (Author abstract)

**000372** Kaller, Donald William. Memphis State University **An evaluation of a self-instructional program designed to reduce anxiety and fear about death and of the relation of that program to sixteen personal history variables. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-10064 HC$13.50 MF$5.00 178 p.

The effect of a self-instructional program designed to reduce anxiety and fear about death and the relation of that program to 16 personal history variables was studied. Eighty seven members of Presbyterian churches in Tennessee were pretested and posttested on attitudes toward death of self, dying of self, death of others and dying of others. Results indicate the following: that the self-instructional program was effective in reducing fear and anxiety; that the only significant difference in sex of subjects was that females showed a greater reduction of death anxiety than males; that increased religious activities have a positive role in reduction of fear and anxiety; and that the program may be effectively used for those who have had recent death related experiences. (Journal abstract modified)

**000373** Kastenbaum, Robert J. University of Massachusetts, Columbia Point Campus, Dorchester, Mass. **Toward standards of care for the terminally ill. Part III: a few guiding principles.** Omega. 7(3):191-193, 1976.

Problems in the delivery of care for terminally ill persons are outlined, and three principles to guide standards of care are presented. Propositions, which grew out of discussions of an international task force, relate to: 1) identification and expression of standards of care related to the needs and the interests of patients, family, staff, and community; 2) consideration of the terminally ill person's own framework of values, preferences, and life philosophy in planning and conducting treatment; and 3) development of detailed standards of care within institutional settings which reflect the distinctive ethnic, social or religious character of peoples. 2 references.

**000374** Kohn, Judith. no address **Hospice movement provides humane alternative for terminally ill patients.** Modern Healthcare. 6(3):26-28, 1976.

The hospice movement, which provides alternatives to dying patients and their families and which has spread from England to 25 areas in the United States and Canada, is examined. In addition to relieving symptoms of patients, the hospice program provides a caring environment for the patient/family unit and attempts to spare patients from having to cope with unnecessary fear, isolation, deceit, and rejection from their care givers so that patients can live more comfortable and meaningful lives. At

Hospice, Inc. in New Haven, Connecticut, a home care program, outpatient facilities and an inpatient unit are closely integrated by a multidisciplinary team of physicians, nurses, social workers, clergy and volunteers to provide an open system in which continuity of care is achieved. Advantages and problems of such programs are discussed.

**000375** Kurlychek, Robert T. Oregon Center for Gerontology, University of Oregon, Eugene, OR 97403 **Level of belief in afterlife and four categories of fear of death in a sample of 60-year-olds.** Psychological Reports. 38(1):228, 1976.

The relationship between a nonreligious belief in afterlife measure and four categories of fear of death is examined in a sample of subjects, aged 60 to 82, contacted through senior centers, social service agencies, and private contact. Subjects completed the Belief in Afterlife Scale and the Collett-Lester Fear of Death Scale, which has four subscales: fear of death of self, fear of death of others, fear of dying of self, and fear of dying of others. A significant positive correlation was found between level of belief in afterlife and fear of death of others. It is noted that this fear represents the most concrete manifestation of death, since a person cannot actually experience his own death but can experience the loss of another. The finding seems to lend support to Feifel's belief that many individuals who strongly fear death may resort to religious values to cope with the fear. 5 references.

**000376** Lamerton, R. St. Joseph's Hospice, London **Care of the dying 4: teamwork.** Nursing Times (London). 68(52):1642-1643, 1972.

The teamwork necessary to care for the dying is discussed. The team is composed of doctors, nurses, family, clergy, volunteers, and friends of the patient. There is a tendency, once a patient has been earmarked as incurable, to forget him, to withdraw quietly and leave him alone leaving the patient desolate and lonely. It is suggested that at this point, the more members of the team who can be interested in the patient, the better for the patient. 7 references.

**000377** Leming, Michael Richard. University of Utah, Salt Lake City, UT 84112 **The relationship between religiosity and the fear of death. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11304 HC$15.00 MF$8.50 101 p.

On the basis of Homans theory, the effects of religiosity on death anxiety using the hypothesis that when persons encounter death, the anxiety they experience is basically socially ascribed, were examined. Religion with its emphasis on immortality of the soul and its belief in a coming judgment increases the level of anxiety for persons who follow its teachings, but once they have fulfilled the religious or magical ceremonies which it requires, they experience a reduction in anxiety. Religion therefore afflicts the comforted and comforts the afflicted. Empirical research on death and dying was reviewed to evaluate this view, and two reasons for conflicting results were noted: inconsistency of sampling techniques and preoccupation with linear relationship. Correlating a specially developed religiosity scale with Boyar's fear of death scale, and using data from 403 interviewed subjects, a curvilinear relationship between variables was found. Subjects who were either very religious or nonreligious had lower death anxiety than subjects who were moderately religious. Also, religion was found very effective in reducing anxiety in the extremely religious subjects. It is concluded that strength of religious commitment is the most important variable in explaining death anxiety. (Journal abstract modified)

**000378** Lester, David. Suicide Prevention and Crisis Service, Buffalo, New York **Religious behavior and the fear of death.** Omega. 1(3):181-188, 1970.

A study which investigated the association between religious behavior and fear of death is discussed. College females completed the religiosity scale of Josey and the fear of death scale of Collett and Lester. In assessing religious behavior both religious denomination and religiosity were considered. An examination of the effects of denomination upon the fear of death indicated that there were no associations. The effects of religiosity upon the fear of death appeared to be stronger than the effects of denomination. When students with extreme scores of the measures of religiosity were compared it was found that those with low religiosity had a greater fear for themselves whereas those with high religiosity had a greater fear for others. The results appear to indicate that, rather than reducing the fear of death and dying for individuals, religious belief shifts concern away from the self to others. 14 references.

**000379** Lester, David; Beck, Aaron T. Philadelphia General Hospital, Philadelphia, PA **Attempted suicide and religion.** Psychology. 11(3):32-34, 1974.

Possible relationships between religious beliefs and the setting and characteristics of suicide attempts were investigated. A sample of 80 Protestants and 87 Catholic would be victims of suicide were interviewed twice within two days of admission to a large metropolitan hospital. A comparison was conducted on such variables as demographic characteristics, circumstances of the act, precipitating circumstances, psychiatric status, and education. It was discovered that there were only eight significant differences out of 55 possible ones. Thus, on the whole the groups proved to be quite similar; the major differences were that the Protestant attempted suicides were more often female and Black, were in poorer physical health, and were less suicidal after their suicidal action. The moral question, suicide as catharsis, as a result of stress, or a public disgrace, are also considered. 2 references. (Author abstract modified)

**000380** Lifton, Robert J.; Olson, Eric. Yale University, New Haven, CT; Harvard Graduate School of Psychology, Cambridge, MA. **Living and dying.** New York, Bantam Books, 1974. 156 p. $6.50.

The authors present death as an unconfronted theme in our culture. They use the theme of death and the continuity of life as a basis for building a psychohistorical understanding of man. Universal religious symbolic representations of life and death are shown to have power to stimulate authentic and effective psychological adjustments in the dying and the non-dying. The process of cultural development, threat, decay and renewal is shown to have direct consequences on the adjustment patterns of individuals as they cope with death. Sexual and religious differences in orientation to death are presented. Experiential transcendence through drugs, meditation, work, play, sex, religion and everyday relationships are shown to be valuable for developing an exquisite inner harmony of wholeness and unity. Each significant step in human experience is argued to involve some inner sense of death and rebirth.

**000381** LIndemann, Erich. no address **Grief and grief management: some reflections.** Journal of Pastoral Care. 30(3):198-207, 1976.

After the death of a loved person the survivor often becomes emotionally ill. Physicians who understand grief and bereavement can do much to reduce the negative effects of grief. Transition to the bereaved's new role via ""grief work" can be facilitated by helping the griever: (a) to keep busy in situations involving interaction with a number of people, (b) to develop a new self-image, and (c) to redistribute the activities of the dead person to significant others. Concern with the past (regretting quarrels and wishing good times could have been prolonged) should be diverted by orienting the patient toward the future. Other nonfunctional behavior on the part of the survivor is an identification with the illness of the person who died or finding and persecuting a person believed responsible for the death. Such reactions are to be expected and should be dealt with, if possible, before they occur. It is important for the counselor to be forceful enough to help the survivor but not so domineering as to cause regression.

**000382** MacHovec, Frank. no address **Life after death.** New York, Peter Pacific Press, 1975. 64 p. $1.95.

This is a textbook summary of the main theological and philosophical death concepts held by the major cultures of the world. The insights of eastern mystics, Judeo-Christian theologians, American Indians, Jungian, Freudian and other types of psychologists, as well as a wide variety of other belief systems are sampled. The material is intended to provide a complete background on cultural aspects of beliefs relating to death and an afterlife.

**000383** Manganello, James Angelo. Boston University School of Education **An investigation of counselor empathy with terminally ill patients on attitude toward afterlife, fear of death, and denial. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-21661 HC$15.00 MF$8.50 187 p.

The effects of attitude toward afterlife, fear of death, and denial on counselor empathy with terminally ill patients was studied in 68 clergymen and seminarians representing various religious views. Attitudes toward afterlife were categorized as spiritual continuation of life with reward/no reward (A); physical reincarnation of the soul (B); and spiritual continuance of life (C). Subjects responded to videotapes of terminally ill and other clients and were measured on defense mechanisms, fear of death, and empathic facilitation. It was found that those who viewed afterlife as reincarnation had the lowest fear of death and a low level of empathy; those who viewed afterlife as A or C had greater fear of death and a high level of empathy; those who used denial as a primary defense mechanism had a low fear of death and the lowest level of empathy. After interviewing a terminally ill patient, fear of death increased in subjects with all views of afterlife and in subjects who used denial, and empathy decreased in all subjects. Further interrelationships among variables are discussed, and the effects of losing an immediate family member, losing a close friend, and experience in counseling the terminally ill are explored. A training program for physicians, nurses, gerontological workers, and clergy is outlined, and the importance of assessing denial is emphasized. (Journal abstract modified)

**000384** Masamba, Jean; Kalish, Richard A. Graduate Theological Union, Berkeley, CA **Death and bereavement: the role of the Black church.** Omega. 7(1).23-34, 1976.

The role of the Black church in death and bereavement is explored by a Black African clergyman/pastoral psychologist and an American social psychologist. As expressed in Black spirituals, major death themes include death as a symbol for liberation, as an integral part of life, as the basis for fear, as cessation of this life but not extinction of all life, and as social extinction. Case history material is also cited. In general, the Black church's handling of funeral services facilitates grief work as individuals are allowed to express their feelings. It is hoped that some of the practices, such as wake services, viewing the body, organizing banquets, will not be removed from people's experience as they tend to play a great role in the ways bereaved persons express their feelings and resolve guilt, frustration, isolation, and help the bereaved individual to experience a sense of community. 13 references. (Author abstract modified)

**000385** Matson, Archie. no address **The waiting world: or what happens at death.** London, Turnstone, 1975. 146 p. L2.95.

Mystical personal experiences of an American Christian minister which revealed the nature of the death process and convincing evidence of a death passage are described. Explanations by conventional science of atomic physics and the dimensions between physical and psychic phenomena are seen as narrowing the distance between traditional understanding of psychological phenomena on the subjects of psychic survival and communication with the dead. Contemporary experiences of reincarnation, benevolent purposeful spirit intervention, prayer healing, out of body experiences, and communicating with the dead follow the same pattern as previously reported experiences.

**000386** McCarthy, James Brian. St. John's University **Death, anxiety, intrinsicness of religion and purpose in life among nuns and Roman Catholic female undergraduates. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-3259 HC$13.50 MF$5.00 120 p.

The relationship between religion, death anxiety and Viktor Frankl's concept of purpose in life was examined in female undergraduate nuns and female undergraduate lay Roman Catholic students. The aim was to determine whether individuals with a high purpose in life have low death anxiety, since Frankl maintained that having such a purpose renders suffering and death meaningful. Allport's concept of extrinsic versus intrinsic religious orientation was the dimension of religion that was assessed, since Allport claimed those with an intrinsic religious orientation have less death anxiety. Subjects were tested using Templer's Death Anxiety Scale, Crumbaugh and Maholick's Purpose in Life Test, Allport and Ross' Religious Orientation Scale, and Crowne and Marlowe's Social Desirability Scale. Results support Frankl's concept that purpose in life is related to handling the reality of oncoming death. Allport's claims that intrinsic religious orientation is related to a low fear of death were not similarly substantiated. The need for more research on personality correlates of religious orientation and purpose in life is emphasized. (Journal abstract modified)

**000387** McDonald, Gerald W. Department of Sociology, Jacksonville State University, Jacksonville, AL 36265 **Sex, religion, and risk-taking behavior as correlates of death anxiety.** Omega. 7(1):35-44, 1976.

The relationship of risktaking behavior to death anxiety as personality dimensions was investigated. It is hypothesized that the greater the risktaking behavior an individual will exhibit, the lower his death anxiety. Sex and religious affiliation, i.e. Mormon vs. non-Mormon, are investigated regarding levels of death anxiety in an attempt to clarify existing contradictory research findings. The only significant relationship found was that females have higher levels of death anxiety than males. Lack of support for the major hypothesis is explained by the argument that personality constellations, if they exist, hold a minimal role in the attitudes of the individuals, with greater emphasis placed on interpersonal and situational variables. 33 references. (Author abstract modified)

**000388** Meserve, Harry C. First Unitarian Church, Ellsworth, ME **Euthanasia: one clergyman's viewpoint.** Psychiatric Annals. 5(12):517-520, 1975.

A clergyman's view on euthanasia is presented, focusing on the relationship between patient and physician in cases of incurable illness or disability. The physician's task is to help the patient stay well and make the best use of his human resources and powers. Practicing physicians must be part of the continuing discussion of euthanasia among professional people concerned with human health and welfare, including the clergy. A major issue in such discussion is acceptance of new definitions of life and death. Death must be accepted, not necessarily as a desirable experience, but as the final and inevitable experience of every life, a process which is essential to the health and wellbeing of future generations. It is contended that the physician's role should be to encourage human dignity in death and to act in accordance with the patient's wishes without fear of recriminations, lawsuits, or condemnation. In cases of attempted suicide, an attempt should be made to provide treatment, but if this fails, the patient should be allowed to take his own life. 1 reference.

**000389** Minton, Barbara; Spilka, Bernard. University of Denver, University Park, Denver, CO 80210 **Perspectives on death in relation to powerlessness and form of personal religion.** Omega. 7(3):261-268, 1976.

Sixty-seven religiously active people were administered four measures of personal religious orientations and nine instruments designed to assess different perspectives on death. Results indicated that committed religion was a correlate of perceptions of death in terms of an afterlife of reward, while consensual religion tied to negative outlooks on death as natural end, unknown and failure. Even though intrinsic faith failed to relate to any of the death perspectives an extrinsic religious orientation tied to eight of the nine death perspective scales in the theorized direction. Powerlessness affiliated with both the religion and death perspective measures. The desirability of treating both religion and death perspectives in a complex, multidimensional way was demonstrated. The role of powerlessness in these relationships was emphasized. 6 references. (Author abstract modified)

**000390** Mitchell, Edgar D. EDMA Corporation, Atherton, CA **Death and consciousness: new concepts in the space age.** Journal of Thanatology. 3(1):59-65, 1975.

Communication with the dead and other psychic phenomena associated with recent experiments in the field of parapsychology are summarized. The possibility of developing a science of consciousness is discussed; the interactions and interfaces between the studies of consciousness and of life are explored. Religious beliefs are described in relation to the phenomena of communicating with the dead; and it is hypothesized that the consciousness might very well survive beyond death. Three hypotheses concerning the theories of spirit communication, telepathy, astral projections and thought forms are considered. Some suggestions are made for further research in the area of spiritualism. 2 references.

**000391** Mitchell, Edgar D. Institute of Noetic Sciences, Palo Alto, CA **Death and consciousness.** Journal of Altered States of Consciousness. 1(1):65-70, 1973.

The emerging science of ""noetics" or the study of the nature of consciousness, is reviewed as it relates to the phenomenon of death. Spreading interest in this subject is cited in the fields of psychic phenomena, spiritual disciplines, and survival research, in mass media and in serious research. It is pointed out that the vast creative potential of the human mind is just now being recognized and is on the threshold of being redefined through modern scientific description instead of the subjective, intuitive description of religion and philosophy. 5 references. (Author abstract modified)

**000392** Mueller, Mary Louise. University of Notre Dame **Reducing the fear of death in early adolescents through religious education. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-19945 HC$13.50 MF$5.00 140 p.

The possibility of reducing the fear of death in early adolescents through a 12 lesson religious education unit designed to assist the student to achieve an attitude of integration toward life and death and thus reduce the fear of death was examined. Fear of death was measured preinstruction and postinstruction with a fear of death scale developed specifically for this investigation. Two treatment and two control groups were utilized, composed of eighth grade parochial school students. A significant difference was found between treatment and control groups on the fear of death scale, with treatment groups scoring higher than control groups. The unpredicted direction of change indicates that the variables manipulated was anxiety rather than fear, or that death is only an intermediary step in the reduction of fear. (Journal abstract modified)

**000393** Nagi, Mostafa H.; Lazerine, Neil G.; Pugh, Meridith D. Department of Sociology, Bowling Green State University, Bowling Green, OH **Euthanasia, the terminal patient and the physician's role.** Archives of the Foundation of Thanatology. 6(3):23, 1977.

Findings from a random sample of Cleveland clergy who were asked to assess the terminal patient views on death, the desires of some terminally ill patients to find an easy and dignified death, and the role of the physician in treating the terminal patient, are presented. A majority of the clergyman show a strong empathy with the desire of some terminal patients to find an easy death, though they acknowledge that most patients want to live as long as possible. They also approve of the physician's disclosure of terminal illness, and of his cooperation with patients who request withholding or terminating medical treatment. Finally, clerics who see their role as extending beyond man's spiritual need are substantially in favor of disclosure of terminal illness, allowing an easy death for the terminal patient at his request, and of facilitating roles for the physicians in cases of terminal illness. (Author abstract modified).

**000394** Nagi, Mostafa H.; Pugh, M. D.; Lazerine, Neil G. Department of Sociology, Bowling Green State University, Bowling Green, OH 43404 **Attitudes of Catholic and Protestant clergy toward euthanasia.** Omega (Farmingdale). 8(2):153-164, 1977.

The moral/ethical viewpoint of Catholic and Protestant clergymen toward euthanasia was investigated. Results of questionnaires completed by 275 clergymen, ranging in age from 23 to 85 years old, indicate that the assumption that clergymen are opposed to euthanasia because of the sanctity with which they regard human life is inaccurate. Although they find active euthanasia highly unacceptable, they view passive euthanasia more favorably. However, Catholic clergymen more than Protestants are significantly opposed to both forms. Response patterns show a definite ranking in priority of the different circumstances under which the termination of life supporting techniques would be acceptable. Passive voluntary euthanasia is considered to be least acceptable if the patient simply does not want to live any longer and most acceptable if the patient wants to go home to die in peace with his family. The clergy show more tolerance for passive euthanasia because of psychological and physical pain than reasons of spiritual conviction. There was strong agreement between both groups that neither the patient nor the state should be allowed sole responsibility for the decision. 19 references. (Author abstract modified)

**000395** Niccolls, Thomas. Hiram College, Box 73, Hiram, OH 44234 **Job: on death and dying.** Omega (Farmingdale). 8(1):59-64, 1977.

The biblical tale of Job is analyzed in terms of the stages of dying as reported by Elisabeth Kubler-Ross in ""On Death and Dying" (1969). Although Job has been seen primarily as a theodicy, the continuing appeal of the book may also be due to its insights into our human reactions to the threat of death. The stages of dying described by Kubler-Ross are vividly portrayed in the words and actions of Job, his wife and his friends. Job articulates his isolation, denial, and anger, his self-justification and bargaining, his grief and hopelessness as well as his faith and acceptance of death. Job's plea for human as well as divine understanding is especially pertinent for those who seek to comfort the dying within a religious context. 1 reference. (Author abstract)

**000396** Paultre, Roger. no address /**Death and the belief in an afterlife.**/ L'au-dela. Paris, Seghers, 1975. 288 p.

An analysis of beliefs in an afterlife as a means of demythifying traumatic attitudes toward the concept of death is presented. The philosophy of an afterlife is examined through theories of Plato and Aristotle followed by a study on mysticism. The vision of an afterlife by those that deny one such as Marx and the dialectical materialists is discussed. They propose reunion with the eternal cycle of matter in movement through revolution and work. The role of science destroying faith yet not offering a new solution is examined. The need for new myths in harmony with science that will give man faith in the hereafter and peace before death is stressed.

**000397** Picken, Stuart D. B. International Christian University, Tokyo, Japan **The understanding of death in Japanese religion.** Japanese Religions (Kyoto). 9(4):47-59, 1977.

The subject of death is discussed in relation to Japanese tradition, mythology, religious doctrines and art, as it is formulated by Japanese theologians, and as it is viewed by philosophers and dramatized by Japanese authors. Death is a facet of culture that has historical relevance, because it survives with other ideas to form the basis of the unconscious outlook of those who have no clear personally developed position, thus serving an explanatory function. The idea of death enshrined in Shinto mythology, which advocates ceremonial washing away of sorrow of impurity and the return to normal life, remains the fountainhead of the Japanese tradition. Shintoistic views influenced and transformed the Buddhist outlook when Buddhism came to Japan. Upon close scrutiny death may be seen to be an element present in uniquely Japanese attitudes to many issues.

**000398** Pine, Vanderlyn R., Ed. State University of New York at New Paltz, Department of Sociology, New Paltz, NY. **Acute grief and the funeral.** Springfield, Illinois, Charles C. Thomas Publishers, 1976. 301 p.

A large variety of papers on the major psychological, sociological and service aspects of the funeral are presented. Section One (Acute Grief And The Funeral) discusses the physical/medical aspects of grief, impacts of the traditional funeral according to sociological variables, and suggestions for helping the funeral to be an effective mechanism for grief work. Section Two (The Funeral And Those Who Serve) describes the mourning process in various ethnic situations, the role and problems of the funeral home staff and clergy and types of grief therapy. Section Three (The Funeral And Those Who Survive) discusses unresolved grief, the hospital scene, the elderly, handling acute grief, helping the child to mourn and other issues relating to grieving and the continuity of life.

**000399** Pollock, George H. University of Illinois, Medical School, Chicago **On mourning and anniversaries: the relationship of culturally constituted defensive systems to intra-psychic adaptive processes.** Israel Annals of Psychiatry & Related Disciplines. 10(1):9-40, 1972.

Anthropological, religious, historical and other literature bearing on reactions to death and their psychological significance is reviewed. The major psychic trauma and external crisis related to death involves separation in time and space and the reactions and adjustments to it. Specific and parallel culturally constituted intrapsychic mechanisms in mourning and processes related to death are discussed. It is concluded that these cultural mechanisms manifested through religious belief systems, probably are derived from the awareness of the intrapsychic needs of the individuals, singly and collectively, and the necessity for achieved social-psychic equilibrium through institutional regulations. 36 references.

**000400** Preston, Caroline E.; Horton, John. Department of Psychiatry, University of Washington, Seattle, WA **Attitudes among clergy and lawyers toward euthanasia.** Journal of Pastoral Care. 26(2):108-115, 1972.

The attitudes toward euthanasia of 100 clergymen and 104 lawyers in the Seattle area were examined through the use of an instrument questioning their agreement or disagreement with statements on euthanasia. The clergymen and lawyers in this sample indicated their willingness to share in decisions concerning the conditions of death for church members and clients, and/or their reluctance to relegate such decisions to the convictions of physicians alone. 10 references. (Author abstract)

**000401** Pretzel, Paul W. Suicide Prevention Center, Clinical Services, Los Angeles **The role of the clergyman in suicide prevention.** Pastoral Psychology. 21(203):47-52, 1970.

The suicidal person frequently attempts to communicate his tensions in a variety of ways. The clergyman who can interpret these communications can often be of important help in averting a tragedy. The clergyman can also offer continuing care once the immediate crisis is past, and he is in an ideal position to minister to those left behind.

**000402** Purisman, Ruth; Maoz, Benjamin. Shalvatar Psychiatric Hospital, Tel Aviv University Medical School, Tel Aviv, Israel **Adjustment and war bereavement -- some considerations.** British Journal of Medical Psychology (London). 50(part 1):1-9, 1977.

Forty seven parents from 25 Israeli families who had lost a son in war were interviewed 2-3 years after the loss, for the purpose of an assessment of personal adjustment characteristics which might differentiate between parents' making better and worse adjustments to the loss of a son. Results suggest a very significant relationship between good adjustment and level of education. Level of education was responsible for most of the variance and thus made impossible an answer regarding the relationship between religiosity and recovery after bereavement. The findings of this study suggest that individuals who have suffered a severe stress may gain strength, encouragement, and compensation when their lifestyle includes higher educational level and satisfying interactions with other people. 22 references.

**000403** Purismann, R.; Maoz, B.; Wijsenbeek, H. no address **The influence on the mourning process of belonging to a community and of ritual.** In: Miller, L., 4th Intl. Cong. of Social Psychiatry: Abs. of Papers. Jerusalem, Ahva Cooperative, 1972. 237 p. (p. 35).

In an abstract of a paper presented at the Fourth International Congress of Social Psychiatry, research on mourning in psychiatry was discussed, and results of a study were presented. Psychiatric research on mourning concerns mainly: 1) the syndrome of normal and pathological mourning; 2) the circumstances surrounding death and the relationship to the deceased; 3) psychological explanations of the mourning process; 4) social factors which influence mourning: a) intrafamilial relations; b) belonging to a broader group or church; and 5) religiousness and mourning ritual. It is generally accepted that a person in mourning should return to normal living and social activity after a certain time (e.g. a year). This reestablishment of normal external and social life can be measured by simple parameters, e.g. 1) returning to work, 2) returning to social activity, 3) returning to cultural activity, including amusement, etc. In this study only two questions were considered: a) the influence of religious ritual and nonreligious custom on mourning; and b) the influence on mourning of being a part of a comprehensive community. The above mentioned changes in behavior and readjustment during mourning were studied over one year in ten families of each of the following four groups: 1) Arab Moslem villagers; 2) Jews from an orthodox community; 3) Members of a kibbutz which had some nonreligious customs; 4) Urban dwellers who did not practice any religion and who did not belong to any comprehensive community. It is presumed that the mourning process will be less difficult from the social point of view in groups 1 and 2, more difficult in group 4, while group 3 remains an open question. An analysis of the data is presented.

**000404** Rao, A. Venkoba. no address **Suicide down the ages.** Social Welfare (New Delhi). 23(3):3-5, 1976.

Historical shifts in philosophical views of suicide are discussed, noting that factors intrinsic to the individual have come to be deemphasized in relation to factors extrinsic to the individual and embodied in the overall society. Philosophical approaches to suicide in India are discussed, beginning with the Vedic period in which suicide was conceptualized as a recommended religious sacrificial ritual. The Upanishadic period, in contrast, viewed suicide as a sin at the same time it condoned the act when done on religious grounds. It is noted that suicide has always occupied a prominent place in the history and philosophical systems of India, and that it has been both condemned and condoned from ancient times to the present. The Indian Dharmashastras address the question of suicide and suggest that it was permissible in ancient India when undertaken for certain circumscribed and usually religious reasons. Thus, sati or self-immolation of women at their husband's funeral pyres, self-cremation or death by drowning in holy rivers, suicide by the terminally ill and by ascetics, and jauhar, or suicide by women to prevent rape by conquerors, were all acceptable. Epidemics of ritual suicides are discussed, and European philosophies are briefly considered.

**000405** Reeves, Robert B., Jr. Columbia-Presbyterian Hospital Center, New York, N.Y. **A hospital chaplain views suicide.** In: Anderson, D.B., Identifying suicide potential. New York, Behavioral Publications, 1971. 112 p.(p.75-79).

Churches often ignore people who need attention, including suicidal persons. Dehumanization and environmental degradation may lead persons to take a final way out through suicide. Approaches to self-destruction are culturally determined. Many people have found that their religion does not contribute to their love of life and of self, their ability to love others, their self-esteem, their sense of worth, their feelings of being wanted. Instead it gives them isolation, judgment, and condemnation thus driving them further in upon themselves. Church life should offer the kind of climate in which people are so cherished that they can learn to love themselves. In the absence of such fulfilling relationships a person loses his sense of having a convenant with life, and anything that comes along offering a way out is accepted. The important point is to communicate to the suicidal person the sense that he is valued.

**000406** Saunders, Cicely. no address **/Finding reconciliation and peace when facing a terminal illness./** Care of the dying: 7: The last achievement. Nursing Times (London). 72(32):1247-1249, 1976.

The reactions to death of a number of terminally ill patients are recounted. It is found that death is almost always met with peace and reconciliation by the dying and that the process of dying is more frightening than death itself. It is suggested that care of the dying should concentrate on ensuring the patient's physical comfort. After the patient's death emphasis should be placed on providing mental and physical comfort for relatives. Religious support may prove helpful toward this end. 1 reference.

**000407** Schurr, George M. Sangamon State University, Springfield, IL 62703 **Death in classical Christian thought.** Archives of the Foundation of Thanatology. 5(4):424, 1975.

At a symposium on death, the press, and the public, held in New York City, February 1976, attitudes toward death in classical Christian thought were discussed. In the formative years before Christianity became the official religion of the West, believers in Christ articulated their understanding of death in language which reflected the eclectic tendency of the period, but with a crucial difference. These traditions were selectively appropriated and reinterpreted in terms of an event which defined the separation between the believer in Christ and the non-Christian. This event had two sides: the historical execution of Jesus, and the Christian conviction that they existed in a community defined by the living presence of the dead Jesus. All along the line death is understood as a juncture between man's ultimates and God's ultimacy, man's values and God's valuation, man's meanings and God's meaningfulness, man's acts and God's actuality. (Journal abstract modified)

**000408** Shneidman, Edwin S. Dept. of Thanatology, University of Southern California, Los Angeles, CA 90007 **Death: current perspectives.** Palo Alto, CA Mayfield, 1975. 570 p.

Changes in conceptualizations of various aspects of death and dying are discussed in a summation of current knowledge and reflections on death from scientific, medical, philosophical and religious perspectives. Topics covered include: the process of dying; the intricate interactions between the dying and their caretakers; and the impact of death on survivors. Fundamental questions related to when death occurs and when death should occur are also reexamined.

**000409** Spector, Samuel I. 45 Plaza Street, Brooklyn, NY 11217 **The end of days.** Omega. 5(3):267-276, 1974.

The psychological implications of the Jewish attitude toward death and bereavement are traced throughout history. Preparatory, artistic and ritualistic aspects of death in Jewish culture are described in detail. It is noted that Judaic tradition from the 10th century B.C. to the present era has always attempted to soften the blow of death by engaging both the dying and the remaining living in principles and ceremonies that make death more acceptable. The importance of the preparation for the end of days is also emphasized through historical, theological, philosophical and psychological approaches. It is concluded that in the context of the Jewish interpretation death is humane and almost optimistic. 94 references. (Author abstract modified)

**000410** Spedding, Frank. no address **Concepts of survival.** Journal of the Society for Psychical Research (London). 48(763):1-18, 1975.

Concepts of survival after bodily death, including reincarnation and metamorphosis, are examined. The question of whether religious or secular concepts of life after death can be reconciled with modern science is posed, and a nonfaith survival hypothesis is forwarded. A dearth of articles on survival in the current literature of parapsychology is noted, and some traditional empirical evidence which might be produced as proof of survival is presented. Several eye witness or subjective experiences are recounted. Various nonreligious concepts which have been advanced over the last century or more to account for communications ostensibly originating from discarnate entities are evaluated. Reference is made to Jung's concept of the collective subconscious and the feeling of shared cosmic consciousness. Left side brain domination, dreams, astral bodies, and Spiritualism are also considered. 11 references.

**000411** Spilka, Bernard; Stout, Larry; Minton, Barbara; Sizemore, Douglas. Department of Psychology, University of Denver, Denver, CO 80210 **Death and personal faith: a psychometric investigation.** Journal for the Scientific Study of Religion. 16(2):169-178, 1977.

To determine if different forms of personal religion are related to different aspects of death perspectives, a series of questionnaires were administered to 328 persons, and intrinsic/committed and extrinsic/consensual expressions of personal faith were related to the eight scales of a newly developed death perspectives questionnaire. The hypotheses gained substantial support with intrinsic/committed faith associating positively with viewing death in terms of an Afterlife of Reward and as Courage and negatively with a variety of undesirable death views. In contrast, extrinsic/consensual faith correlates with views of death as Loneliness/Pain, Indifference, Unknown, Forsaking Dependents, and Natural End. 29 references. (Author abstract modified)

**000412** Stalnaker, Clay. no address **Death, dying, and the ministry of the church interview by Watson E. Mills.** Catalyst. 7(7): July, 1975.

The New Testament, as well as contemporary literature, emphasizes the importance of both life and death now. Ministers must educate themselves as to the meaning of death so they can deal with it in relationship to present life, not simply as the final step toward a glorious post-mortem existence.

**000413** Stewart, David W. P.O. Box 31, Unit 27-B, Pineville, LA 71360 **Religious correlates of the fear of death.** Journal of Thanatology. 3(3-4):161-164, 1975.

The nature of the relationship between fear of death and certain religious behaviors and attitudes, including frequency of church attendance, Bible reading, personal prayer and meditation and self-rated religiosity, perceived nearness to God, belief in an afterlife and fundamentalism, was investigated in 117 undergraduates. The relationship between fear of death and degree of internal control measured by Rotter's Internal-External Locus of Control Scale was also assessed. Results indicate that a significant negative correlation exists between fear of death and the frequency of a variety of religious behaviors. Significant negative correlations were also found between fear of death and fundamentalism, degree of internal control, and perceived nearness to God. 17 references. (Author abstract modified)

**000414** Stiefel, Albert Daniel. Boston University Graduate School **Relationships between level of maturity and projected patterns of bereavement ministry. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-19 HC$13.50 MF$5.00 259 p.

The relationships between level of object relations maturity and projected patterns of bereavement ministry of pastors of the Church of the Nazarene in New England were investigated. Using object relations theory, levels of maturity were identified as immature and mature, and labeled need bestowing and need appraising. Using bereavement theories, three dimensions of the bereavement experience were delineated as affective, interpersonal, and meaning integrative. The major hypothesis was that a significant relationship exists between patterns of bereavement ministry between need bestowing and need appraising pastors. Data were obtained via interview and testing with the Everest Bereavement Inventory, a technique presenting to bereavement situations (normal and suicide) to which pastors responded projectively, describing their ministry through three time sequences: prefuneral, funeral, and postfuneral. Responses were assessed as to pattern of ministry, including the effectiveness of ministry ratings. The most significant finding was that need appraising pastors were more effective in ministry to the bereaved than need bestowing pastors. The major hypothesis and its subhypotheses were not confirmed when the total sample was evaluated, but the reasons may be methodological. (Journal abstract modified)

**000415** Talbot, James Frederick. Eastern Baptist Theological Seminary **A Christian ministry to the bereaved. (D.Min. dissertation).** Dissertation Abstracts International Ann Arbor, MI, Univ. M-films, No. 77-20,780 HC$15.00 MF$7.50 125 p.

The development of a Christian approach to the counseling of the bereaved is described that emphasizes the use of the Bible in the process of grief resolution. A close examination of the various stages of grief resolution is presented in conjunction with an evaluation of recent literature on thanatology and pastoral psychology, and a review of the relevant scriptures. It is concluded that the emotional phenomena evidenced following bereavement can be recognized and the process of grief resolution can be facilitated by the pastor who is alert to their presence and has a working knowledge of the scriptures as they relate to bereavement. (Journal abstract modified)

**000416** Templer, Donald I. Carrier Clinic, Belle Mead, NJ **Death anxiety in religiously very involved persons.** Psychological Reports. 31(2):361-362, 1972.

Death anxiety in religiously involved persons was investigated using the Death Anxiety Scale (DAS) and then compared with a previous study which utilized college students as subjects. It is concluded that persons who have stronger religious convictions and attachment have lower death anxiety than those for whom religion is less significant. 4 references. (Journal abstract modified)

**000417** Templer, Donald I.; Dotson, Elsie. The Carrier Clinic, Belle Mead, New Jersey **Religious correlates of death anxiety.** Psychological Reports. 26(3):895-897, 1970.

No significant relationships between Death Anxiety Scale score of 213 college students and several variables of religious affiliation, belief, and activity were obtained. The apparent absence of any such relationship was explained in terms of religion having a quite limited effect upon the attitudes and behavior of most college students in our society. 9 references. (Author abstract)

**000418** Thomas, John. Mendota State Hospital, Madison, WI **Marguerite and me.** AMHC Forum. 26(3):114-122, 1974.

Means of coping with terminal illness and death are described in a minister's personal account of his wife's terminal battle with cancer. The value of existential living, one day at a time, in enriching the last several years of her life is stressed. Funeral practices and religious services which aid the grief process for mourners are discussed.

**000419** Tombolesi, Rosemary. St. Paul University Institute Of Pastoral Studies, Ottawa, Ontario, Canada **Ministry to those in grief.** Ottawa, Ontario, St. Paul University Institute of Pastoral Studies, 1977. 75 p.

A general overview of biblical and theological perspectives on grief is presented. Lindemann's classic article on ""Symptomatology and Management of Acute Grief" is then used to explore the grief process through a psychological perspective. Finally, the role of pastoring person is explored and a description of experiments being done in Canadian churches to facilitate the grief experience are presented. Factors involved in optimal support of the survivor victims are explained.

**000420** Vernon, Glenn M. no address **A time to die.** Washington, DC, University Press of America, 1977. 146 p. $5.50.

Articles on the process of death and dying are presented from a religious and symbolic interactionist perspective. Mythic conceptions of death are seen as based on three basic assumptions: 1) meaning is socially constructed; 2) the death phenomenon has multiple meanings; and 3) dying behavior is relative to symbols or meaning, to the audience, and to the situation. It is contended that man's interpretations of death have followed a trend in which supernatural determinism was replaced by biological determinism, which, in turn, is being replaced by sociosymbolic determinism. A public awareness of social and symbolic factors involved in biological death, fear of death, dying with dignity, and interpretations of the morality of euthanasia is emphasized. The Kubler-Ross stages of reaction to death of a significant other are analyzed, and it is concluded that both immortalist and anti-immortalist interpretations are grounded in faith based definitions. Positive and negative components of death are then incorporated into a sociosymbolic interpretation of religion. Analysis of religion and death anxiety within the framework of social exchange is also included, along with Seventh Day Adventist and Mormon death behaviors and attitudes toward sick and bereavement roles.

**000421** Vernon, Glenn M.; Payne, William D. Department of Sociology, University of Utah, Salt Lake City, UT. **Myth-conceptions about death.** Journal of Religion and Health. 12(1):63-76, 1973.

Because of the taboo on discussing and encountering death in the West, a variety of perceptions, symbolic meanings and mental problems relating to death should be analyzed and improved. Religious and cultural traditions are shown to have contributed to pathological and unnatural attitudes toward death. By reducing the taboo associated with death, our ability to understand and cope with it in a mentally healthy way will be increased.

**000422** Welford, A.T. University of Adelaide, South Australia **Mental integrity and the nature of life.** Medical Journal of Australia. 1(23):1135-1138, 1970.

The problem is raised of how far maintaining the survival of patients with terminal illnesses whose mental powers are gravely impaired, competes with the medical treatment of patients who can expect to recover fully. The human and religious consequences of defining life in terms of mental integrity are discussed, especially regarding the senile and seriously defective infants.

**000423** Wright, Leonline. P.O. Box 9966, San Diego, California 92107. **After death what?** San Diego, Point Loma Publishing Inc., 1974. 83 p.

This is a theosophical publication stating that love itself is the evidence of man's spiritual survival -- because it is indestructible. The separation from deceased loved ones is an illusion. It is only our ignorance of the spiritual facts behind material life that surrounds death with such grief, dread and fearfulness. Psychological and theological implications of this hypothesis are reviewed with the goal of improving mental adjustment of the dying and their survivors.

**000424** Zeligs, Rose. no address **Children's experience with death.** Springfield, IL, Charles C Thomas, 1973. 276 p.

Children's experience with death is discussed. Topics covered include the child's developmental concepts of death, his fear of death, his response to the loss of a parent, the part suicide plays in his life, the influence of his religion on his attitudes toward death, and the dying child himself.

## 15 DRUG AND ALCOHOL USE

**000425** Aldrich, Michael R. Fitz Hugh Ludlow Memorial Library, PO Box 99346, San Francisco, CA 94109 **Tantric cannabis use in India.** Journal of Psychedelic Drugs. 9(3):227-233, 1977.

The ritual use of cannabis and sex in tantric yoga is described in a detailed account of the entire ritual process. The involved ritual requires meditation, chanting, a complex ritual of physical and spiritual ablution, followed by the oral ingestion of a large quantity of cannabis in a spiced drink as a libation to the goddess of speech. During the period prior to the onset of drug effects, the individual proceeds with Kundalini breathing exercises and further meditation and chanting. The second portion of the rite involves the consumption of meat, fish, grain, and wine within a circle of male and female worshipers; ending in the completion of ritual intercourse with the partner, and the experiencing of liberation and divine unity. In this ritual, cannabis serves as a disinhibiting agent and an enhancer of sensory and cognitive awareness, and increases suggestibility, hallucinatory visualization, and time and space distortion. Throughout the ritual, the cannabis and the religious exercises mutually enhance each other and enable the worshiper to transcend self through an awareness of the divinity within and outside himself. 16 references.

**000426** Bassi, I. Istituto Psichiatrico ""S. Lazzaro", Reggio Emilia, Italy **/Chemically induced theomania and mystical ecstasy as the supreme parapsychologigal event./** Teofanie provocate chimicamente ed estasi mistica come supremo evento parapsicologico. Riv. Sper. di Freniatria e Med. Leg. delle Alien. Ment. (Reggio Emilia). 96:580-589, 1972.

Chemically induced experiences and mystical ecstasy are discussed in relation to the origin of religions. Referring to the use of hypnotics in holy rites performed by various peoples such as the Aztecs, Congolese tribes, and others, the observation is made that there is no objective experience induced by a drug but that the experience is the result of a combination of various factors, such as type of drug, psychological situation of the individual, and the social and physical environment in which the subject finds himself. The effects can be mystical, sensuous, chaotic, terrifying, and all of these simultaneously. To attribute the origin of religion to the discovery of hallucinogens is too simplistic a theory; it is more likely that primitive man took refuge in religion to escape the difficulties and dangers of hard reality. The spiritual and mystic source is that of an instinct which seeks a connection with a psychic reality transcending the spatial and temporal dimension of the physical universe.

**000427** Bean, Margaret. Boston University School of Medicine, Boston, MA **Anonymous alcoholics. Chapter VII: A.A. and religion.** Psychiatric Annals. 5(3):36-37, 40, 42, 1975.

The relationship of Alcoholics Anonymous (A.A.)and religion is explored. A.A. is seen as a secular cult that borrows strength from the religious experience and may use existing religious structures. The religious elements include the conflict between good and evil, the role of the mediator between God and the people, the use of confession and forgiveness, social pressure, evangelization, and the question of authority and autonomy. Problems that arise as the result of personal maturation in the alcoholic are discussed. 14 references.

**000428** Blum, Richard H. Psychopharmacology Project, Institute for the Study of Human Problems, Stanford University, Stanford, CA. **Psychological tests.** In: Blum, R., Students and drugs. Drugs II. San Francisco, Jossey-Bass, 1970. 399 p. (p. 233-241).

The results of psychological tests administered to college students showed a number of important differences among ideological groups and between drug users and nonusers. On values measured by the Allport-Vernon Scale, religious students were low on esthetics and high on religion. Left wing students are high on esthetics and midranked on political interests. Right wing students rank highest on political values and are low on religious ones. The combined drug users rank high on esthetics, low on politics and power, and low on religion, with nonusers the reverse. On the Rokeach Dogmatism Scale, the highest dogmatism scores occur among right wing and religious students. Drug users are significantly less dogmatic and more openminded than nonusers. On a scale of capacity for regressive experience, related to the ability to be hypnotized and possibly to mysticism, religious and right wing students score low. Drug users score significantly higher than nonusers, suggesting more openness to inner experience, to regression, to mystical phenomena, and to being hypnotized. Other tests administered and discussed include the Meyers-Briggs test, the California Psychological Inventory, and the Strong Vocational Interest Blank.

**000429** Board of Social Ministry/Lutheran Church in America. 231 Madison Ave., New York, N. Y. 10016 **Drug use & abuse: studies in man, medicine and theology.** New York, Board of Social Ministry/Lutheran Church, 1970. 54 p. 85 cents.

An overview is presented of drug use and abuse from the human, medical, and theological standpoints. The widespread use of various drugs by Americans is noted, and distinctions between proper and improper use are outlined. Specific reference is made to narcotics, barbiturates, and other sedatives, stimulants, hallucinogens, and marihuana. The Christian church's role in combating drug abuse is discussed. 33 references.

**000430** Bron, Bernhard. Universitats-Nervenklinik, D-53 Bonn-Venusberg, Germany **/Intoxication and ecstasy: the phenomena of toxic ecstasy in young people./** Rausch und Ekstase: Zum Phanomen der toxischen Ekstase bei jungen Menschen. Confinia Psychiatrica -- Borderland of Psychiatry (Basel). 18(2):61-72, 1975.

An overview of present day drug consumption and and the role of drugs throughout history is presented. It is noted that in the history of mankind, hallucinogenic drugs have played a big part in religious and cult practices and have transmitted special religious experiences during a drug induced ecstasy. The present extension of drug consumption with a view to solving personal conflicts and transitory experiences of happiness, as well as the unsuccessful quest for God of many young drug consumers should be understood in the context of the specific drug effects, of the technological developments of our times, and of the change and breakdown of religious and cult traditions. This desperate quest for happiness and religious experience calls for a critical reflection about present sociocultural developments and raises the question of the necessity of an authentic religious life. 55 references. (Author abstract)

**000431** Burnett, Ivan Blackwell, Jr. School of Theology at Claremont **Methodism and alcohol: recommendations for a beverage alcohol policy based on the everchanging historic disciplinal positions of American Methodism. (D. Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-24483 HC$10.00 MF$4.00 309 p.

Recommendations are presented for today's United Methodist Church's policy toward beverage alcohol, based on study of the constantly changing disciplinal positions of Methodism in the U.S. Roots of the position are explored, beginning with John Wesley's attitude toward alcohol and investigating all statements in the ""Disciplines" of the Methodist Church and its predecessors and successor in this country. Other factors affecting the current position are then covered. The common understanding that Methodism has always had one historical position toward alcohol, (abstinence) is refuted, connecting the temperance movements with changes in Methodist policy in the U.S. Further documentation of these changes results in refutation of other published and never published materials regarding the Methodist policies of the various subdivisions of the church. Finally, some insights from the field of pastoral care are contributed as they influence policy. (Journal abstract modified)

**000432** Carroll, Eleanor. Research Division, National Institute on Drug Abuse, 11400 Rockville Pike, Rockville, MD 20857 **Coca: the plant and its use.** In: Petersen R., Cocaine: 1977. Rockville, MD, NIDA, Research Monograph No. 13, 1977. 223 p. (p. 35-45).

The use of the coca plant before the appearance of cocaine is presented. The traditional use if coca in the field of health is reviewed as an energizing agent, as an aid in the assimilation of food, and as treatment for many ailments, from bowel disorders to ulcers. The history of coca is compared to that of cannabis as are its forms of use. The divine origin attributed to the coca plant by the Indians is discussed in terms of the wide range of therapeutic, religious, recreational, occupational, and economic uses to which they put this plant. 7 references.

**000433** Curtis, Jack H. Urban Life Institute, University of San Francisco, San Francisco, Calif. **Drugs and Catholic students.** In: Blum, R., Students and drugs. Drugs II. San Francisco, Jossey-Bass, 1970. 399 p. (p. 305-319).

A survey was made of Catholic dropouts in Haight-Ashbury and drug users in a Catholic university. The students voiced much of the same self-criticism that Catholic educators had advanced in the past decade regarding the American Catholic mentality. These Catholic attitudes have been ascribed to lower class backgrounds, the nonintellectual traditions of immigrant American Catholics, and the moral and pragmatic orientations of their ecclesiastical leaders. They claim that such a mentality inhibits the development of mature intellectual activity by its formalism, clericalism, moralism, authoritarianism, and defensiveness. The Catholic students interviewed who smoked marihuana unanimously rejected the idea that marihuana or any psychedelic drug can have any effect on a life philosophy or a mystical approach to life or the supernatural. The ramifications of a strong Catholic background with regard to the free mystical approach and aims of the hippie drug ethic are discussed.

**000434** Faux, Eugene J. Youth Services, Utah State Hospital, Box 270, Provo, Utah 84601 **Drugs, morals and family responsibilities.** Mental Hygiene. 55(2):260-263, 1971.

Relationships and solutions in the areas of drugs, morals and family responsibilities are explored. Religious revival is occurring among the conversations of young people around the world rather than in churches which demonstrates nonconformity. The use of drugs has become a sign of protest rather than of immorality; a solution is suggested, to use clan mechanism by appointing childrens commissions in each locale where leaders of society and the youth can cooperate in keeping problem children near home.

**000435** Fitzpatrick, Francis Joseph. School of Theology at Claremont **Powerless over alcohol (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-19866 HC$15.00 MF$8.50 87 p.

Chronic alcoholism was examined as one aspect of the total disease using experience from 30 years of professional pastoral counseling in the Navy. Theological implications of original sin, the process of evolution, and the dynamics of ego psychology are analyzed to discover the sources of societal attitudes toward the use of alcohol ranging from prohibition to uncontrolled excessive drinking. The prevalent notion that alcoholics can be helped only after they have developed chronic alcoholism and crashed to an absolute bottom is challenged, as is the view that they can only be helped when they seek it. It is contended that: 1) if alcoholism were in no way treated as a crime and had no more social stigma than tuberculosis, intoxicated people could be detoxified willingly or not by public authority; 2) the drunk can be removed from circulation until he is not longer temporarily insane and dangerous to himself and others; 3) drunkeness should be acknowledged as socially unacceptable; 4) when alcoholics are faced with the fact that they will continue to be treated until recovery, there will be no place to hide and denial will become impossible to maintain; and 5) a sane, compassionate, but firm treatment methodology is needed, based on the common realization that excessive drinking is the major symptom of alcoholism and that drunkenness is situational and symptomatic alcoholism. (Journal abstract modified)

**000436** Holmes, Robert M. Rocky Mountain College, Billings, Montana **Alcoholics Anonymous as group logotherapy.** Pastoral Psychology. 21(202):30-34, 36, 1970.

Logotherapy, Viktor Frankl's unique therapeutic approach, is dedicated to the restoration of the quest for meaning into the life activities of the patient, and while neither the name logotherapy nor its definition in so many words is generally identified with Alcoholics Anonymous, the principle is nevertheless inherent in that organization's program. In comparing logotherapy, Alcoholics Anonymous, and religious experience, it is noted that the final step in each procedure is the important one. After analysis, definition of problems, understanding, forgiveness, acknowledgement of self-worth, and eventually freedom have been successively accomplished, there remains one more step to be taken, for there must be directed activity within the experience of freedom. The final step is to know that there is meaning in life and to therefore purposely seek it out. 6 references.

**000437** Kopping, Klaus-Peter. no address **/Conditions of consciousness and stages of reality: a critical inventory of the recent literature on religious sociology./** Bewusstseinszustande und Stufen der Wirklichkeit: eine kritische Bestandsaufnahme zur neueren Literatur auf dem Gebiete der Religionssoziologie. Kolner Zeitschrift fur Soziologie und Sozialpsychologie (Koln). 24(4):821-835, 1972.

A renewed interest in religious concepts is analyzed with reference to changes in consciousness and the psychiatric explanation of reality. The preoccupation with religious phenomena is due to the popularity of psychotropic substances which young people consume in order to obtain a religious experience. In order to analyze such religious experiences, it is assumed that nothing can originate in the mind which is not already there and that the experiences reported by youths who have used LSD are largely derived from the publications of the experiences reported by counter culture authors. According to Castaneda an experience is not only based on the literature on the subject but also on an enlightenment of inner components; he describes the structure of thoughts in connection with another reality; and he attributes the religious quality to a search for power. A marked progress in the interpretation of works of art has been achieved by the application of the experience methods. The attempt to interpret religious ecstacy has related this to specific structures and cultural expressions which were conditioned historically. The explanation of mental disorders in this context is, according to some authorities, an escape of the individual from reality which is intolerable to him. 96 references.

**000438** Krippner, Stanley; Davidson, Richard. Dream Laboratory, Maimonides Medical Center, Brooklyn, NY **Paranormal events occurring during chemically-induced psychedelic experience and their implications for religion.** Journal of Altered States of Consciousness. 1(2):175-184, 1974.

The anecdotal, clinical, and experimental evidence is reviewed concerning paranormal phenomena (for example, telepathy) during psychedelic sessions. It is suggested that a scientific study of religion cannot avoid becoming involved in the investigation of paranormal events occurring during psychedelic experience. Whether or not one accepts the experimental evidence for extrasensory perception, the critical fact exists that subjective impressions and anecdotal reports of telepathy, clairvoyance, and precognition are associated with religious experience, mystical experience, ""faith healing,", ""conversion," ""speaking in tongues," and primitive religious rituals. These poorly understood phenomena should be examined and studied by the student of religion and by the religious counselor. 27 references. (Author abstract modified)

**000439** Laforest, L. Office of Prevention and Treatment of Alcoholism and Other Addictions, Quebec, Canada **/Religious allegiance of drug users among Montreal students./** L'appartenance religieuse des usagers de drogues parmi les etudiants montrealais. Information Psychiatrique (Lyon). 47(7):615-618, 1971.

The relationship between religious feelings and drug use among students in Montreal is examined; the study is based on a 1969 questionnaire. It was found that drug use tends to lead to the use of more addictive drugs, but that at the same time the number of users decreases. Religion is not seen as playing a significant role in drug use, although students of Catholic and Protestant parents are less disposed to drug use than others. Tobacco, alcohol, marihuana, stimulants, tranquilizers, barbiturates, LSD, hallucinogens, opiates, and glue are analyzed separately in the questionnaire according to use by Protestants, Catholics, Jews, and areligious individuals.

**000440** Leary, Timothy. Author address not given **The religious experience: its production and interpretation.** Journal of Psychedelic Drugs. 3(1):76-86, 1970.

In a controlled, triple-blind study investigating the effects of psychedelic drugs (30mg. psilocybin) on the religious experience, it was noted that in an environment which is supportive and religiously meaningful (e.g. a chapel), subjects reported mystical experiences significantly more than placebo controls. If expectation, preparation and setting are spiritual, an intense mystical or revelatory experience can be expected in from 40 to 90 percent of subjects ingesting psychedelic drugs. The religious experience was defined as the ecstatic, incontrovertibly certain, subjective discovery of answers to four basic questions which concern ultimate power and design of the universe, life, man and self. Scientific, objective, external answers to these same questions were compared to psychedelic reports and correlations. The hypothesis that the human being might be able to become directly aware of the energy exchanges and biological processes measured by scientists, and for which we now have no language and no perceptual training, was considered. Psychedelic foods and drugs are a possible key to these neurological potentials. The current controversy over the politics of the nervous system (which involves secular external versus spiritual internal commitments) were reviewed, and a checklist for the intelligent person seeking to evaluate the claims made for psychedelics was presented, questioning whether or not: one's advisor was talking from direct experience or simply repeating cliches and if his words sprang from a spiritual or from a mundane point of view. 14 references.

**000441** Linden, Rick; Currie, Raymond. Department of Sociology, University of Manitoba, Winnepeg, Manitoba, Canada **Religiosity and drug use: a test of social control theory.** Canadian Journal of Criminology and Corrections (Ottawa). 19(4):346-355, 1977.

The relationship between religious activity and drug use was studied in 750 Calgary youths between the ages of 15 and 24. The results indicated that religious ties are a factor in reducing the likelihood of teenage involvement in illicit drug use This was taken as support for the social control theory, which theorizes that a definite negative correlation between church attendance and drug use is due to factors other than the moral values and respect for conventional institutions as taught by the church. Thus, it is asserted that attendance at church services reduces involvement in deviant behavior by closening ties with individuals of conventional and church oriented values and by similarly decreasing involvement with individuals of a deviant and drug oriented variety and not by constraining deviant behavior itself. 13 references.

**000442** Lum, Doman. Makiki Christian Counseling Center, Honolulu, Hawaii **The church and prevention of alcoholism.** Journal of Religion and Health. 9(2):138-161, 1970.

Alcoholism is a complex mental health problem that affects the entire nation and it has no social, cultural, educational, physical, and mental barriers. Statistics are presented which support this contention and some effects being made by mental health organizations to combat the problem are related. However, the effort being made by them and other agencies is not enough to effectively solve the multiple problems accompanying alcoholism. Therefore, professionals and laymen should form coalitions in their communities to attack the problem. The role of the church is seen as one of mobilizing sources of manpower for therapeutic relationships with alcoholics, and exploring the religious dimensions of the alcoholic problems. Local church organizations should be guided by the following principles: (1) the church should strive for the improvement of community resources for the alcoholic, (2) the church should mobilize a group of trained lay counselors for alcoholic prevention, and (3) there are religious dimensions involved in alcoholic rehabilitation. 42 references.

**000443** Mann, Kenneth W. no address **The mission of the church in a drugs culture.** Journal of Religion and Health. 11(4):329-348, 1972.

In an address delivered at a meeting of the Middle Atlantic Institute for Alcohol and Drug Studies in 1971, the mission of the church in a drugs culture is discussed. The church should provide young and old alike with a vision of life that extends beyond the exigencies of the present, and to transmit a process oriented, living theology of hope and faith. It is felt that only within such a frame of reference will the church's educational efforts in the field of alcohol and drugs serve a special spiritual purpose. Recommendations as to what the church can do for families include: 1) provide information about alcohol and drugs and their effects; 2) make the facts visible through films and other techniques; 3) promote parish education programs, using as consultants experts and exaddicts; 4) encourage greater proficiency in counseling and referral techniques, with supplied information on rehabilitation facilities; 5) develop understanding of the psychological, sociological, and theological implications of drug abuse; 6) promote participation of churchmen in training and informational institutes; and 7) teach, preach, and in every possible way minister to the successful integration of family life. 14 references.

**000444** McCann, John D. University Hosp., Iowa City, IA **The destructive element of perfectionism as evidenced in alcoholism.** Pastoral Psychology. 22(211):23-26, 65, 1971.

Historically the church has presented perfection as an ideal not yet manifested in reality, but an idea often personified in the pastor. The propensity is often sensed by the alcoholic as rejection. If the pastor accepts imperfection as our common human characteristic he will be more capable of helping the alcoholic to understand and accept his failings as a member of the human race and to see goals of self-achievement in the context of reality.

**000445** McDowell, Frank K. Center for Special Problems, Kansas City, MO **The pastor's natural ally against alcoholism.** Journal of Pastoral Care. 26(1):26-32, 1972.

The pastor's chief ally against alcoholism is the family of the person whose use of alcohol has brought trouble into his life. A program of family counseling in use by the National Council on Alcoholism in Kansas City is readily adaptable to the pastor's ministry. It consists of seven group meetings composed mainly of spouses and teenage children of problem drinkers. Followup studies show that as a strategy of prevention, this family program is an answer to much of the frustration and confusion in the treatment of alcoholism. 16 references. (Journal abstract)

**000446** McGonegal, J. Alcoholism and Drug Addiction Research Foundation of Ontario, Ontario, Canada **The role of sanction in drinking behavior.** Quarterly Journal of Studies on Alcohol. 33(3):692-697, 1972.

In a study of parental attitudes and behavior toward drinking and religious sanctions, it was found that sanctions were not associated with parental attitudes and behavior among a group of alcoholics, while they were so among a Jewish group. It is suggested that the degree of difference in drinking attitudes and behavior between parents can make sanctions ineffective. 8 references. (Author abstract)

**000447** Midgley, J. 45 Barkly Rd., Sea Point, Cape Town, South Africa **Drinking and attitudes toward drinking in a Muslim community.** Quarterly Journal of Studies on Alcoholism. 32(1):148-158, 1971.

A sample of Muslim households was drawn and equal numbers of men and women were interviewed in order to study the drinking and attitudes toward drink in a Muslim community in Cape Town. It was found that the Muslim's living in their long established quarter in Cape Town remain faithful to the orthodox prohibition of alcoholic beverages. Among those who have moved to a new resettlement area, some drink. The behavior and attitudes are related to amount of education at the Muslim religious schools. 18 references. (Author abstract modified)

**000448** Pages Larraya, Fernando. Consejo Nacional de Investigaciones Cientificas y Tecnicas CAEA, Rivadavia 1917, Buenos Aires, Argentina /**Drinking as a cultural pattern of Chaco aborigines.**/ Modos culturales del beber en los aborigenes del Chaco. Acta Psiquiatrica y Psicologica de America Latina (Buenos Aires). 22(1):21-45, 1976.

Drinking customs of aborigine groups from the Chaco are studied using the phenomenological method. Drinking is considered as a ""cultural behavior"; the research aims at the essence and therefore the meaning, of this cultural behavior, and the existence of the culture to which it pertains. The environment of aborigines includes three different symbolic ways of drinking: (a) sacral drinking, implying mythical transmutation; (b) apocalyptical drinking, implying religious revelation, and (c) annihilating drinking, implying self-destruction. A detailed description is made of the three patterns of drinking in several groups within the tribes studied, and of their symbolic contents and ritualistic operation. At the same time, theoretical approaches are discussed. 85 references. (Journal abstract modified)

**000449** Rappard, Ph. Centre Psychotherapique Barthelemy Durand (91), Etampes, France /**Absolute dependence or toxicomania as a minor form of mysticism.**/ La dependance absolue ou les toxicomanies comme formes inferieures de la mystique. Information Psychiatrique (Lyon). 47(1):27-32, 35-38, 1971.

Addiction is discussed as possibly a minor form of mystical experience. Proceeding from a thesis by Felice, parallels between alcoholism and mysticism in the light of the work of Schleiermacher are analyzed. The nature of absolute dependence is described as it is treated by modern theologians. The intent is not to substitute a mystical interpretation for a causal one but to show the kindred elements in addiction and religious experience. 16 references. (Author abstract modified)

**000450** Reiner, Elliott R. Worcester State Hosp., MA **Clinical pastoral orientation in alcoholism.** Pastoral Psychology. 22(213):29-38, 1971.

Effective pastoral counseling for alcoholics requires a climate of collaboration within an interfaith organizational structure as well as with the various agencies, clinics, and religious institutions in the community. Two programs are described, assessed and discussed to accomplish this. The assessment questionnaire used in evaluating the programs are explained.

**000451** Ridgway, James Mervyn Benson. Drew University **Some attitudinal and motivational changes among heroin addicts involved in a religiously-oriented program of rehabilitation. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI. Univ. M-films, No. 72-28873 HC$10.00 MF$4.00 277 p.

An investigation was made of change in attitudes, personality, and religiosity among heroin addicts involved in a religiously oriented program of rehabilitation. A test battery was compiled to elicit dimensions of change related to Christian conversion, and attitudes toward self and others. The range of psychopathology in the sample was: normal, 36%; neurotic, 11.5%; and nonneurotic disturbance, 52%. Dropouts tended to score higher on psychopathology variables and lower on the religious conversion and commitment scales. Evidence for movement toward rehabilitation was found in the rejection of the deviant drug culture, reduced anxiety, reported discovery of new goals and purpose in life, and improvement in adaptive defenses. A deepening religious sentiment was found, particularly in terms of commitment, conversion, a sense of forgiveness, and belief in God as accepting. Correlations among religiosity, attitude and personality variables tended to consistently support the hypotheses of rehabilitation. No evidence was found for the view that the tongues experience was a significant factor in changes toward rehabilitation noted. To the degree of readiness on the part of addicts to accept the validity of Christian conversion, it was concluded that it was likely that successful rehabilitation from narcotic addiction could be found in religion. (Journal abstract modified)

**000452** Rubington, Earl. Department of Sociology and Anthropology, Northeastern University, Boston, MA **The hidden alcoholic.** Quarterly Journal of Studies on Alcohol. 33(3):667-683, 1972.

Hidden alcoholism is the result of an interactional process involving both hiders (alcoholics) and seekers (persons who label and take action against alcoholics). Definitions of alcoholism and sanctions against alcoholics vary with the drinking codes of different cultural and religious groups. Generally, there is public tolerance of alcoholics of low social status while hiders and seekers both collaborate to keep the higher social status alcoholic concealed. 36 references. (Author abstract modified)

**000453** Secor, Philip. Muhlenberg College, Allentown, Pa. **Living in a drug-using society.** In: Board of Social Ministry/Lutheran Church in America, Drug use & abuse. New York, Board of Social Ministry/Luther. Church, 1970. 54 p. (p. 31-39).

Life in a drug using society is discussed. A theological and moral viewpoint of drug use is presented, emphasizing the dangers of drug use and the responsibility of the individual to concern himself with the problem. Topics considered include the true extent of drug use, the personal response, the response of the local church, and the response of the church at various levels (counseling, therapy, and rehabilitative services).

**000454** Shands, Harley C. Department of Psychiatry, Roosevelt Hospital, New York, New York **Drugs, religion and psychiatry.** New England Journal of Medicine. 282(2):104-105, 1970.

In a letter to the editor, the author states that psychiatry has been defined as a medical specialty, but can also be understood as related to social deviance rather than illness, with therapy then directed to improving social relatedness. Faith on the part of therapist and patient is a condition for the success of the therapy. The use of drugs (hallucinogenic mushrooms, peyote and mescaline) has been a feature of many widely scattered religions, and many neurologic conditions, such as epilepsy have been assigned ""sacred" status in certain cultures. It is concluded that psychiatry is better understood as a type of cultural rather than medical institution, in which psychotherapy is an application of techniques designed to enhance social relatedness through a relation with a therapist or leader, who may be seen as a guru or master.

**000455** Smith, David E. University of California Medical Center, San Francisco, California **LSD, violence and radical religious beliefs.** Journal of Psychedelic Drugs. 3(1):38-40, 1970.

The relationship between LSD and radical religious practice is briefly described with the hope of explaining the apparent paradoxical joining of psychedelic-induced violence with the avowed hippie ethic of nonviolence. The chronic use of LSD, whether the individual has a bad trip or not, can produce profound alterations in the user's psychological functioning and life style, particularly if the individual lives in a psychedelic environment or community. This profound personality change is the psychedelic syndrome. A research study involving volunteers who had taken LSD an average of 65 times, demonstrated that these patients were uniquely sensitive to low intensity visual stimulation and in contrast to non-LSD using groups, there was no relationship between their evoked response to visual stimuli and their subjective response to the intensity of tactile stimuli. Chronic LSD users, particularly those involved with the psychedelic syndrome, are commonly involved in astrology, mental telepathy and ESP. They tend to be above average in intelligence, but are not athletic individuals. Conversion to a religious belief system is a psychological process which an individual defends quite rigorously and the hippies afflicted with the psychedelic syndrome are to themselves, for example, no different than ""straights" afflicted with Roman Catholicism. If LSD can alter the derivitives of man's aggressive instinct, it would follow that the drug could, depending on dosage, frequency, and type of individual, be used as a powerful therapeutic agent or as a solvent dissolving biological bonds necessary for human social organization. There is no question that LSD can facilitate the development of radical religious beliefs, and when these beliefs include blind obedience to an absolute ruler, destructive, inhuman violence can be the result. 8 references.

**000456** Starratt, Alfred B. Emmanuel Episcopal Church, Baltimore, MD **Drugs and the new morality.** In: Brown, C., The drug abuse controversy. Baltimore, National Educational Consultants, 1971. 270 p. (p. 77-85).

The relationship of drug abuse to religion is discussed. The relationships between affluence, permissiveness, and boredom in our contemporary culture and drug abuse are discussed. Affluence multiplies the possibility of choice and increases the possibilities of leisure. The relative economic security creates a situation in which the satifactions of life are no longer conceived of as some kind of distant goal to be achieved by dedicated labor. Affluence and permissiveness both contribute to boredom. Vast numbers of young people have only a symbolic contact with reality until their early twenties. The new morality with its concern for moral evaluation in terms of actual cases, in specific context and ecological concern, can save religious leaders from blanket condemnation or approbation. The use of drugs is viewed as a symptom of a search for experience of the real. Religion is criticized as having failed young people.

**000457** Steffenhagen, R.A.; McAree, C.P.; Nixon, H.L., II. University of Vermont, Burlington, VT **Drug use among college females: socio-demographic and social psychological correlates.** International Journal of the Addictions. 7(2):285-303, 1972.

A questionnaire was administered to 38 undergraduate female drug users and 93 undergraduate female nonusers to determine whether sociodemographic and social psychological variables are related to college female drug use. Of the 37 variables tested by the chi-square technique, statistically significant differences between drug users and nonusers at the 0.01 level were found for 10 of the variables. In general, compared with nonusers, users were more in favor of legalization of marihuana use; more readily believed that drug use improved creativity; identified less with major religions in the United States, especially Protestantism; were less willing to say that their religious affiliation was the same as their parents; were less interested in religion; and indicated that they had more extensive and earlier experiences with alcohol and cigarettes. 11 references.

**000458** Twemlow, S. W.; Bowen, W. T. Veterans Administration Hospital, Topeka, KS **Sociocultural predictors of self-actualization in EEG-biofeedback-treated alcoholics.** Psychological Reports. 40(2):591-598, 1977.

A multiple stepwise regression analysis was used to study the predictive value of a number of social and cultural variables for the Personal Orientation Inventory scores before and after treatment with EEG biofeedback training in a severely addicted inpatient alcoholic population. Pretreatment high self-actualization scores were best predicted by White, well-educated patients whose relationship with family was good and for whom community support structures were available. At posttreatment, religious attitude became the major predictor in most scales. The significance of these findings is discussed with respect to the selection and rational prescription of treatment of alcoholic patients with EEG biofeedback. 14 references. (Author abstract)

**000459** Wechsler, Henry; Demone, Harold W.; Thum, Denise; Kasey, Elizabeth H. Medical Foundation Inc., Boston, MA **Religious-ethnic differences in alcohol consumption.** Journal of Health & Social Behaviour. 11(1):21-29, 1970.

Differences are reported in the drinking behavior of religious and ethnic groups, using an objective measure of alcohol level (the breathalyzer), interviewers' observations and respondents' self-reports. Data were collected on 8,461 patients admitted to a hospital emergency service. Alcohol consumption, as indicated by breathalyzer readings and other measures, was significantly related to religious-ethnic groups membership. The proportion of patients with positive indications of alcohol was lowest among Jewish persons and Italian Catholics. High frequencies were found for Irish, Canadian, and native-born Catholics, and native-born Protestants.

**000460** Westermeyer, Joseph; Walzer, Virginia. Department of Psychiatry, University of Minnesota, Minneapolis, MN 55455 **Drug usage: an alternative to religion?** Diseases of the Nervous System. 36(9):492-495, 1975.

The relationship of drug use and religious participation, as measured by church attendance, was studied among 62 psychiatric inpatients between the ages of 17 and 25. Patients were classified as either nonabusers or drug abusers on the basis of the frequency of drug use and the type of drug used. Church attendance was found to be negatively correlated with heavy drug usage. Anecdotal case histories of drug abusers who had previously attended church indicated that cessation of religious practice either preceded heavy drug usage by months or a few years or that church attendance gradually decreased as drug usage gradually increased. It is suggested that cessation of church attendance and commencement of drug usage may both function as a form of adolescent rebellion. Drug usage may serve functions similar to those traditionally performed by religious activities, including acting as a focus for social intercourse and facilitating certain desirable internal states. 16 references.

**000461** Winkler, Allan M. Department of History, Yale University, New Haven, CT. **Lyman Beecher and the temperance crusade.** Quarterly Journal of Studies on Alcohol. 33(4/A):939-957, 1972.

The involvement of Reverend Lyman Beecher in the American temperance movement between 1800 and 1830 is traced and related to Beecher's particular form of Calvinism and to contemporary politics. Before 1825, Beecher preached against the drinking of spirits; later he called for total abstinence and legislation to enforce it. Early in his career, he emphasized the role of voluntary societies in combatting vices, particularly intemperance. He became active in the temperance movement in 1810, having observed excessive drinking of some clergymen. A crusade was begun in which it was hoped that volunteer societies would help shape public opinion. In 1825, Beecher felt that greater efforts were needed to preserve morality. In Six Sermons on Intemperance (1825) he stressed world reform and man's accountability. Abstinence was emphasized for the first time and symptoms of intemperance were vividly described. Legislation to discourage the distillation, importation and improper vending of alcohol was demanded. The Sermons helped point the way to future organization of the movement. Beecher's emphasis on accountability in his theology enabled him to make a lasting contribution to the American temperance movement. 23 references.

**000462** Wiseman, Jacqueline P. Department of Sociology, San Francisco State College, San Francisco, California **/Spiritual salvation: last resort for alcoholics./** Spiritual salvation: the last resort. In: Wiseman, J., Stations of the lost. Englewood Cliffs, N. J., Prentice-Hall, 1970. 346 p. (p. 167-214).

One of the few institutions devoted primarily to the Skid Row alcoholic in Pacific City, California is the Christian Missionary Center, an establishment of the Christian Missionaries, a worldwide charitable organization whose goal it is to bring material aid and the Word of God to homeless, handicapped persons. The Christian Missionaries' program for rehabilitation of alcoholics is based on the goal of revival of religious enthusiasm and orderly work habits so as to enable the men to return to society. The program centers around mandatory worship services and a residence work program, the work involving a profitable salvage business. The Christian Missionaries' organization has developed a routine for processing applicants and maintaining them as residents, and this routine is described in detail. Included in the report are comments by alcoholics who have participated in the Christian Missionary program which reveal much bitterness toward the program and the personnel. 54 references.

## 16 EASTERN RELIGIOUS TRADITIONS

**000463** Ali Beg, Moazziz. Muslim University, Aligarh, India **The theory of personality in the Bhagavad Gita: a study in transpersonal psychology.** Psychologia: An International Journal of Psychology in the Orient. 13(1):12-17, 1970.

A brief outline is presented of a personality theory and a discussion of its empirical significance as related to transpersonal psychology. The Gita's personality theory is based on an overall conception of human nature stressing the value of the highest possibilities of human existence. Three states of existence, Tamas, Rajas, and Sattwa, are described. The first two involve a closed action system activated by biological drives. Rajas, however, involves full use of reason. Sattwa stresses transcendental cosmic awareness and bliss. These three orientations constitute morality, freedom, health, and adjustment. Adjustment may be either desirable or undesirable. The model of man presented is essentially a human one.

**000464** Bitter, W. no address **/Meditation in religion and psychotherapy./** Meditation in Religion and Psychotherapie. 2nd ed., Stuttgart, Ernst Klett Verlag, 1973. 212 p. DM12.00.

A collection of reports from the second meeting of the Stuttgart Society of Doctors and Clergy, held in October, 1957, is presented in which the role of meditation and religion in psychotherapy was examined. It is suggested that it is difficult to describe meditation to those who have not experienced it, as the attempt to verbally describe meditative experiences is insufficient. Meditation can take place on many intellectual planes and should not be confused with mere reflection. It is concluded that in psychoanalysis a deeper therapeutic effect can be realized through the practice of meditation.

**000465** Brar, Harchand Singh. Hospital for Mental Diseases, Selkirk, Manitoba, Canada **Yoga and psychoanalysis.** British Journal of Psychiatry (London). 116:201-206, 1970.

A simplified account is given of the philosophy and metaphysics of Yoga, and of the view which results of the relation between man and the world in which he lives. Yoga, like psychoanalysis, recognizes the effect of unconscious forces on conscious behavior, and suggests methods by which they may be controlled. Both Yoga and psychoanalysis aim at the ultimate integration of human personality. But while the two systems consider both concious and unconscious levels, Yoga believes in a third or super conscious level, in which hidden powers become available and the soul is freed from bondage. In recognizing a spiritual plane of existence, Yoga transcends the limitations of psychoanalysis. 3 references. (Author abstract)

**000466** Brown, Fredrick M. Psychology and Psychobiology Programs, Centre College of Kentucky, Danville, KY 40422 **Transcendental Meditation: General Evaluation Survey. (Unpublished instrument)** Danville, Centre College of KY, 1972. 4 p. (test).

Transcendental Meditation: General Evaluation Survey (GES) is an instrument designed to survey the opinions of present and former practitioners of transcendental meditation (TM), and to assessing the variables related to the continuance or discontinuance of the practice of transcendental meditation. The variables or areas investigated by GES are demographic characteristics (e.g.,sex, age); strength of religious affiliation; regularity of meditation practice; general outlook on the world (e.g.,joyous, concerned, serene, etc.); establishment of a meditation schedule; changes in the use of a variety of drugs related to TM; general personal changes associated with TM; changes in sensitivity to people and events (both general and extrasensory) associated with TM. The instrument consists of three sections. Section A taps general information and demographic data. Section B is directed specifically to respondents who do not consider themselves regular practitioners of TM. Section C is directed to those respondents who do practice TM on a regular basis. Each of these sections consists of 14, 12 and 12 items respectively. Sample items from the GES are: Has the general level of conflict or tension in your social relationships changed since beginning TM? To what extent did your difficulty in establishing a meditation schedule contribute to your reducing your regular meditation? Are there any other changes, either positive or negative which you wish to comment upon as being directly attributable to the practice of TM (please specify)? With the exception of a number of fill in items, most items require the respondent to check the alternative which most adequately expresses his response to the item. GES forms are designed for mailing to TM practitioners of at least six months. The GES has recently been mailed to a random sample of 2,000 TM practitioners in the United States. Information regarding the analysis of these results and a copy of the GES amy be obtained from the author.

**000467** Burr, Angela. no address **Group ideology, consciousness and social problems: a study of Buddhist and Muslim concepts of sin in two southern Thai coastal fishing villages.** Anthropos (Fribourg). 72(3/4):433-446, 1977.

Concepts of sin in two mixed Buddhist and Muslim villages in Southern Thailand are examined. The Buddhist and Muslim concepts of sin in these villages are related to social behavior, group identity and consciousness, and self-image and solidarity. Based on data regarding group ratings of sins in order of importance and the actual occurrence of these sins within the groups, it is hypothesized that those sins most frequently committed are those which are considered most important by a particular group. 3 references.

**000468** Campbell, Colin. no address **Yoga in America: the second coming of the serpent. Who really owned Eden?** Psychology Today. 9(7):72-74, 104, 1975.

The prevalence of meditation and yoga classes in America is discussed in terms of Eastern and Western concepts of paradise and salvation. Beliefs in the Garden of Eden myths are described and related to revived interests by contemporary society in earthly paradise and raised human consciousness. Interest in the Kundalini or Serpent Power of the East is reported, in which the snake has always played the leading role and held the instruments of bliss. 3 references.

**000469** Campbell, Joseph. Greenwich Village, New York, NY **Kundalini yoga: seven levels of consciousness.** Psychology Today. 9(7):76-78, 1975.

The Oriental doctrine of Kundalini yoga is described which brings together whole bodies of yoga, religion, philosophy, mythology, art, and psychology. It is described as the most sophisticated of meditation practices, including the West's preoccupation with survival, sex, and power. The central idea is that the interior of the spine forms a channel through which the yogi can lift his psychological energies. The procedures used by the yogi to attain the ultimate arousal or energy are described and related, stage by stage, to a person's psychological state. The psychological symbolism of Kundalini yoga is discussed, with only the last three levels of consciousness undefined in modern psychological terms. 3 references.

**000470** Cheng, Jay Chi Cheong. University of British Columbia Health Sciences Centre Hospital, Vancouver, B. C., Canada **Psychiatry in traditional Chinese medicine.** Canadian Psychiatric Association Journal (Ottawa). 15(4):399-401, 1970.

This study discusses the history and philosophy of traditional Chinese medicine with reference to the treatment of mental illness. Medicine became part philosophy and part religion, both of which propounded oneness with nature. Several concepts which are basic to these ideas are presented. Methods of examination and treatment are described, and the preventive aspects of health is emphasized.

**000471** Dean, R. Fund for the Behavioral Sciences, Miami, FL **Is there an ultraconscious beyond the unconscious?** In: Proceedings of the 3rd. Internat. Cong. of Soc. Psychiatry, v.4. Zagreb, Anali Bolnice ""Dr. Stojanovic", 1971. 418 p. v.10 (p. 360-365).

The term ultraconsciousness is defined as a supranatural and suprasensory level of mentation. In this context, a film of the Zen-Buddhist ritual is described, pointing out that the attainment of enlightenment (Zen) is brought about by relinquishing the striving to do a task after every effort has been made and allowing the unconscious mind to accomplish the rest. The ""no mind" concept of Zen is achieved by intense concentration, controlled breathing, fixation of gaze, and the disciplined environment of a Zen institution. Equated with the effects of LSD, an awareness of intense light, a sensation of supreme joy, and an intellectual illumination have been reported. In such a state, there is a feeling of transcendental love and compassion, disappearance of the fear of death, and a reappraisal of material things in perspective of their true values. Suggestion is made to apply such experiences to mental patients as a form of psychotherapy. 17 references.

**000472** Deutsch, Alexander. 115 E. 82nd St., New York, NY 10028 **Observations on a sidewalk ashram.** Archives of General Psychiatry. 32(2):166-175, 1975.

The religious grouping process around a guru teaching in the Eastern tradition was investigated. Meetings between an American guru and his followers were observed and 14 of the devotees were interviewed. Virtually all gave histories of chronic unhappiness and unsatisfactory parental relations. On involvement with the guru and a new family, they experienced increased well-being and periods of bliss, and their acceptance of mystic Hindu beliefs was solidified. Factors relating to the devotees' psychological lift are delineated, including ways that the bond to the leader possibly aided them in dealing with inner conflict. The effect of earlier experience with psychedelic drugs was also evaluated. 39 references. (Author abstract modified)

**000473** Dong-schick, Rhee. Department of Psychiatry, Yonsei University, Seoul, Korea **Philosophical ground-laying for psychotherapy and counseling in Korea.** Korea Journal (Seoul). 14(12):32-37, 1974.

The notion that Korea's traditional culture or the nature of Korean people is unsuitable for or disadvantageous in psychotherapy is considered. The religions of the Orient, Confucianism, Buddhism, Taoism and Tonghak, are all primarily concerned with mind and are considered psychotherapy by psychiatrists whose ultimate objective is to help the patient toward self-realization. The essence of traditional Oriental culture, whose supreme objective is to realize the truth, constitutes the philosophy of psychotherapy. Western civilization is advised to absorb the Oriental Tao or Way or Truth to overcome crises.

**000474** Draguns, Juris G.; Leaman, Linda; Rosenfeld, John M. Department of Psychology, Pennsylvania State University, University Park, Pa. 16802 **Symptom expression in Christian and Buddhist hospitalized psychiatric patients of Japanese descent in Hawaii.** Journal of Social Psychology. 85(2):155-161, 1971.

Groups of socioeconomically and diagnostically matched Japanese-American psychiatric patients at the Hawaii State Hospital were compared across religious lines in individual symptoms, and in their dominant symptom roles and spheres. Results revealed differences in spheres, but not in individual symptoms or roles, between Christian and Buddhist patients. With men, affect dominance was prevalent among Christian patients and somatization among Buddhists. Christian female patients were found to exceed their Buddhist counterparts in representation of thought dominance. These results appear to be a replica in miniature of differences discovered earlier between patients in Japan and in the US. 24 references. (Author abstract)

**000475** Fabry, Joseph B. no address **Logotherapy and Eastern religions.** Journal of Religion and Health. 14(4):271-276, 1975.

Some aspects of the so called Eastern roots of logotherapy are examined. The central affirmations of Hinduism and logotherapy are compared, including their conceptualizations of the nature of man and the methods suggested by each school of thought to reach its central affirmation. The power of the human spirit is emphasized. Characteristics of Buddhism and Taoism are similarly discussed with regard to logotherapy theory. Directions for future research are suggested. 3 references.

**000476** Goleman, Daniel. Suite 718, One Park Avenue, New York, NY 10016 **Meditation and consciousness: an Asian approach to mental health.** American Journal of Psychotherapy. 30(1):41-54, 1976.

Use of meditation for inducing an optimal mode of responsiveness to environmental demands, and as a complementary adjunct to psychotherapy is discussed, using the model of Abhidhamma, a classical Asian phenomenology of consciousness and empirical findings. The Abhidhamma model of the mind is described, together with its method for dealing with mental disorders. Its key principle for achieving mental health is the reciprocal inhibition of unhealthy mental factors by healthy ones, through meditation, defined as the self-regulation and retraining of attentional habits. It is suggested that meditation may extend the domain of flow, an intrinsically rewarding state arising from absorption in a situation of optimal fit between one's capability and environmental demand. Meditation is recommended as a complementary adjunct to psychotherapy. 29 references.

**000477** Hallman, Ralph J. Social Sciences Division, Pasadena City College, Pasadena, California **Toward a Hindu theory of creativity.** Educational Theory. 20(4):368-376, 1970.

Principle features of Hindu theory are outlined in a discussion of creativity since they relate closely to Indian philosophy and religion. Four problems are discussed to highlight Hindu beliefs about the creative process: 1) definitions of creativeness; 2) the four stages in the process, including preparation, incubation, inspiration, and verification; 3) the concept of originality; and 4) personality traits which affect creative productiveness. The solution to each problem rests upon certain consistently held principles, namely, that the creative process is spiritual, subjective, synthetic, and conforming. Creative performance terminates in worship. 35 references.

**000478** Hart, Joseph. University of California, Irvine, CA **The Zen of Hubert Benoit.** Journal of Transpersonal Psychology. 2(2):141-167, 1970.

The writings of the French psychoanalyst, Hubert Benoit, are used to consider some of the psychological questions posed and answered by Zen. Discussion includes such topics as satori (modification of internal functioning which can secure man the enjoyment of his absolute essence), illusion, freedom, and psychedelics.

**000479** Ikemoto, Takashi. No address. **Zen enlightenment without a teacher: the case of Mrs. Courtois, an American.** Psychologia: An International Journal of Psychology in the Orient. 14(2):71-76, 1971.

Preenlightenment experiences of an American woman are recounted and similarities to experiences of Zen trainees explained. Her enlightenment was described as a moment, too short to measure, in which the universe changed on its axis and her search was over. The psychological and physiological results, including health improvements are described. Health improvement, however, is a by-product of Zen and should not be the primary purpose of Zen training. Deepening of the experience over many months was reported. The extreme rarity of guideless enlightenment is emphasized, and the need for the Zen student to have a genuine and trustworthy master both before and after enlightenment is stressed. It is argued that Zen Buddhism is better adapted to the age of science than is Christianity in its present form.

**000480** Jacobs, Jane A. California School of Professional Psychology, San Francisco **Psychological change through the spiritual teacher: implications for psychotherapy. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 74-29770 HC$13.50 MF$5.00 426 p.

The work of a specific spiritual teacher in the Eastern tradition was studied and compared with the psychoanalytic tradition and client-centered therapy. The literature comparing psychotherapy in the East and West was surveyed. Eastern and Western material are compared along certain key dimensions of emotional growth, and the spiritual teacher's approach is found to be limited in several ways. It is felt that the spiritual teacher should avail himself of the knowledge of Western psychotherapy in dealing with students at the lower levels of adaptation. The Western psychotherapies are advised to expand their present work by understanding and selectively utilizing the unique strengths of the spiritual teacher. (journal abstract modified)

**000481** Kato, Masaaki. National Institute of Mental Health, Chiba, Japan **A brief comment on Naikan therapy.** Practice and Theory of Psychotherapy (Tokyo). 2(1):56-61, 1970.

A personal view on Naikan (meditation) therapy is presented which includes a personal opinion that psychotherapy cannot be completely separated from religion or philosophy. The conditions of psychotherapy by which the therapy is independent from pure religion or pure philosophy, and the requirements of a good psychotherapist are stated. Yoshimoto's personality as the basis of Naikan therapy and as the basis of a good psychotherapist is given. A commendation of Yoshimoto's ability to modify the Naikan method of esoteric Buddhism for psychotherapy is offered and criticism is made of the insufficient definitions of the patients who are suitable for this therapy.

**000482** Kendall, Laurel. Department of Anthropology, Columbia University, New York, NY **Caught between ancestors and spirits: field report of a Korean mansin's healing kut.** Korea Journal (Seoul). 17(8):8-23, 1977.

A kut, or healing ceremony held by a shaman or mansin for a poor Korean village woman who had suffered an attack at the memorial service to her mother is described. A spiritual rationale for the attack, proposed by the shaman, involving the subject's poverty and the tension between responsibility to her own family and to her mother, is discussed. A possible interpretation of the psychological forces that are addressed in the ceremony is suggested. It is concluded that the effectiveness of the kut does not depend upon altering the underlying circumstances of the affliction but does provide a means of periodic relief and revitalized orientation. 17 references.

**000483** King, Eleanor. no address **Reflections on Korean dance.** Korea Journal (Seoul). 17(8):36-55, 1977.

The sacred character of dance in Korea is discussed in connection with Buddhism, Confucianism, and with particular emphasis on shamanism. Shamanism is briefly described and its importance to the lower classes that are less affected by Buddhism and Confucianism is evaluated. The shaman, prophet and healer, dances as part of most ceremonies and the effect desired is usually happiness, longevity, or prosperity to the people for whose benefit the ceremony is taking place. It is concluded that shamanism is doomed in the modern world in which it is considered mere superstition but that its obvious intent is the therapeutic alleviation of human suffering and that its techniques should be carefully recorded. 19 references.

**000484** Koga, Yoshiyuki. Marianna University School of Medicine, Japan **Zen and Morita therapy.** Practice and Theory of Psychotherapy (Tokyo). 4(2):2-11, 1973.

Differences between Zen Buddhism and Morita Therapy are discussed. The insinuation that Morita therapy is based on Zen derives from the fact that Morita uses Zen vocabulary. Morita, however, assigns different meanings to Zen words. Zen is a form of Buddhism and a religion, and belongs to the emotional domain. Morita therapy is a field of medical science which diagnoses and cures neurosis, which Zen cannot do. 7 references.

**000485** Krishna, Gopi. 10 East 39th St., New York, NY 10016 **The true aim of yoga.** Psychic. 4(3):13-19, 1973.

The basis and structure of yoga are briefly outlined. The two main categories of Yoga in India, Raja Yoga and Hatha Yoga, are discussed, and the eight limbs of yoga are described. The aim of yoga is said to be the achievement of a state of unity or oneness with God, Brahman, spiritual beings such as Christ and Krishna, Universal Consciousness, Atman or Divinity, according to the faith of the devotee. The phenomenon of a mystical experience is described, and is expressed in relation to yoga as a metamorphosis of consciousness. Yoga is defined as a transhuman state of mind attained by means of the cumulative effect of all practices combined, carried on for years, and supplemented by Grace. The role of yoga in explaining the nature of man's spiritual destiny to the world of science is also discussed.

**000486** Nahum, Louis H. 160 St.Ronan Street, New Haven, CT 06511 **Psychiatric insights of Zen.** Connecticut Medicine. 36(3):164-167, 1972.

Zen Buddhism represents a direct link between the original religious superstructure and an existing therapeutic method. Its two basic tenets are the importance of nature and life in and with nature, and the immersion of the individual in the family, in the group and the community. Zen monasteries, in constituting a refuge for both the devout and the mentally disturbed, often had remarkable results in restoring mental health. This led a Japanese physician, Shomei Morita, to undertake a mode of therapy with neurotic patients that has no correlate in the Western world. Morita's therapy follows a specific ritual beginning with a period of absolute isolation and immobility in bed. Subsequently the patient is gradually restored to the world. Throughout, the therapy represents a rigid form of reeducation, an outgrowth of a basically different concept of health and disorder than that underlying Western therapy which is derived from concepts as psychic, spirit, or soul. Whether or not the philosophy of life will allow success by this method in the Western world is questioned. 1 reference.

**000487** Nakamura, Shoji. Department of Literature, Komazawa University, Japan **A study of the similarities between life in Zen monasteries and Morita therapy -- special emphasis on human relationships and experience process.** Practice and Theory of Psychotherapy (Tokyo). 5(2):45-42, 78-79, 1974.

Some of the similarities between the human relations and daily routines of the practice of Zen Buddhism and Morita therapy are discussed. The relationship between monks in Zen monasteries is based on cooperation, and the spirit of equality and service to others is fostered through familiar emphatic relationships, giving a feeling of freedom and independence. Morita therapy is a domestic therapy whereby the patient is integrated with the emphatic relationships of the therapist's family. Morita therapy is similar to the selfless and aimless behavior of Zen monastery life, but it does not enforce formalized behavior; the patient is free from formalities, while being encouraged to devote himself to his daily tasks. The end result of the monks' process of devotion to formalities, which leads to selflessness, is similar to the result of Morita therapy. 31 references. (Journal abstract modified)

**000488** Naranjo, C.; Ornstein, R. E. no address **On the psychology of meditation.** London, George Allen & Unwin, 1972. 248 p. $12.20.

Two essays on the techniques of meditation and their implications for modern psychology are presented. The first is an analytic description of the communalities and differences between various approaches to meditation, such as Yoga, Zen, Sufi, and Jewish and Christian mysticism. The relation between techniques for facilitating concentration and trance states (relaxation, use of mantras or chants, and koans or aphorisms) and scientifically more respectable phenomena, such as psychotherapy, hypnosis and psychosis, is discussed. In the second essay the connection between the laboratory work of psychologists and physiologists and the phenomena in the first essay is discussed.

**000489** Ornstein, Robert E. Langley Porter Neuropsychiatric Institute, San Francisco, CA 94143 **Eastern psychologies: the container vs. the contents.** Psychology Today. 10(4):36-37, 39, 43, 1976.

Self-development programs, based on Eastern techniques of seeking self-knowledge, but packaged for Western society, are discussed. American culture is described as emotionally aware but spiritually illiterate; psychological knowledge derived from Eastern disciplines has been largely ignored. Lack of technology for developing consciousness is seen as having engendered programs promising human development but using Eastern psychological and meditative techniques divorced from religious and cultural associations. Good and bad points of programs are described, with particular reference to Transcendental Meditation (TM); it is suggested that aspects of esoteric tradition important for the development of consciousness must be separated from unnecessary aspects of cultural style. Scientific explanations of TM and its claim to produce beneficial change in physical, emotional, and psychological aspects of the individual are questioned. It is concluded that attractive and pseudoscientific packaging of a self-fulfillment program may conceal very little useful knowledge. 5 references.

**000490** Paul, Robert A. Queens College, City University of New York, NY. **The Sherpa temple as a model of the psyche.** American Ethnologist. 3(1):131-146, 1976.

An interpretation is presented of the structure and symbolism of a Sherpa Buddhist temple in northeastern Nepal. The temple represents an objectification of a model of the mind (interiority and subjectivity) which underlies Sherpa religious thinking and also has implications for the psychoanalytic theory of the structure of the psyche. 16 references.

**000491** Pfeiffer, W. M. Univ.-Nervenklinik mit Poliklinik, 852 Erlangen, Schwabachanlage 10, Germany **/Eastern methods of meditation and concentrative relaxation exercises./** Meditationsmethoden des Ostens und konzentrative Entspannungsubungen. Zeitschrift fur Psychotherapie und med. Psychologie (Stuttgart). 20(1):28-33, 1970.

The versatility and therapeutic goals of the meditation methods in Indonesia are presented. The three mystic organizations, Nakshabandiyah, Sapta Darma, and Subud, are used as examples, and reveal the manifold nature of the phenomena which still fall within the framework of normal psychological experience (depersonalization, luminous phenomena, manifestation experiences). From a therapeutic point of view, the emphasized breathing and the erect sitting posture resulting from it are worthy of note; also the concentration on speech formulas and illumination phenomena, and the living out of spontaneous impulses. Special therapeutic possibilities can be derived from the breathing meditation (Anapana-Sati) of Theravada Buddhism. 16 references. (author abstract)

**000492** Radford, John. Department of Psychology, North East London Polytechnic, Three Mills, Abbey Lane, London, E15 2RP, England **What can we learn from Zen? A review and some speculations.** Psychologia (Kyoto). 19(2):57-66, 1976.

A review of literature which attempts to apply Zen's teaching to modern psychology is presented. Concepts deriving from Zen Buddhism have come to form part of popular Western culture during the last 20 years, and is characterized as a set of techniques designed to bring about specific changes in behavior and experience. This is also often held to be one of the aims of psychology. As yet, psychologists are seen as having paid relatively little attention to Zen. Suggestions are made as to what psychologists might learn from Zen particularly by contrasting the approach of western psychology with that of a highly sophisticated system from a different advanced culture. 66 references. (Author abstract)

**000493** Rohlen, Thomas P. University of California, Santa Cruz, CA **""Spiritual education" in a Japanese bank.** American Anthropologist. 75(5):1542-1562, 1973.

The program of spiritual education conducted in many Japanese companies is described. The programs' philosophies are derived from the Zen, Confucian, and samurai traditions and emphasize social cooperation and responsibility, acceptance of reality, and perseverance. The relationships between educational techniques and religious conversion, psychological therapy, and social initiation are discussed. 16 references.

**000494** Rozman, Deborah. University of the Trees, Boulder Creek, CA **Meditating with children: a workbook on new age educational methods using meditation. (Revised Edition).** Boulder Creek, CA, U. Trees Press, 1976. 148 p. $5.95.

A workbook is presented for parents and educators which contains meditations, class outlines, diagrams, yoga postures, and awareness games and which is based on actual experiences in teaching the science of meditation to 3-16-year-old children. The technique helps to make group work with children peaceful, integrated, and meaningful; assists children to resolve personal problems and stresses; and can be used with the gifted, retarded, average, or hyperactive child.

**000495** Ryu, Seung-kuk. Sung Kyun Kwan University, Korea **On the origins of Korean thought.** Korea Journal (Seoul). 16(5):38-44, 1976.

The history of Korean thought particularly the influences and effects of Chinese philosphical thought on Korean literary thought, is discussed. Although little evidence remains of the earliest stages of Korean thought, early Chinese writings characterize the Koreans as honest, peaceful and loving and speak of the durability and independence of the Korean race. The Korean was viewed as the Confucian benevolent man. A comparison of Shang dynasty customs with those of old Korea indicate great similarity in their customs of heaven and ancestor worship, divination, and funerary practices, and many aspects of women's dress. The religious and shamanistic climate of the Shang dynasty finds repetition in many Korean myths, in the Korean reverence for an omnipotent force in the heavens on whom everything was dependent. Man's nature was seen as being one with heaven, and as such is gentle, loving, and faithful. It is concluded that this type of consciousness is still in evidence today in such newer religions as Tong Chong.

**000496** Saram, P. A. University of Alberta, Edmonton, Alberta, Canada **Buddhism and society in modern Sri Lanka.** International Social Science Journal. 29(2):313-323, 1977.

The relationship between Buddhism and society in modern Sri Lanka is discussed in terms of four cognitive categories: Buddhist doctrine, the Buddhist church, Buddhism, and Buddhist culture. The categories identify specific beliefs within the religion to which an individual may relate and orient his actions. An historical overview is presented tracing Buddhism from its introduction in the middle of the third century B.C. through the colonial era to independence and modern times. All Buddhists have some orientational reference to certain aspects of the Buddhist doctrine and most also have the Buddhist Church as their orientational reference. Buddhism as a label is acknowledged by all Buddhists but Buddhist culture has become redundant. At the state level, governments and their agencies are assuming greater responsibilities in religious affairs. At the village level, adherence to the Buddhist Church persists while in urban and urbanizing communities, the orientational reference is shrinking to one or more elements of Buddhist doctrine. Although Buddhist doctrine is malleable enough to adapt to changing social conditions, no definite guidelines have emerged as to how to make Buddhism relevant to the needs of contemporary society.

**000497** Sarro, Ramon. No address. **Eastern-Western psychiatry.** Revista de Psiquiatria y Psicologia Medica. 9(6):367-382, 1970.

After discussing some of the philosophers and theosophists of the 19th century who have concerned themselves with the wisdom of the East, the views of Fromm, Jung, and J.H. Schultz are considered. Fromm's analogies between psychoanalysis and Zen Buddhism are argued to be inappropriate, the author siding more with Jung and Schultz. The views of psychosis held by both Freud and Jung are considered deficient because in their private practice these psychiatrists lost their contact with the world of the schizophrenic. The classic view of psychiatry of psychotic delusions is not shared: (a) the delusions do not reflect distorted judgment, the patient's judgments are adequate to the new reality that he is facing; (b) the contents of the delusions are not just extensions of his normal life experiences, they are exceptions; and (c) while the primary delusion is pathological in nature, it is not automatic but a process of creative activity. The biographical emphasis on the interpretation of delusions in classical psychiatry is underplayed in favor of an analysis of mythological themes in delusions. These deal with universal topics, such as the End of the World and the World Savior, but are unlike the archetypes since they do not represent racial memories but are actual beliefs.

**000498** Sato, Koji. Otemongakuin University, Japan **Zen, Tendai Sen and Naikan.** Psychologia: An International Journal of Psychology in the Orient. 13(1):2-4, 1970.

Various representatives of the varieties of Japanese Buddhism are listed. The case of a teacher-priest who studied the Naikan method is described. Changes in his personality are indicated including an apparently successful abstention from liquor. Naikan is felt, in some respects, to be superior to Zen. Zen is also compared with Tendai Zen, the latter being more complex. It is suggested that all 3, plus other approaches, should be integrated into the psychologist's training.

**000499** Satyanand, D. All-India Institute, New Delhi, India **An India-West socio-psychological comparative study: psychodynamics of the total man development.** Totus Homo (Milan). 4(1):28-39, 1972.

A general review of the history, sociology, anthropology and mythology of the West and of India is offered to shed light on adaptability and individuality and on the conflicts between them. It is asserted that ego range and personality both have four dimensions and that they are correlated with underlying patterns of myths. The four dimensions can correspond to the tetrasomy of varnas, ashramas, yugas, and yogas in the Hindu system. All four dimensions contribute to the maximization of the ego range. A self-fulfillment procedure is described which involves letting the normal individual work through repeatedly to deal with conceptual and affective conflicts of faith and doubt. Hindu psychosocial and religious systems are shown to conform to this general model, converting all superficial knowledge into ego involved knowledge, and developing an authentic part-whole relationship by continually reminiscing both personal experience and that of others through empathy and transference with the model of the whole. Normal human progress is more multidimensional at the level of a Heisenberg field than the main patterns of mental pathology. The lifelong interaction of the entomorphic, mesomorphic and ectomorphic constitutional types creates a field of strain while the simultaneous adaptational defense mechanisms of the ego towards the extra ego pressures become the field of stress. Different cultures give different names to the emergence and life experiences of total man. Working through of the problems facing man will lead him to the self-fulfillment described by both western thinkers and Indian sages. 25 references. (Author abstract modified)

**000500** Schuttler, Gunter. no address **/Enlightenment in Zen Buddhism: talks with Zen practitioners and psychopathological analysis./** Die Erleuchtung im Zen-Buddhismus: Gespache mit Zen-Meistern und psychopathologische Analyse. Freiburg, Germany, Karl Alber, 1974. 152 p.

The practice of Zen Buddhist meditation is compared with various techniques of yoga and with western mysticism, and the phenomenon of ""enlightenment" is analyzed in psychopathological terms. It is suggested that religious experiences are also psychological events. It is shown that electroencephalographic studies of Zen practitioners have identified changes in brain physiology.

**000501** Sethi, B. B.; Gupta, S. C. King George's Medical College, Lucknow, India **Ancient Indian psychiatric thought and philosophy over the ages.** In: Proceedings of the 3rd. Internat. Cong. of Soc. Psychiatry, v.4. Zagreb, Anali Bolnice ""Dr. Stojanovic", 1971. 418 p. v.10, (p.385-394).

The role of community processes as determinants of psychiatric disorders is discussed. Concepts valid in ancient times and deemed to being responsible for the stability of that civilization are recalled in the context of ancient Indian psychiatric concepts. Theories that existed between 1200 and 500 BC, the eight branches of Indian medicine, psychiatry and geriatrics of the times are related to present day concepts. Details on personality types are described that include the mental defects and aberrations of modern psychiatry, including the different constitutional types outlined by Kretschmer. Eight types of mental disorders were classified as endogenous and exogenous types, and descriptions match some of those applied to the modern concept of schizophrenia. Treatments of mental disorders included methods comparable to physiotherapy, psychotherapy, shock treatment, and drug therapies. The Indian concepts, based on religion and philosophy, point out the pathogenetic nature of community living as it compares to modern society. 29 references.

**000502** Song-gi, Chin. Cheju Folklore Museum, Cheju Island, Korea **Tangsin: Cheju shamanism.** Korea Journal (Seoul). 17(8):24-35, 1977.

The spiritual beliefs (musok) and ceremonies (Tangsin) of the people of Cheju Island, Korea, are described and their function in the cohesiveness of the agricultural and fishing society is discussed. The historical development of this system of belief which involves 18,000 spirits is reviewed. The function of the shaman (sinbang) and the significance of the spirits in the various villages are summarized. It is concluded that the strength of the belief is attributable to the adaptation to various foreign influences, the synthesis of which is the basic character of Cheju musok.

**000503** Suchman, David. Rt. 1, Box 29, Melrose, FL 32666 **Zen, psychotherapy, and religious experience.** Voices: the Art and Science of Psychotherapy. 8(3):29-34, 1972.

The relationship between Zen, psychotherapy, and religious experience is discussed. Details of some psychotherapeutic work which was influenced by Zen teaching are presented. A cardinal principle of Zen and of psychotherapy is identified as the notion of being as doing. It is suggested that one purpose of concentration and meditation, the cornerstones of Zen, is the same as that of psychotherapy, namely the differentiation of the outside and inside of the individual. Zen, psychotherapy, and other means of improving concentration help to break through the illusion of the opposing spheres of existence. It is proposed that clairvoyance may be synonymous with self-realization and continuous with honest, congruent, interpersonal relationships.

**000504** Suzuki, Tomonori. Suzuki Mental Clinic, Japan **A psychiatric consideration of ""Koan" of Zen Buddhism from the viewpoint of Morita theory.** Clinical Psychiatry (Tokyo). 14(6):531-537, 1972.

The similarities between Koan of Zen Buddhism and Morita theory are discussed in terms of their application to the treatment of mental patients. The enlightenment achieved through the practice of Koan can be instantaneous, or it can be achieved by prolonged meditation. The practice of Koan teaches disregard for all tangible and intangible thoughts so as to enter the world of infinity through meditation. In the Morita theory, the patient's mind is diverted from the immediate problem by complete bed rest, or by workshop treatment, so he can enter the perfect state of spiritual concentration. The spiritual training under Koan of Zen Buddhism is far more exhaustive than ordinary persuasion or instruction. However, its application to the treatment of mental patients must be accomplished by knowledge of, and experience in, clinical psychiatry. 34 references.

**000505** Tani, Sadanobu. Shukutoku Junior College, Tokyo, Japan **Human relationships and mental health.** Gakuho (Tokyo). 9:25-43, 1970.

The influences of human relationships on mental health is discussed based on 34 years of experience of dealing with juvenile delinquents. Human relationship concepts in Buddhism, Confucianism, and newer religions are cited. The importance of maintaining good relationships between parents and children, brothers and sisters, younger families and the elderly, at home and elsewhere to the preservation of mental health is stressed. 13 references. (Journal abstract modified)

**000506** Toane, T. B. Central Peace Clinic, Box 746, Spirit River, Alberta, Canada **Transcendental Meditation.** Canadian Medical Association Journal (Ottawa). 115(7):607-608, 1976.

In response to a letter to the editor condemning Transcendental Meditation (TM) as an occult and satanic religious practice which has no place in medical practice, it is argued that: 1) research has shown that the TM techniques are capable of producing positive and replicable psychophysiological results; 2) many TM practitioners find that TM enhances their Christian religious beliefs; and 3) TM is a technique, not a religion, that requires no faith or set of beliefs, no communal rituals, has no scriptures and no moral dictates. It is concluded that TM is an effective tool for decreasing anxiety which like other therapeutic treatments requires regular practice by the patient and encouragement and followup by the physician. 1 reference.

**000507** Town, J. D. 527 Admiral Street, Woodstock, Ontario, Canada **Transcendental Meditation.** Canadian Medical Association Journal (Ottawa). 115(7):607, 1976.

In a letter to the editor, Transcendental Meditation is seen, on the basis of the Maharishi's writings, as an occult, satanic religious practice which has no place in the medical profession. ""Transcendental Meditation: Religion or Science?", a discussion of this topic is available from Box 164, North Syracuse NY 13212.

**000508** Valentine, Alonzo M. Box 23, Santa Margarita, CA **Zen and the psychology of education.** Journal of Psychology. 79(1):103-110, 1971.

The experience of self-identity is often accepted as a self-evident proposition of educational psychology. This assumption needs to be reexamined because the respected supposition of ""self" is the basis for conceptual difficulties in psychology. Often a conceptual scheme may be constructed in a logical effort to escape the assumptions with which it began. This is what has occurred in psychology insofar as it uses a concept of self. With the emergence of Zen wisdom into western thought, however, another way of investigating the experience of self is available for psychology. Because Zen does not seek to construct a logical scheme that is supposed to define a presupposed self-identity, it avoids the problems of this concept. Perhaps, therefore, Zen insight can give a feeling for what it is to learn by a new way, a way different than we ourselves were taught.

**000509** Weiner, Donald E. University of Texas, Austin, TX **The effects of mantra meditation and progressive relaxation on self-actualization, state and trait anxiety, and frontalis muscle tension. (Ph.D. Dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-Films, No. 77-3993 HC$16.50 MF$8.25. 107 p.

Both meditation and relaxation training were found to significantly reduce state anxiety, but not trait anxiety, frontalis EMG or self-actualization (as measured by the POI) in 68 randomly assigned experimental subjects. Possible reasons for failure to confirm expected effects of meditation and relaxation training are discussed.

**000510** Westermeyer, Joseph. Department of Psychiatry, University of Minnesota, Minneapolis, MN **Lao Buddhism, mental health, and contemporary implications.** Journal of Religion and Health. 12(2):181-188, 1973.

The role of the Buddhist religion in Laos is discussed, stressing that in the absence of mental health workers, the people effectively support one another through crises and role changes by principles basic to their religious culture from early civilization. Central to these traditional social resources are the religious ritual (especially the baci), community elders and home centered religious activities involving the extended family, neighbors, and friends. Mental health workers in the West can learn from Lao Buddhism, since they have essentially displaced religious leaders and their contributions in times of crisis and life change. Religion can and should contribute to the mental health of people. It can only accomplish this by simple home centered ritual, conducted by leaders whom participants know and with whom they can identify in times of trouble. 13 references. (Author abstract modified)

## 17 ELDERLY

**000511** American Institutes for Research. American Institutes for Research, PO Box 1113, Palo Alto, CA 94302 **/The Ebenezer Society: a comprehensive geriatric program./** Ebenezer: ancient symbol of a safe haven. Innovations. 4(1):4-10, 1977.

Residential and treatment programs of the Ebenezer Society, a comprehensive geriatric services organization founded in 1916 by the American Lutheran Church in Minneapolis, are described. The services are currently offered to over 800 elderly individuals and range from independent living support systems and resident run apartment facilities for the elderly to residential skilled and intermediate inpatient nursing. Program participation is determined by an assessment of each individual's needs and abilities in the areas of alertness, communication, social interaction, personal peace, life satisfaction, and sensory development. Innovative programs have included: preschool involvement programs; dining and food preparation programs; field trips, dancing, song and poetry groups; group discussions on aging; and specially adapted religious services. Services and administration are interdisciplinary, emphasizing the whole person approach to service delivery.

**000512** Au, Thomas Harry. School of Theology at Claremont **The church's role in the problem of aging. (Rel.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26867 HC$18.00 MF$7.50 94 p.

The church's role in the problem of aging in modern society is examined, stressing that it should be involved in attempts to relieve the isolation, loneliness, and despair that characterize many elderly citizens. The status of the aged in Biblical times is first examined, followed by the later shift in care from extended families to institutions. Modern theories of work with the aged (activity theory and disengagement theory) are then reviewed, suggesting that neither is adequate to deal with the depth of the current problem. Pertinent physiological and psychological information from gerontology is also presented to distinguish between pathological and normal aging. It is concluded that theology can effectively question the value system characterized by the word ""useful" as well as some current attitudes toward aging. Conceptions of God and religion which are supportive of expanded spiritual awareness and new lifestyles are presented, as well as alternatives to the technocratic value system which can lead not only the elderly but the entire society toward a more redemptive structure of existence. The church is seen as the institution which can accept individual elderly persons, provide practical help, and create a climate for achieving spiritual maturity. Three levels of involvement are suggested for this purpose. (Journal abstract modified)

**000513** Bell, Bill D. University of Arkansas, Little Rock **Church participation and the older adult: an orientational approach.** Kansas Journal of Sociology. 10(1):19-28, 1974.

The utility of Jacoby's Instrumental-Expressive Orientation Indices were examined for predicting the church participation of 54 United Methodist males (mean age=65 years). Findings indicate significant differences between orientation scores. The respondents proved more instrumentally than expressively oriented toward the church. Further, a significant relationship was noted between Instrumental Orientation scores and church participation. No significant relationship was observed in Expressive scores. Subjects tended to view participation in the church as a means to one or more social ends rather than as an end in itself. 24% of the variance in participation was explained without reference to religious antecedents. 23 references.

**000514** Bier, William C. no address **Aging: its challenge to the individual and to society.** Bronx, NY, Fordham University Press, 1974. 292 p. $12.50.

In the eighth volume of the Fordham University Pastoral Psychology Series, the phenomenon of aging is viewed from a predominantly religious perspective. Topics covered include historical, cultural and religious views of aging; demographic, physiologic and sociologic dimensions; the psychology and psychopathology of aging; the challenge of retirement; individual concerns such as marriage, family, career, and the prospect of death; and societal organizations and services for the aging.

**000515** Blazer, D. G.; Palmore, E. Center for the Study of Aging, Duke University Medical Center, Durham, NC **Religion and aging: an analysis of a longitudinal panel.** Gerontologist. 15(5):68, 1975.

In a paper given at the 28th annual meeting of the Gerontological Society, Louisville, Kentucky, October 1975, the amount and pattern of religious activities, in addition to the correlates with and consequences of religion for happiness, adjustment, and longevity were studied in a sample fo 260 community residents, 60 years of age and older, whose survivors have been followed for nine rounds since 1955. The subjects were predominately Protestant and 94% held church membership. Data were analyzed via contingency tables and regression analysis. There was a large range of religious activities and attitudes in this sample. Religious activities were not just an expression of total activity, but were largely the result of a lifelong pattern. The overall level of religious activities remained stable over time. Religion did not appear to have much effect on happiness, longevity, and adjustment in late life. There was a significant correlation between overall religious activities and feelings of usefulness. (Author abstract)

**000516** Blazer, Dan; Palmore, Erdman. Department of Psychiatry, Box 3880, Duke Medical Center, Durham, NC 27710 **Religion and aging in a longitudinal panel.** Gerontologist. 16(1):82-85, 1976.

Religious activities and attitudes in a longitudinal panel of 272 community residents are analyzed. Religious attitudes were found to remain stable despite general declines in religious activities. Significant correlations between religion and happiness, feeling of usefulness, and adjustment are examined. It is indicated that those correlations tended to be stronger for older persons and to increase over time. 20 references. (Author abstract modified)

**000517** Brink, T. L. Instituto Tecnologico y de Estudios Superiores de Occidente, Guadalajara, Jalisco, Mexico **Pastoral care for the aged: a practical guide.** Journal of Pastoral Care. 31(4):264-272, 1977.

A practical guide for pastoral care of the aged is offered, identifying three potential dangers to mental health in old age: chronic physical conditions, retirement, and changing family relationships. These conditions can result in various pathological manifestations: rigidity, hypochondria, paranoia, depression, and institutional neurosis. Religion is suggested as a positive force for mental health in old age, with much that a pastoral counselor can do in geriatric cases. An eight step plan is recommended for pastoral care: 1) define the scope of fruitful intervention; 2) direct opening remarks to the elderly; 3) objectively take a history; 4) identify problems; 5) solve the problems directly; 6) resolve guilt complexes; 7) provide opportunities for socialization and emotional support; and 8) refer cases when necessary. 23 references. (Author abstract modified)

**000518** Creen, Edward; Simmons, Henry. Knox College, Toronto, Ontario, Canada **Toward an understanding of religious needs in aging persons.** Journal of Pastoral Care. 31(4):273-278, 1977.

The ways in which religion can help fulfill some of the needs of the aging person are discussed. Problems associated with a decline in self-esteem such as depression, dependency, guilt, and withdrawal which are present among the elderly in Western society are discussed. Research which sought some measurement of the role of religion or of the devotional life among the aging is reviewed. The integration of one's whole life and a positive approach toward death are identified as the spiritual tasks of the elderly. It is suggested that the Christian Church with its central emphasis on the wholeness of man and the basic integrity of man in sight of God can provide a stabilizing and hopeful factor in responding to the elderly's need for a sense of totality and affirmation. 17 references.

**000519** Dortzbach, Elmer Merrill. University of Colorado, Boulder, CO 80302 **The role of the clergy in the life of the aged. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11567 HC$15.00 MF$8.50 386 p.

The nature and purpose of the clergy within the context of the sociology of religion and the larger conceptual framework of symbolic interactionism functioning in structured patterns to demonstrate its role in meeting the life needs of the aged were examined. It is contended that western civilization's concern for gerontology distinguishes it from other civilizations, and that the historical development of ancient Judaism, early Christianity and Roman Catholicism, Lutheranism, Calvinism, Anabaptistism and Pietism, and English church history significantly illustrates the church contribution to this pluralistic culture. The aged are considered a chronological subgroup of society, and a life profile model is developed as a viable alternative to the disengagement and activity theories of aging. It features longitudinality, voluntariness and involuntariness and the perspective of self-perceived and perceived by others. The clergy is seen as functioning in terms of personal individualism and relating to the aged in terms of symbolic interaction with the individual. This ministry is threefold: kerygmatic (message), diaconic (service), and koinonic (fellowship). Functioning includes the pastor as individual and as leader and representative of the meaningful larger church group. Ministerial training for this function is by practical and academic instruction. These theoretical contentions were empirically tested and sociological ramifications for future clergy/aged relationships are discussed. (Journal abstract modified)

**000520** Gariboldi, Ronald John. University of Notre Dame, Notre Dame, IN 46556 **Caring relationships with institutionalized elderly as ministry: a theological investigation of the work of activity directors in nursing homes with implications for the official ministry of the church. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-10514 HC$15.00 MF$8.50 357 p.

The theological meaning and implications which caring relationships established by lay persons with institutionalized elderly people can have upon the official ministry of the church were critically examined using a pastoral/theological approach. Two case studies are included and a nursing home was used as the site to gather data. Kark Rahner's system of theological anthropology, focusing upon his analysis of ""caritas", symbol, and ministry, is developed to clarify the theological implications. It was found that caring relationships with institutionalized elderly people, when they arise out of an expression of caritas, can be viewed as quasisacramental symbols concretizing the presence of Absolute Love. Implications for the church are: 1) recognition of the reality of an unofficial ministry; 2) through education, assistance to lay persons in recognizing their role and dignity as ministers; 3) ritualization of the activities of the unofficial ministers; and 4) unofficial delegation of lay ministers as celebrants of the Sacrament of the Anointing of the Sick. (Journal abstract modified)

**000521** Guinan, St. Michael. Ontario Provincial Government, Aging Research, Toronto, Canada **Aging and religious life.** Gerontologist. 12(1,1):21, 1972.

The emotional problems faced by the senior citizens in religious life at the point of retirement are no different from the identity crisis faced by other citizens forced to abandon the work with which they have been deeply involved. It is suggested that studies emphasizing the developmental component in the process of maturation and aging in religious life can also be of service in the secular environment.

**000522** Hickey, Tom. Pennsylvania State University, College of Human Development, University Park, PA. **Catholic religious orders and the aging process: research, training, and service program.** Gerontologist. 12(1, Pt. 1):16-17, 1972.

These groups believe that retirement is desirable only when the individual is no longer mentally or physically capable of working. Apprehension of required retirement stimulates avoidance of outward signs of illness or fatigue by working harder. It is suggested that career options be explored which would be productive for the community but less draining for the individual. Consideration should be given to the potential nonreligious status and identity in relation to vocational security, social adaptability, career change, retirement, and personal rigidities.

**000523** Hiltner, Seward. Princeton Theological Seminary, Princeton, NJ 08540 **/Summary of the conclusions of a conference on the theology of aging./** Discussion and comment. Pastoral Psychology. 24(229):168-174, 1975.

Points raised at a workshop on pastoral psychology for the aging are discussed. Few of the participants thought a theology of aging possible without taking into account other factors as well. These included the need for more knowledge about aging, understanding of the identity crises caused by aging, disparities in the effects of aging on different people with differing amounts of personal resources, the importance of the extended family for the aged, and the problem of society's ambivalent attitudes towards aging. The theological issues which were explored include the concept of home (finitude and potentiality), possible paradigms of aging that could highlight the theological understanding of aging as a process, the relationship between aging and vocation, and need for new outlook for the ""family of God" as a result of the increased age span of the average person.

**000524** Hunter, Woodrow W. Inst. of Gerontology, Ann Arbor, MI **Leadership training for pre-retirement programs in religious communities.** Gerontologist. 12(1, Pt. 1):17-19, 1972.

Stimulated by leadership workshops, several Catholic orders have begun systematic studies of aging and retirement needs. The Administration on Aging has made grants available to universities to train leaders in religious orders. Course outlines, methods, and organizational techniques are primarily concerned with the older sisters' basic needs: to be useful, to retain ties with the order, and to have freedom to choose where to live.

**000525** Keith, Pat M. Iowa State University, Ames, IA 50010 **Perceptions of the needs of the aged by ministers and the elderly.** Review of Religious Research. 18(3):278-282, 1977.

The needs of the elderly for religious based services were studied in a survey of 124 men and women aged 65 and over and 24 ministers in a midwestern community, who were questioned on their perceived priorities in health and social service needs for the elderly. It was found that: 1) congruence exists between the perceptions of the elderly and the clergy on top priorities for needed services; 2) the clergy assigned a greater priority to church relationships with the aged; and 3) ministers did not place as high a value as the aged subjects on services which foster independent living. 14 references.

**000526** Lebowitz, Barry D. Institute on Aging and Department of Sociology, Portland State University, Portland, OR **Age & religiosity in an urban ethnic community.** Gerontologist. 13(3, Part II):65, 1973.

In a study of generational differences in religiosity among Jewish-Americans, an attempt was made to conceptualize religiosity as a multidimensional phenomenon, in which age has a significant part, rather than as a single continuum along which all persons could be arrayed. Interviews held with 312 household heads in an urban Jewish community supported this approach, and it was found that age differences were qualitative, as well as quantitative. Further, these differences remained even after controlling various background and affiliation characteristics. Correlations between the dimensions of religiosity extracted by factor analysis and a variety of other behavioral and attitude phenomena strongly imply that age is a significant cleavage within urban Jewish communities. The relatively few issues of agreement among age groups raise once again the problem of the ability of Jewish communities to survive in America. (Journal abstract modified)

**000527** Longino, Charles F.; Kitson, Gay C. Department of Sociology, University of Kansas, Lawrence, KS 66044 **Parish clergy and the aged: examining stereotypes.** Journal of Gerontology. 31(3):340-345, 1976.

Hypotheses concerning clergymen's enjoyment of their pastoral contacts with older parishioners are examined using data from a national probability sample of 654 American Baptist parish ministers. The hypotheses test the ideas that ministers do not enjoy pastoral contacts with the elderly and that these contacts reflect the clergymen's ageist preferences and concern with instrumental over expressive values. The findings suggest that: 1) the majority of the clergy studied do not seem to have an aversion to ministering to older people; while not among the most enjoyable of their activities, ""ministering to the aged" clearly is not among the least enjoyable either; 2) there is some support for the view that clergy respond to the elderly in an ageist manner; comparing activities involving different age groups, the clergy prefer the young and adults to the aged; and 3) those clergy who share with the elderly an interest in expressive activities are more likely to enjoy ministering to the aged 17 references. (Author abstract)

**000528** Maziers. no address **/The position of the elderly in religious communities./** La place des personnes agees dans les communautes de croyants. Revue de Gerontologie d'Expression Francaise (Paris). No. 3:24, 27-28, 1974.

The role of the aged in the Catholic religious community is discussed. It is maintained that young people and adults should be aware of the human and spiritual role of the elderly in society and in the religious community, which involves respecting the elderly, and showing them that they still have an important part to play in life. The responsibilities of the elderly to society and the Church are noted and it is felt that they should have the opportunity to assume them. It is suggested that the elderly should be able to organize their lives and participate actively in the life of the world and of the church, and that activities should be organized with the elderly instead of for the elderly. Old age is considered a rebirth, in that it offers the elderly the chance to actively participate in church affairs, to pass from a life of spiritual isolation to one of sharing.

**000529** Meserve, Harry C. P.O. Box 428, Southwest Harbor, ME 04679 **The second life.** Journal of Religion and Health. 15(1):3-6, 1976.

A second life for human beings is examined in the religious context, with emphasis given to important changes in human relationships. In the editorial concerned with self-realization and spiritual fulfillment, a second life is defined as encompassing the aging period when experiences of the past can be placed in a new perspective. It is felt that, as bodily strength and energy decline, an individual learns to use them better and conserve them more carefully. Health is considered to involve physical, emotional, and spiritual factors. The ancient distinction between mind and body is not supported; rather, it is felt that human beings must be considered in the totality of their various natures and levels of apprehension and activity.

**000530** Mindel, Charles H.; Vaughan, C. Edwin. Graduate School of Social Work, University of Texas, Arlington, TX 76019 **A multidimensional approach to religiosity and disengagement.** Journal of Gerontology. 33(1):103-108, 1977.

To examine the relationship between aging and religiosity and disengagement, interviews were conducted with 106 elderly subjects in a central Missouri university town. When religiosity is assessed in terms of organizational religious affiliation/activity, the elderly do appear to be largely disengaged; however, when religiosity is assessed on the basis of both organizational and nonorganizational religious behaviors, the elderly in this sample significantly engage in personal forms of religion which may well be as important in their lives as organizational religious behaviors are to churchgoers. Further findings include a positive correlation between high degree of impaired health and religiosity, and between general activity and organizational religious activity. It is argued that religiosity must be measured in both organizational forms such as attending religious services and the more subjective nonorganizational forms including prayer and listening to religious services and music on radio and television before an assessment of disengagement is made. Following Hochschild (1975) it is argued that from the perspective of researchers and others it may appear that an older person is disengaged but from the perspective of the individual he/she may be fully engaged. 15 references. (Author abstract modified)

**000531** Moberg, David O. Department of Sociology and Anthropology, Marquette University, Milwaukee, WI 53233. **Religion and the aging family.** Family Coordinator. 21(1):47-60, 1972.

The role of religion in aging families is discussed. Although extradomicilial religious practices tend to decrease during the later years, internalized religious attitudes and feelings apparently increase. Religious factors are related to the deprivations and family problems of the aging. Churches can contribute to family integration, the changing of societal values, the satisfaction of needs, and opportunities for meaningful service, but their activities sometimes have dysfunctional consequences also. Family practitioners should recognize the importance of spiritual well being to every aspect of personal and family adjustment. 80 references. (Author abstract modified)

**000532** Moberg, David O. Department of Sociology, Marquette University, Milwaukee, Wisconsin **Religion in the later years.** In: Hoffman, A., The daily needs and interests of older people. Springfield, Illinois, Charles C Thomas, 1970. 493 p. (p. 175-191).

The part that religion plays in the life of older persons is discussed. The following dimensions of religiosity are explored as they pertain to the elderly: ritualistic, experiential, ideological, intellectual, consequential, and spiritual. The manners in which religious institutions serve older people and in which older people serve their churches are described. Religion is important in the later years partly because it provides an opportunity both to give and to receive. Its orientations may have been implanted early in life and reinforced throughout the years even in the minds of nonmembers. The religious components of self-concepts and other important influences on personal adjustment and social interaction which have been affected by churches and by personal religious experiences and commitments are of great importance to anyone who is involved in professional or voluntary work with older people. 13 references.

**000533** Nelson, Franklyn L. Veterans Admin., Wadsworth Hospital Center, Los Angeles, CA **Religiosity and self-destructive crises in the institutionalized elderly.** Suicide and Life-Threatening Behavior. 7(2):67-74, 1977.

In an investigation of the relationship of intensity of religious commitment to the use of indirect life threatening behavior (ILTB), or ""alternate suicide," among elderly, chronically ill hospital patients, a rating scale to measure the occurrence of ILTB was developed and administered to a sample of 58 patients in a Veterans Administration hospital. Findings for the sample indicate that intensity of religious commitment was a potentially more meaningful measure of religiosity than formal church membership, and that intensity of religious commitment tends to vary inversely with the extent of ILTB observed for the patient. Additionally, it is reported that ""stigma avoidance" may play a role in the tendency for certain religious affiliates to make more extensive use of ILTB. 12 references. (Author abstract modified)

**000534** Nouwen, Henri J. M.; Naus, Peter J.; McNeill, Don. Divinity School, Yale University, New Haven, CT 06510 **Aging and ministry.** Journal of Pastoral Care. 28(3):164-182, 1974.

Aging and its relationship to the ministry are discussed in detail. Aging is described as both a way to darkness and a way to light. The way to darkness involves three forms of rejection that are felt by the elderly: segregation from the rest of the active, competitive world; desolation at the loss of old friends; and loss of self or the sense of self-worth. The way to light is formed by hope, humor, and vision. The ministry in the context of aging is discussed in two parts: 1) the aging minister, whose characteristics of poverty and compassion make him well suited to minister to the aged; and 2) ministry to the aging, which must involve a ministry of acceptance and a ministry of confrontation.

**000535** Novick, Louis J. Maimonides Hospital and Home for the Aged, Montreal, Canada **How traditional Judaism helps the aged meet their psychological needs.** Journal of Jewish Communal Service. 48(3):286-294, 1972.

How traditional Judaism is uniquely suited to meet important psychological needs of the aged is discussed. The commandments set forth in the Torah and the beliefs inherent in them constitute a powerful factor helping the aged Jew play a significant role in life, retain a sense of status, establish warm relations with God and people, and organize his time properly during the retirement years. 11 references.

**000536** Sandven, Joe Morris. School of Theology at Claremont **The local church in service to the senior adult. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-17903 HC$15.00 MF$8.50 96 p.

Suggestions for the role of the local church in meeting the physical and emotional needs of the retired senior citizen are made. It is contended that such persons require creative, useful lives despite the denial of employment opportunities and most of them desire to contribute to society and live independently of others. While the American people as a rule honor and respect the elderly, this is primarily mythic, since national policies reflect the conflict in caring and rejection of the concept of aging. Society is youth centered and finds it difficult to accept aging and death, therefore denying the rightful place of these life phases in social concerns. The church is encouraged to offer practical experiences for the aging via a course entitled ""Planning Your Own Retirement Center." The ten-session course involves the local ministry and resource people to deal with legal, economic, social, psychological, vocational, and spiritual aspects of retirement and aging. The church is also challenged to offer courses for personal development involving the aging with younger congregational members via growth group experiences. Federal and state financed low-cost housing for the elderly is suggested as a local church project, along with adoption of community programs which can utilize the talents and free time of retired citizens. (Journal abstract modified)

**000537** Schiek, Harold J. Methodist Home for the Aged, Belmont Avenue and Edgeley Drive, Philadelphia, PA **A chaplain-administrator defines successful aging.** Clinical Medicine. 79(8):28-29, 1972.

Successful aging implies and involves a continuing process, an ongoing becoming and/or accomplishing. A few of the ingredients necessary to prepare for successful aging include: keeping busy, doing something as if your life depended on it; exercising;

and developing the habit of positive thinking. There is nothing new in a philosophy of keeping active. The determination to keep busy requires adjustment and imagination. The idea of being a foster grandparent is one of the most positive to have emerged in recent years. There are exercises available for everybody, even for the most severely physically limited person. The serene efforts of positive, sincere prayer lift people out of melancholy.

**000538** Smith, Noble Moyer. Eastern Baptist Theological Seminary **A study of the transition of aged people from self-care to partial or total care in another residence. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-20778 HC$15.00 MF$7.50 120 p.

The transitional needs of elderly patients in the process of passage from self-care to partial or total dependence in another residence are compiled. An interview questionnaire instrument was administered to patients not yet admitted to a residence for dependent living. The average age of the population awaiting acceptance to nursing homes was 77 years for males, and 76 years for females. The needs for church response at the time of admission centered in the categories of offering spiritual comfort and counseling and providing a resource for social contacts and support. (Journal abstract modified)

**000539** Stamey, Harry C. Geisinger Medical Center, Danville, PA **The ""mad at God" syndrome.** American Journal of Psychotherapy. 25(1):93-103, 1971.

Late-in-life reactive depressions are discussed where ""God" has not fulfilled the patient's expectations for happiness. Treatment consists of mobilization and externalization of anger, recognizing that preservation of intact basic religious beliefs can be a usually desirable condition for future defensive purposes.

**000540** Tate, Robert Clyde, Jr. Eastern Baptist Theological Seminary, Philadelphia, PA 19151 **The identification of emotional stress and spiritual needs of senior citizens in an institutional setting. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-20941 HC$15.00 MF$8.50 120 p.

A study to identify emotional stress and spiritual needs of senior citizens in an institutional setting is reported, which included development of a questionnaire instrument to identify these areas of emotional strain and need and which projected recommendations for ministry to the aged. Areas investigated were family relationships, consumption of alcoholic beverages, sex, finances, meaning of life, dying, and support requirements. The analysis sought to establish trends and patterns relating to age and sex. The majority of emotional stress concerned family relationships, use of alcoholic beverages, sex, finances, meaning of life, feelings about dying, and financial support requirements. Findings were used to recommend a program of ministry to institutionalized aged, including supportive counseling, services information, employment information and assistance, and a teaching ministry dealing with the emotional stress areas identified. (Journal abstract modified)

**000541** Wingrove, C.Ray; Alston, Jon P. University of Richmond, Richmond, Virginia **Age, aging, and church attendance.** Gerontologist. 11(4):Part 1, 356-358, 1971.

A survey of the literature dealing with the relation among age, aging, and church attendance indicates contradictory findings which are dependent on whether cross-sectional or retrospective data are used. Support for each of four models (traditional, stability, family cycle, and disengagement) varies by type of sample used, type of methodology used, and date of data collection. Longitudinal data from 1939-1969, using cohort analysis, show that church attendance trends are most sensitive to changes in the social environment, regardless of age, sex, or specific cohort membership. 32 references. (Journal abstract)

**000542** Yasunaga, Hiroshi. School of Education, Tokyo University, Japan **Psychotherapy of the aged -- problems of religion and death.** Japanese Journal of Clinical Psychiatry (Tokyo). 2(5):627-633, 1973.

Fear of death in the aged is considered. The anxiety over death often accompanies decreasing mental and physical health. Pessimism about the future and dread appear in spite of death's inevitability. Religion or philosophy can help the aging patient accept the idea of the end of life. 10 references.

## 18 ETHICAL AND LEGAL ISSUES

**000543** Bernstein, Andrea. no address **Free exercise of religion in prisons -- the right to observe dietary laws.** Fordham Law Review. 45(1):92-109, 1976.

The extent to which the government must accommodate a prisoner whose religious beliefs require him to observe special dietary laws is examined. An examination of free exercise cases reveals two distinct approaches taken by courts in trying to determine the extent to which the free exercise clause protects the religious activities of prison inmates. The reasonableness standard requires that a reasonable basis exist for curtailing prisoner activities. The second and more progressive test recognizes that while some degree of regulation is inherent in a prison setting, a compelling or paramount state interest should be shown before a retraction of religious rights will be upheld. It was concluded that so long as court decisions fail to provide meaningful guidelines for determining the circumstances sufficient to permit limitation of religious freedom in prisons, presently existing inconsistencies in the circuit courts will continue. 135 references.

**000544** Blackner, Gary Lynn. Brigham Young University **Moral development of young adults involved in weekday religious education and self-concept relationships. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-4160 HC$13.50 MF$5.00 134 p.

Developmental trends in the importance attributed to principled levels of moral judgment of young adults (ninth grade to post highschool) involved in weekday religious education and the effects of self-concept, personality integration, and degree of involvement in such education on preference for principled levels of moral judgment were studied. Findings indicate that significant differences exist in the importance attributed to the levels of moral judgment between five age groupings involved in weekday religious education. Low, but significant, relationships occurred between preference for the levels of judgment and certain self-concept variables, with the highschool group responding differently from the posthighschool group. There were no relationships between preference for levels of judgment and personality integration or the degree of involvement in such education. (Journal abstract modified)

**000545** Bowser, Anita. Purdue University, West Lafayette, IN 47907 **Delimiting religion in the Constitution: a classification problem.** Valparaiso University Law Review. 11(2):163-226, 1977.

Problems inherent in the legal definition of religion are considered and an attempt is made to determine whether the decisions of the Supreme Court in establishment and free exercise cases supply the ingredients of a legal definition of religion. Some of the major topics of consideration are: 1) the evolution of a legal category: the conscientious objector cases and the free exercise clause; 2) the category of sincerity: the threshold question for religious exemption; 3) the doctrinal content category; 4) the normative element in the establishment clause; 5) the special benefit category for religious organizations: a deviation; and 6) religion delimited. In conclusion, a current definition of religion for constitutional purposes is provided from a combination of traditional and recent teachings of the Supreme Court. 100 references.

**000546** Brownridge, Byrdie; Greenfield, Louise S. no address **Prisoners' rights -- religion -- prison authorities may restrict attendance at religious services for reasons of security. Cochran V. Sielaff, 405 F.Supp. 1126. S.D. IL, 1976.** Illinois Bar Journal. 65(6):391-392, 1977.

A district court decision denying the motion of a prisoner to file a complaint that restrictions were placed on Muslim religious services held in prison is critiqued. The plaintiff, a Muslim minister and prisoner at a correctional institution, claimed that Muslim prison services were closed to the general population, allowing only members of the Muslim faith to attend, but that no such restrictions were placed on conventional religious worship. The court conceded the special protection afforded to freedom of religion, but claimed that special circumstances, including security needs justified the placement of limitations upon certain rights in the prison context. Relying on two past cases, the court took judicial notice of the existance of significant security problems arising from Muslim services in federal and state penitentiaries. The decision in the present case, Cochran V. Sielaff is declared objectionable because it: 1) takes notice of inaccurate information about the Muslin religion; 2) misplaces the burden of proof; and 3) fails to afford the plaintiff adequate opportunity to make his complaint. It is maintained that the court failed to consider the equal protection aspect of the plaintiff's complaint, and denied him an adequate forum for First Amendment issues. Other relevant cases are cited. 20 references.

**000547** Cameron, J. Malcolm. London Hospital Medical College, London, E.1, England **The Bible and legal medicine.** Medicine Science and the Law. 10(1):7-13, 1970.

Excerpts from the Bible pertaining to legal medicine reveal that a considerable number of directions and deductions can still be beneficially applied. Mosaic law relating to such subjects as homicide, suicide, rape, incest, alcoholism, homosexuality, prostitution and abortion are surveyed. References are also given citing census, sudden death and burial. 4 references.

**000548** Campbell, Donald T. Department of Psychology, Northwestern University, Evanston, IL 60201 **On the conflicts between biological and social evolution and between psychology and moral tradition.** American Psychologist. 30(12):1103-1126, 1975.

Biological and social evolutionary arguments supporting the thesis that all major forms of contemporary psychiatry and psychology are more hostile to the inhibitory messages of traditional religious moralizing than is scientifically justified are advanced. An examination of both social and biological factors in human progress shows that: 1) human urban complexity is based on social evolution rather than biological evolution; and 2) this social evolution must counter individual selfish tendencies which biological evolution selects as a result of the genetic competition among the cooperators. A new look at the moral teachings of the ancient and independently evolved urban societies is advocated. It is suggested that uniformities in their ethical teachings be hypothetically examined as reflecting on universal characteristics of the social and biological systems involved. 196 references.

**000549** Coyne, James C. Psychological Clinic, 2205 Tolman Hall, University of California, Berkeley, CA 94720 **The place of informed consent in ethical dilemmas.** Journal of Consulting and Clinical Psychology. 44(6):1015-1016, 1976.

A comment on the case of Mary presented by Cohen and Smith (1976) notes that the ethical questions raised by the psychotherapeutic treatment of a highly religious person are only instances of some general issues in the conduct of psychotherapy. Treatment unavoidably affects important belief systems and social relationships. Whether these costs are justified can only be evaluated from the client's frame of reference. It is concluded that the therapist has a responsibility to ensure that the consent of the client is obtained under conditions of full information. 5 references. (Author abstract modified)

**000550** DeNicola, Daniel R. Rollins College, Winter Park, FL **Genetics, justice, and respect for human life.** Zygon: Journal of Religion and Ethics. 11(2):115-137, 1976.

In a paper presented at the 1975 Conference of the Institute on Religion in an Age of Science, genetic control is described not only as a pressing issue of social policy, but as an ethical issue to be examined in light of the two basic and widely acknowledged ethical ideals or principles of justice and respect for human life. Rejected as violations of one or both of the two ideals are: arbitrary discrimination in genetic assignment, radical genetic equality, the genetic design of human beings to serve particular purposes, cloning, and unconcern about the genetic deterioration of the species. Genetic control could be employed in the service of justice by improving the lot of the least advantaged in the distribution of natural assets, and in the service of respect for human life by insuring the continued presence of beings worthy of respect as persons. Even from the moral point of view, there is no single ideal set of natural assets, only richness and mutual benefit in human diversity. An ethic of control is called for, even if its decision is to forego control. 8 references.

**000551** Dixon, Stephen S. First Presbyterian Church, Normal, IL 61761 **On speaking clearly while counseling about life and death decisions.** Journal of Pastoral Care. 31(4):252-263, 1977.

Historical and contemporary reasons why the same words are used in contradictory fashion in discussions of life and death decisions, as well as why some persons demand the freedom of personal ethical decisions whereas others defer to moral/legal principles which exclude free individual decisions are investigated. The Old Testament influence on western ethics is discussed in terms of those traditions which equate life and breath, life and independent motion, and life and blood. The concepts of the sanctity of life and of innocence are examined and related to capital punishment and abortion. Ancient Greek influences on western ethics are examined such as the Septuagint translation of the Old Testament, the Dialogues of Plato, Greek metaphysics, and Aristotle's concept of three souls and potentiality. Finally, modern linguistic confusion relating to the words human and being are explained. 7 references.

**000552** Erickson, Richard C. Veterans Administration Hospital, Seattle, WA **A defense of the traditional Christian ethic.** Pastoral Psychology 21(208)43-47, 1970.

The teachings of Scripture makes us creative masters, and sexual anarchy passive slaves of our sexual appetite. It is this good news we want to remind ourselves of and address to our children.

**000553** Feather, N.T. Flinders University of South Australia, Beford Park **Value systems in state and church schools.** Australian Journal of Psychology. 22(3) 299-313, 1970.

Rokeach's Value Survey was administered to 283 senior boys from two secondary schools (state and church) and 113 ministers. Within each school one group of boys ranked their own values; the other group ranked the school values. The ministers ranked the values in terms of Christian education. There were differences between the schools in the relative importance assigned to particular values and differences within each school between own values and schools values. Both schools were seen as emphasizing values involving achievement, control, and maturity more than the students did themselves, but the students placed more emphasis on values concerned with affiliative relationships, an absence of conflict and ill-feeling, and flexible, adventurous, and self-reliant stance towards the world. The ministers ranked religious values as high and materialist values as low. There were marked similarities in average value systems between students in relation both to their rankings of own values and their rankings of school values.

**000554** Foster, Leila M. Abraham Lincoln School of Medicine, University of Illinois at the Medical Center, Chicago, IL 60605 **Privileged communications: when psychiatrists envy the clergy.** Journal of Pastoral Care. 30(2):116-121, 1976.

With pastoral counselors extending their services and treatment in community settings, the legal status of clergy -- penitential communications compared to the legal position of psychiatrists -- patient communications is surveyed. Model statutes for broad protection of mental health professionals, exceptions for privileged communications, and the ethical responsibility of pastoral counselors are discussed. 48 references.

**000555** Hoff, James E. Creighton University, Omaha, NE 68178 **Ethical and religious issues in the care of terminally ill patients.** Archives of the Foundation of Thanatology. 6(3):9, 1977.

A course in the ethical and religious issues in the care of terminally ill patients given to twenty freshman medical students is described. Videotaped interviews with terminally ill patients and/or their families are presented and a discussion period follows. The objectives of the course include learning to listen and relate to patients and their families, better understand the patient as a whole person, identify ethical issues and personal needs, and being conscious of ethical and religious thought up to the present. Questions concerning the patient's real needs and what can be done for him are asked in an attempt to achieve the objectives of the course.

**000556** Hunter, Rodney J. Candler School of Theology, Emory University, Atlanta, GA **Law and Gospel in pastoral care.** Journal of Pastoral Care. 30(3):146-158, 1976.

A rationale for recovering the centrality of the doctrine of the Law and Gospels in pastoral care and counseling are examined. Concern for the Law is demand and for the message of the forgiveness of sins does not characterize the way most modern, progressive, clinically educated pastors view or practice ministry with troubled persons. If pastoral care is to become more fully responsive and responsible to its theological heritage and more profoundly related in a Christian way it must regain its focus through: 1) recognition of empirical relationship between health and righteousness; 2) discerning more clearly the moral nature and accountability in all social relationships, life experiences, and dilemmas; and 3) coming to an understanding of what the place of the doctrine of law can and should be in light of contemporary psychological understanding of personality, the caring process, and destructive dynamics of moralizing. Two theological elements that seem promising for the purposes of pastoral theological construction are: 1) the recognition that the concept of biblical law is not primarily or normatively construed as a set of detailed prescriptions for moral and religious behavior as a code of requirements; and 2) understanding the relationship of Law and Gospel is a function of understanding the nature of unconditional forgiveness. (Author abstract modified)

**000557** Jonsen, Albert R. University of San Francisco, CA **Moral theology and the modern Catholic college.** Religious Education. 65(3):245-251, 1970.

Through explicit teaching and other cultural influences, the general atmosphere and attitude of the American Catholics of the past and, in part, present generation reflect the style and content of classical moral theology: insistence on careful observation of law, profound respect for authority, distrust of ideas from without the system, tendency to reduce new problems to old, already answered questions. Since today's students must be able to live creatively with questions, current changing perspectives in moral theology prove advantageous. Themes of contemporary moral theology cast problems in a vastly different light, leading to different solutions. For instance, beneath sexual problems may lie not lust, but loneliness; revolt may result not from disobedience, but from nonresponsibility.

**000558** Kim, Hei C. Department of Sociology and Anthropology, Western Illinois University, Macomb, IL 61455 **The relationship of Protestant ethic beliefs and values to achievement.** Journal for the Scientific Study of Religion. 16(3):255-262, 1977.

To test Weber's thesis that Protestant ethic is more concerned with a person's beliefs and values than his affiliation per se, an index of Calvinist beliefs and values was constructed and administered to a randomly selected sample of 252 males in a midwestern rural city. The index was found to correlate positively with both occupational status and educational achievement. But when religious affiliation was used as an independent variable, its relationship to occupational status was found to be minimal. These results suggest that religious affiliation is a less adequate measure of the independent variable in assessing religion's effect upon secular behavior than the religious beliefs suggested by Weber's analysis. 23 references. (Journal abstract)

**000559** Knox, Ian. Metropolitan Separate School Board, Toronto, Canada **Religion and the expectations of modern society towards the adolescent.** Religious Education. 70(6):649-660, 1975.

Implications for adolescent moral education of the tension between individuality and social demands are discussed. Given E. Erikson's theory of adolescent identity development and psychoanalytic theory in general, the theologically important need to attain delay of gratification is more readily served by focus on the community and institutional dimensions of religion.

**000560** Lachman, Andrea S.; Stoddard, Thomas B.; Hollweg, Max von. New York University School of Law, Arthur T. Vanderbilt Hall, Washington Square, New York, NY **/Church and State./** First amendment rights. Annual Survey of American Law. No. 3:501-568, 1976.

First amendment rights with respect to separation of church and state, obscenity, and libel are examined in the light of court rulings, social standards, and trends. While the Supreme Court has defined the conceptual scope of religion clauses in the Constitution, it has had difficulty in making judicially manageable standards for consitutional enforcement. These difficulties extend to the three part test which was developed to determine constitutionality of statutes involving an establishment of religion. First amendment rights with regard to obscenity have been postulated on the basis of definitions according to community standards, offensiveness under law, and serious value, with trends operating to elaborate the meaning and scope of such guidelines through court decisions, to search for other bases of definition and expression, and to establish controls over attempts at prior restraint of allegedly obscene material. First amendment rights with respect to libel are discussed as a balance of practices and safeguards to protect freedom of expression and the individual's reputation, with a trend noted to decreasing support of press rights over those of the individual. It is concluded that first amendment values intrinsically conflict with other constitutional rights and that a continuing wrestle with alternative formulations and weightings will occur until more extensive experience with the issues makes clearer resolution possible. It is also noted that while standards elicited from previous opinions are still operable, social value changes are also influential in evolving new standards for judgment and application. 120 references.

**000561** Levine, Mark G. no address **The free exercise clause as a defense to involuntary civil commitment: bringing mental illness into religion.** Albany Law Review. 39(1):144-156, 1974.

The use of the free exercise clause of the First Amendment is explored as a means to prevent the involuntary treatment and civil commitment of an allegedly mentally ill, nondangerous person. The state's parens patriae role is discussed, followed by consideration of the right of an individual to refuse commitment. In relation to the latter issue, the meaning of religion, the protection of religious beliefs, and application of the balancing test are discussed. It is concluded that mental illness which can be shown to be within the judicial understanding of religion should be protected under the free exercise clause. Therefore, unless a person is proved dangerous, or proved to pose a grave and immediate threat to some other state interest of the highest order, he should be free to refuse to allow the state to commit him to a hospital on the basis of his religious practices.

**000562** McLemore, Clinton W.; Court, John H. Fuller Theological Seminary, Graduate School of Psychology, Pasadena, CA **Religion and psychotherapy -- ethics, civil liberties, and clinical savvy: a critique.** Journal of Consulting and Clinical Psychology. 45(6):1172-1175, 1977.

A critique of a report of the diagnosis and psychotherapeutic treatment of an obsessional woman with a Christian Science background and of two invited comments on the report, is presented. In invited comments, London and Halleck addressed the validity of this etiological inference and took up the difficult ethical issue of whether or not a psychotherapist should disabuse clients of religious ideation when the latter seems to perpetuate dysfunctional behavior. The necessity of recognizing the wider implications of decisions to alter clients' religious beliefs is addressed, with special reference to civil liberties. The clinical implications of casually stripping persons even of bizarre religious orientations -- orientations that may be otherwise functional -- are also highlighted. 11 references. (Author abstract modified)

**000563** Meissner, W. W. Massachusetts Mental Health Center, Boston, Mass. **Notes toward a theory of values: the place of values.** Journal of Religion and Health. 9(2):123-137, 1970.

There is no concept more central or more essential to an understanding of cultural change than the notion of value. Besides its origins in philosophical literature, the concept of value has been largely the property of anthropology. Values, however, are inextricably woven into the fabric of all social and political interaction. The human psyche is the ultimate locus of value formation and the primary level of organization of the value system. Thus, there is relevance for its application in the study of any psychological analysis of the role of ethics in behavioral pattern. It is further linked to human sexuality because human sexual response is the object of the most intense psychological and ethical concern. The social and personal function of religion comes into play because religion is the social repository for specific value systems. No one social science discipline, therefore, is capable of studying the value system of man in all of its aspects and ramifications. Its inherent complexity requires combined and integrated contributions of a variety of disciplines. 11 references.

**000564** no author. no address **Church of the New Song (""Eclat") constitutes a protected religion: Remmers v. Brewer, 361 F. Supp. 537, (Iowa), U.S. District Court. S.D. Iowa. C.D. July 24, 1973.** Ecclesiastical Court Digest. 12(2):6, 1974.

A court case Remmers v. Brewer is presented. Two prisoners, inmates of Iowa State Penitentiary, became interested in and joined a group known as the Church of the New Song, which the warden and prison authorities refused to recognize as a religion and for that reason refused to grant the petitioners facilities and opportunity to pursue their observance thereof. Members of this sect believe in an inanimate and supreme force or spirit called Eclat, which they believe pervades all things; Eclat is seen to occupy roughly the same relative position in this faith as the Christian God or Hinduism's Brahma -- a unifying and harmonizing spirit which unites all men in brotherhood. The court ruled in favor of the inmates, noting that the term religion is not defined in the Constitution, and that the concept is to be given a wide latitude in order to insure that state approval may never become a prerequisite to the practice of religious faith.

**000565** no author. no address **Use of peyote in native American Indian church upheld -- not a fad or cult: State v. Whittingham, etc., 504 P.2d 950, (Arizona), Court of Appeals of Arizona. January 9, 1973.** Ecclesiastical Court Digest. 11(6):3, 1973.

In State v. Whittinham, etc.,the Court of Appeals of Arizona upheld the use of peyote as part of bona fide marriage ceremony in a Native American-Indian Church. The Court held that ""Peyotism" is an established religion and not a current fad or cult.

**000566** no author. no address **Sex to be taught in church with photos: Unitarian Church West v. McConnell, 337 F.Supp.1252 (Wisconsin), U.S.District Court, E.D.Wisconsin. February 11, 1972.** Sex Problems Court Digest. 3(9):6, 1972.

An action by the Unitarian Church to enjoin the district attorney from prosecuting under state obscenity laws for teaching sex education in the Sunday School is discussed. The course was developed by the Unitarian Universalist Association and includes still pictures of heterosexual and homosexual acts. The Church argued that sex is so intertwined with moral, ethical, and theological values that it constitutes an integral part of the ethical basis of a Unitarian. The court granted the plaintiff's motion for preliminary injunction and said that the freedom of religion was protected from state interference except where the freedom presented a substantial threat to public safety, peace, or order. The state's interest in preventing obscenity does not allow interference in protected constitutional rights.

**000567** no author. no address **Sex education course to be taught at Sunday school -- injunction: Unitarian Church West v.McConnell, etc., 337 F.Supp.1252, (Wisconsin), U.S.District Court. E.D.Wisconsin. February 11, 1972.** Ecclesiastical Court Digest. 10(8):1, 1972.

The U.S.District Court for Wisconsin, in Unitarian Church West v.McConnell, etc.,enjoined the defendant district attorney from prosecuting the church under state obscenity laws for teaching a sex education course as part of their Sunday School program. The dispute turned around the proposed use of photographs of homosexual and heterosexual activity, constituting less than one half hour of the 40 hour course. The Court ruled that the district attorney's position is without merit, i.e.,that as he understands Unitarianism, sex education is not intertwined with the basic tenets of the religion and therefore cannot be viewed in a constitutional sense with religious practice.

**000568** no author. author address not given **Constitutional law -- civil commitment.** Brooklyn Law Review. 38(1):211-222, 1971.

A U.S. Court of Appeals decision (Winters v. Miller), which reversed a lower court opinion; gives a patient in a state mental institution who has not been adjudicated incompetent the right to refuse treatment based on the First Amendment right to free exercise of religion. The courts considered the fact that the individual was an adult who had practiced her religion for a number of years and had informed the doctors of her religious objections to treatment when she came under their care, and further, that there were no third parties directly interested, as in cases involving minor children, to invoke the parents patriae power of the state. The holding that a nonadjudicated mental patient cannot be deprived of her right of free exercise of religion without due process was tempered by the exception made for extraordinary circumstances which could exist in similar cases to come before the courts in the future. Such cases will have to be decided individually on the specific facts presented. This case illustrates the pressing need for further legislative consideration of the rights of the mentally ill, including the necessity for meaningful adjudication procedures, and the desirability of greater cooperation between the medical and legal professions. 84 references.

**000569** no author. no address **The religious rights of the incarcerated.** University of Pennsylvania Law Review. 125(4):812-875, 1977.

Existing law concerning the free exercise of religion in prison is surveyed and identified, and the numerous tests that have been applied in this area are evaluated. The compelling interest standard which is traditionally applied to free exercise claims is accepted on the theory that because the values underlying the free exercise clause are largely the same inside and outside prison, the test for an infringement of the free exercise clause should also be the same. The compelling interest standard is then analyzed and modified to comprise a definitional balance approach with a least drastic means element. This classification scheme, and an accompanying presumption in favor of a religious exemption from regulations enacted in furtherance of compelling interest, is viewed as promoting simplicity of application, clarity and consistency of reasoning, and fairness of result. 100 references.

**000570** no author. no address **Defense of possession of drugs by ""minister" -- religious use -- rejected. State v. Randall, 540 S.W.2d 156. Missouri Court of Appeals. Kansas City District. August 30, 1976.** Ecclesiastical Court Digest. 15(1):1, 1977.

In a 1976 proceeding, the Missouri Court of Appeals affirmed convictions for possession of marijuana and possession of LSD, but reversed conviction for the possession of hashish. On appeal defendant contended, among other things, that his dwelling was a church of which he was a minister, and that the drugs were sacraments of the church. Defendant cited People v. Woody, 61 Cal.2d 716, 394 P.2d 813 (1964), in which Court dealt with a religious faith in peyote as an object of worship by certain American Indians. Court ruled that in the Woody case the use of peyote was approved on a very narrow and specific ground not applicable here. (Journal abstract modified)

**000571** no author. no address **Suit by Saturday Sabbath observer dismissed for procedural reasons. Garner v. E. I. duPont de Nemours, etc., 416 F.Supp. 682. U.S. District Court. South Carolina. June 9, 1975.** Ecclesiastical Court Digest. 14(12):4, 1976.

A 1975 South Carolina suit by a Saturday sabbath observer against his employer, charging acts of discrimination against plaintiff's religious beliefs and practices, was dismissed by U.S. District Court. Dismissal was not on the merits, but rather because plaintiff had failed to exhaust administrative remedies available prior to bringing suit. (Journal abstract modified)

**000572** no author. no address **Mother awarded child custody and ""religious training" of the child. Reace v. Reace, 350 N.E.2d 143. Appellate Court of Illinois. First District. Fourth Division. June 9, 1976.** Ecclesiastical Court Digest. 14(12):2, 1976.

In a 1976 custody proceeding, the Appellate Court of Illinois upheld a decree which provided that the mother would have exclusive right of general and religious training of the child, and that the father would not interfere therein. The father argued that he did not understand this part of the decree and wished to assist in religious training. The Court upheld the position of the mother. (Journal abstract modified)

**000573** no author. no address **Employees upheld on religious belief not to be affiliated with a union. Cooper v. General Dynamics Convair Aeoro., etc., 533 F.2d 163, (Texas). U.S. Court of Appeals. Fifth Circuit. June 9, 1976.** Civil Rights Court Digest. 9(12):4, 1976.

In a 1976 Texas proceeding before the U.S. Court of Appeals, plaintiffs were employees who held religious beliefs to the effect that any support of a labor union was a godless act, and challenged the validity of an agency/shop agreement between employer and union. The Court ruled that the religious doctrine involved herein is covered by the Civil Rights Act, and that an employer must make an honest effort to accomodate the religious beliefs of an employee, including permitting continuation of the regular work assignment while not paying union dues or the equivalent. (Journal abstract modified)

**000574** no author. no address **Civil rights -- religious discrimination in employment -- Title VII standards of ""reasonable accommodation" and ""undue hardship" are constitutional, but recent cases illustrate judicial overzealousness in enforcement.** Texas Law Review. 54(3):616-641, 1976.

Overzealous application of Title VII of the 1964 Civil Rights Act provisions regarding religious discrimination in employment is discussed. Title VII standards of reasonable accommodation and undue hardship are viewed as constitutional, but difficult to apply, as illustrated by two recent U.S. Court of Appeals decisions (Cummins v. Parker Seal Co.,and Young v. Southwestern Savings & Loan Association). It is contended that judicial enforcement of the reasonable accommodation requirements is essential to eradicate discrimination in employment; that without the statute's protection, employees with unorthodox or merely unusual religious beliefs could be discriminated against by uniform employer rules that are superficially neutral; and that the Cummins court correctly upheld these provisions. In applying the rigid undue hardship test advanced by the Equal Employment Opportunity Commission, however, the court is seen as overacting, since personnel problems resulting from accommodation of an employee's religious practice must rise to the level of chaos in order to constitute undue hardship. The same charge is leveled at the Young court. The reasonable accommodation/undue hardship requirement is viewed as an effort by Congress to balance the rights of employee and employers, and courts should not attempt to graft into it standards that are virtually impossible for the employee to meet without disrupting his business. 118 references.

**000575** no author. no address **Church recognized -- caters to needs of homosexuals -- even in prison: Lipp v. Procunier, 395**

**F.Supp. 871, U.S. District Court. N.D. California. May 21, 1975.** Sex Problems Court Digest. 6(10):1, 1975.

In Lipp v. Procunier, former state prisoners, 25 additional prisoners in institutions, and ministers and members of the Universal Fellowship of Metropolitan Community churches, challenged orders of state corrections and penal authorities, in order that they might be allowed to attend religious services in prison. Plaintiff prisoners were homosexuals or persons with homosexual proclivities. The court ruled that there is no question as to the religious sincerity of the plaintiffs; and that the Church does not encourage or foster homosexuality but merely seeks to minister to such persons. The court found that the ministers of the Universal Fellowship of Metropolitan Community churches do not teach or promote homosexual manifestations or any sexuality among its some 15,000 members, except to acknowledge the fact of homosexual sexual orientation among humans and their need for spiritual ministry.

**000576** no author. no address **Church catering to homosexuals even in prison -- a true religion: Liff v. Procunier, 395 F.Supp. 871, U.S. District Court, N.D. California.** Ecclesiastical Court Digest. 13(10):6, 1975.

It was held by the U.S. District Court of California in Liff v. Procunier that a church (the Metropolitan Community Churches and Fellowships) designed and organized to minister primarily to the spiritual and religious needs of homosexuals, including those in prisons, represents a true religion. The defendants, corrections and penal officials of the state and institutions, are found to have deprived the plaintiffs of their constitutional rights by directing, ordering, and commanding that religious services and ministry, as conducted by the church, its members and ministers, be prohibited in California penal institutions. It is noted that the church and its ministry do not teach or promote homosexuality manifestations or any sexuality among its 15,000 members, except to acknowledge the fact of homosexual orientation among humans and their need for spiritual ministry, and further that the record is devoid of any evidence tending to show that the inmates expressed beliefs in and desires for the ministry of the Church are not sincere and genuinely felt.

**000577** Piediscalzi, Nicholas. Department of Religion, Wright State University, Dayton, OH **Erik H. Erikson's contribution to ethics.** Journal of Religion and Health. 12(2):169-180, 1973.

Erik H. Erikson's contribution to ethics is discussed, stressing the principles of his theory of human psychosocial development which state that the individual passes through eight critical stages, out of which emerge a set of basic ego strengths called virtues that provide him with the power to survive and develop and pass on similar strength in rejuvenated form to the next generation. The dynamics of the emergence of hope suggest four principles that Erikson believes govern the development of the virtues: 1) the evolutionary and development principle, by which the individual develops his propensity for ethics as he passes through the eight states of growth; 2) the concept of mutuality, basic sets of partner relationships in which each depends upon the other for development of ego strengths that relate closely to religious values and involvement; 3) active choice; and 4) generation and regeneration. Erikson's ethical theories contribute to three problem areas in ethics that have developed during the Twentieth century: a shift of emphasis from concepts of right and good to those of virtue, vice, and feeling; the question of ethical naturalism; and new examinations of the human capacities which make morality and ethics necessary, such as the importance of principle as a sense of duty. 36 references.

**000578** Ramsey, Paul. Princeton University, Princeton, NJ **Feticide/infanticide upon request.** Child and Family. 9(3):257-274, 1970.

In an analysis of the proabortion statement of the Methodist Board of Christian Social Concern, the fact that some of the leading spokesmen for Christianity have endorsed the ""tissue" interpretation of unborn human life is questioned. The Board declared that there is no moral problem in abortion and fecticide. It is felt that this is against the religious and moral heritage of Christianity, and that the church must consider the life of the unborn child. 14 references.

**000579** Rim, Y.; Kurzweil, Z.E. Technion, Israel Institute of Technology, Haifa **The Ten Commandments, instrumental and terminal values.** Scientia Paedagogica Experimentalis. 8(1):62-75, 1971.

Investigation on the relationship between the Ten Commandments and values (instrumental and final) is reported. Fifty-one male Israeli Jews ranked the Ten Commandments according to personal importance, and Rokeach's two lists of 18 values each. It was found that subjects who ranked one or more of the first four Commandments (duties towards God) as most important to them, preferred at a significant level the following values: courageousness, happiness, self-control, imagination, pleasure, cheerfulness, salvation, a comfortable life and mature love. Subjects to whom one or more of the last six Commandments (duties toward one's fellow man) were most important, preferred at a significant level the following values: independence, national security, freedom, helpfulness, forgiveness, broadmindedness, equality, self-respect, and an exciting life.

**000580** Sejourne, Rene. no address **/Religious choice among minors and parental authority. French law and the attitude of the Catholic Church./** L'option religieus des mineurs et l'autorite parentale. Droit francais et attitude de l'Eglise catholique. Paris, Editions Beauchesne, 1974. 36 F.

Religious liberty of the under age child in civil French law and the law of the Catholic Church are compared. The French civil law gives more responsibility and ultimate authority to the parent, the Church gives it to the child. Theological and psychological arguments about parental religious responsibility are advanced. Family religious teaching is questioned on the grounds that it limits the child's free choice. The theological and legal arguments are based upon and uphold the international declarations on the rights of man and the rights of children.

**000581** Shelp, Earl Edward. Southern Baptist Theological Seminary **An inquiry into Christian ethical sanctions for the ""right to health care." (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-23963 HC$15.00 MF$8.50 279 p.

The concept of the right to health care was examined to determine if it could be sanctioned by principles of Christian ethics and to ascertain if the present American health care system satisfies this concept. Following review of classical and modern interpretations of the concept and its terminology, a biblical foundation for development of Christian principles relevant to health care was established. Concepts of man, community, and health and well-being were treated. An attempt was made to provide a Christian justification for the concept of human rights and Christian affirmation and sanction of health care as a human right. Following a statement of the scientific and humanitarian bases of American health care, the issues of accessibility, cost, type, efficacy, quality, and character of health care were presented from the perspectives of opponents and defenders of the present system. Several national health insurance proposals were examined, along with arguments on the constitutional ""right to health care." It was concluded that the criticisms of the American system are supported from the perspective of Christian ethics; and that health care delivery is discriminatory and fails to satisfy the right to health care. Goals for the design of a system which would be consistent with the Christian ethic and meet the concept of right to health care were then presented. (Journal abstract modified)

**000582** Shoemaker, Al; Bolt, Martin. 902 West Kirby Avenue, Champaign, IL 61820 **The Rokeach Value Survey and perceived Christian values.** Journal of Psychology and Theology. 5(2):139-142, 1977.

To extend the empirical investigation of Christian values, the Rokeach Value Survey with modified instructions was used to measure what subjects viewed to be Christian ideals. The results indicate high degree of agreement in the perception of what Christians should strive for (terminal values) and how they should live (instrumental values). No significant difference was found between intrinsics and extrinsics in the perception of Christian ideals. Comparisons are made between the value rankings of the present sample and those of religious individuals in earlier studies. 6 references. (Author abstract)

**000583** Stauffer, S. Anita. Lutheran Church in America, Board of Parish Education, Philadelphia, PA **Identification theory and Christian moral education.** Religious Education 67(1):60-67, 1972.

Identification is considered in terms of its definition, dynamics, form of response, results of the phenomenon, and basis for its educators. Implications for religious educators who may serve as models for identification include consistency between expressed beliefs and action, coherence between convictions (of the person who is modeling his behavior after that of the educator) from the educator to God.

**000584** Tate, Eugene D.; Miller, Gerald R. St. Thomas More College, University Saskatchewan, Saskatoon, Canada **Differences in value systems of persons with varying religious orientations.** Journal for the Scientific Study of Religion. 10(4):357-365, 1971.

Possible differences in value systems among persons falling into the four religious orientations identified by Allport and Ross based on the extrinsic-intrinsic distinction are examined. Subjects were 86 lay and ministerial delegates to a denominational conference and 150 members of United Methodist Church groups who voluntarily filled out the Religious Orientation Scale and the Rokeach Value Survey. Findings reveal that three values discriminate between the orientations: the terminal values, salvation and equality, and the instrumental value, forgiving. Trends in the rankings of values generally support Allport's theoretical distinctions between the four religious orientations. Participating ministers varied from those previously studied by Rokeach by ranking the terminal value equality higher than the terminal value salvation. This difference was attributed to the fact that the denomination sampled is more liberal than those previously studied by Rokeach.

**000585** Weisheit, Elton. no address **Abortion? Resources for pastoral counseling.** Journal of Pastoral Care. St. Louis, Concordia Publishing House, 1976. 173p. $6.95.

Issues related to abortion are discussed in the context of Christian pastoral counseling in a volume designed for the client and counselor. Questions related to the client's family, values, and faith are posed to help clarify her thinking about abortion, consider related issues, and deal with ambivalence. Resource information for the counselor entails moral, medical, emotional and legal aspects of abortion.

**000586** Wright, Derek; Cox, Edwin. University of Leicester, England **Changes in moral belief among sixth-form boys and girls over a seven-year period in relation to religious belief, age, and sex difference.** British Journal of Social & Clinical Psychology. 10(4):332-341, 1971.

Results of replicating in 1970 a survey first conducted in 1963 show that there have been highly significant changes in the moral beliefs of 6th-form boys and girls in maintained grammar schools in England. There were 3,850, 17-19-year-old subjects of whom 2,276 were included in the 1963 survey and 1,574 in 1970 survey. The changes are greatest for sexual behavior but extend to issues, e.g.,color bar and gambling. In general, the change is away from the uncompromising condemnation of behavior towards a more qualified, permissive, or undecided position. Though moral and religious beliefs are strongly associated in both surveys, results show that changes in moral belief are very largely independent of religious commitment. They were also found to be unrelated to age in this sample, though there were clear signs that girls had changed more than boys.

## 19 INTERDISCIPLINARY COLLABORATION

**000587** APA Task Force on Religion and Psychiatry. 1700 18th St., N.W., Washington, DC 20009 **Psychiatrists' viewpoints on religion and their services to religious institutions and the ministry.** Washington, American Psychiatric Assoc., 1975. 49 p. Vol. 10. $3.00.

Originating from a 1967 meeting of the American Psychiatric Association (APA) Committee on Psychiatry and Religion, the results of a questionnaire survey (25,000 questionnaires) of the APA and American Medical Association nonmembers of the APA determining how many members are involved in some kind of work with religious groups is represented in this Task Force Report. The questions of the number of APA members rendering psychiatric service, and who and where these psychiatrists were are reported as Phase I results. The questions of what kind of services psychiatrists render, to what kind of institutions, under what auspices, and to what degree, as well as methods used are reported as Phase II results. Other papers on the implications of the data relevant to the fields of psychiatry and religion are included. A bibliography relevant to this Task Force has 25 references.

**000588** Bell, Roger A.; Morris, Robert R.; Holzer, Charles E.; Warheit, George J. University of Louisville Medical School, KY. **The clergy as a mental health resource: I & II.** Journal of Pastoral Care. 30(2):103-115, 1976.

As part of a larger study of mental health needs and services in three Florida counties, the authors examined records of 17,723 patients taken from private psychiatric sources and two community mental health centers (CMHCs), conducted interviews with 2,029 household members, and obtained questionnaire responses from 178 clergymen. Only 3% of the referrals to private psychiatrists had been made by clergy, and only 2.2% and 1% of referrals to a small and a large CMHC, respectively. The data show the family physician as the main link between troubled persons and available mental health services. Of the household sample, 94% were attending church regularly or had done so in the past, but only 11.6% had, during the previous year, gone to the clergy with a problem. Several possible reasons for the absence of the clergy from the referral picture are discussed, and the role of the clergy as pastoral counselors is examined. Although this function is viewed by an overwhelming majority as central to their ministry, only 5.8% of their time is actually spent in such work. Also discussed are the types of persons counseled, the assumptions on which the clergy operate in counseling, the kinds of problems encountered, the methods used, and the contact made with other social welfare agencies. The work of the clergy as visitors to households, hospitals, and nursing homes is briefly discussed.

**000589** Braceland, Francis J. Institute of Living, Hartford, CT **Pastoral psychology: the next 20 years: in relation to medicine.** Pastoral Psychology. 21(20):16-22, 1970.

Since medicine is changing rapidly and pastoral counseling is achieving greater identity, there are many areas in which the two can interact meaningfully, especially in the handling of the existential problems of those in the middle and old age groups. Both disciplines, however, will need to remain open and flexible in the midst of new demands and developments.

**000590** Cole, W. Edward. Abilene State School, Case Work Services, TX **The social worker and the chaplain: institutional teammates.** Pastoral Psychology. 23(222):31-38, 1972.

In an institution the social worker and the chaplain are interdependent. Although their purposes, methods, and procedures differ, their services may achieve mutually desirable goals through helping individuals to improve their self-concept, accept themselves as part of a social order, improve interpersonal relationships, and experience satisfaction and self-fulfillment. Case histories are presented of social worker and chaplain working individually and concurrently.

**000591** Davis, Henry Stedman. Northwestern University **The role of a crisis intervention treatment in the patient's recovery from elective surgery. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-30570 HC$12.50 MF$4.00 154 p.

Using crisis intervention techniques, the prediction that increased healing can occur with elective surgical patients was tested. When compared with two control groups (no treatment and pastoral visit), those in the treatment group, who received general support by a chaplain member of the hospital staff with training in psychology, showed greater reduction in postoperative anxiety, expressed more positive attitudes towards their hospitalization experience postoperatively, and had a briefer postoperative stay in the hospital. The chaplain also gave treatment subjects information about the hospital and their surgery in order to clear up faulty perceptions. Subjects were encouraged to express and work through their feelings regarding surgery, and the chaplain tried to communicate his concern for the patient as an individual, and explicitly expressed his personal confidence in the patient and the hospital personnel. The data regarding postoperative recovery of patients was obtained on two paper and pencil questionnaires and from various physiological measures. (Journal abstract modified)

**000592** Dworkin, Edward P. Monroe County Community Mental Health Center, MI **The implementation and evaluation of clergy and interagency mental health consultation programs.** Proceedings of the 81st Annual Convention of American Psychological Association. 8:987-988, 1973.

Two mental health consultation programs for clergymen and community agency personnel in a rural midwestern county are evaluated. The objectives of the clergy consultation program (N 15 priests and ministers) were to increase knowledge of counseling models and community resources, develop therapeutic skills, change attitudes toward mental illness/health, and facilitate peer information sharing. Intervention consisted of ten biweekly, 3-hour sessions. Pre- and posttest difference measures were administered. Objectives of the interagency consultation program (N 25 community agency personnel) were to maximize interagency communication and coordination of community services, and to increase participants' human relations skills. Intervention consisted of ten biweekly, two 1/2-hour sessions. Pre- and posttest difference measures were administered. This research (still in progress at this writing) will help determine the direction of future consultation programs and demonstrate the desirability and feasibility of integrating evaluation procedures within the consultation process.

**000593** Evans, Anne S.; Goldberg, Margaret F. Boston State Hospital, MA **Catholic seminarians in a secular institution.** Mental Hygiene 54(4):559-564, 1970.

Thirteen Maryknoll seminarians joined the Case Aide Program at Boston State Hospital. They worked with four women and nine men, typical of patients found in the back wards of state hospitals. As a result of the seminarians' intervention, most of the subjects developed a warm trusted relationship, and took on greater responsibilities both in and out of the hospital. It is concluded that the seminarians' preoccupation with self-knowledge was considerably greater than that of Harvard student groups previously tested, and was in keeping with the purpose of the novice year: to decide upon the priesthood as a career. The overall assessment score of the effectiveness of the volunteer as a therapeutic trainee was considerably higher for the seminarian group than for the Harvard student group.

**000594** Faber, Heije. University of Tilborg, Breda, Holland **Is the pastor a psychotherapist?** Journal of Pastoral Care. 27(2):100-106, 1973.

The role of a pastor as a psychotherapist is discussed with suggestions for the beneficial interaction between pastors and trained psychotherapists. Insight into the nature of the role and identity of the pastor is given and the archetypal characteristics to which the pastor is expected to conform are outlined. It is advised that pastors act as pastoral therapists, but leave the difficult cases to a trained psychotherapist.

**000595** Fleming, Thomas A., Jr. Rochester State Hospital, Rochester, New York **Pastoral care and the psychiatric treatment unit: some implications.** AMHC Newsletter. 22(3):93-95, 1970.

In a discussion of pastoral care and the psychiatric treatment unit, the resources of the religious community are examined -- their extent and nature as well as the ways in which they might be utilized by the treatment unit of a state hospital. Four areas are considered in a summary form: 1) the parish clergyman, 2) the religious community, 3) the hospital chaplain, and 4) practical implementation.

**000596** Fox, Harry G. Police Department Headquarters, Franklin Square, Philadelphia, PA 19106 **Preachers with badges: police-community clergy.** Police Chief. 41(12):57-59, 1974.

In Philadelphia the Police-Community Clergy Unit has been developed on a large scale to include pastors who are hostile to the police and to explore new areas of mutual cooperation to benefit the entire community. Clergy from all faiths and sections of the city are represented. Local police commanders are encouraged to summon clergymen to assist police at scenes of tension and racial disturbances, to assist in workshops and other police-community programs. The presence of the clergy unconsciously improves police services.

**000597** Glen, Robert S. Southwestern Medical School, Dallas, TX **The psychiatrist's role with pastors under stress.** Pastoral Psychology 22(215):27-34, 1971.

Pastor and the psychiatrist can work together to alleviate pressures and reinforce the pastor's successes, especially in the area of pastoral counseling. Other areas of psychiatric assistance include dealing with stress factors in leadership and helping to meet parish problems as they touch the pastor's family.

**000598** Hoffman, L. M. Lycoming County Medical Society, Williamsport, Pennsylvania **Medicine and religion: a natural alliance.** Pennsylvania Medicine. 73(3):71-72, 1970.

The Lycoming County Medical Society Committee on Medicine and Religion met in the fall of 1964 to formulate plans for a program designed to encourage a better awareness of the common goals of medicine and religion and to develop attitudes to facilitate these goals. Meetings between physicians and clergymen were held and discussions covered many social problems. The foremost benefits of these meetings were educational. Many doctors were surprised to learn of the wide range of problems which the clergy were called upon to handle, many of which had clear medical implications. It became clear to many clergymen that physicians routinely became involved in the personal problems of their patients, many of these problems touching on issues of morality. The increasing awareness of these facts created a spirit of cooperation which facilitated an exchange of ideas.

**000599** Jones, R. Kenneth; Jones, Patricia. no address **Beliefs, values and norms.** In: Jones R., Sociology in medicine. New York, Halsted Press, 1975. 222 p. (p. 48-62).

The development of religious systems is discussed from sociological perspective, and the impact of religious beliefs on the social construction of reality is described. The influence of religion on medical practice is discussed in terms of: 1) explanations of illness; 2) provision of medical care by religious organizations; and 3) determination of medical policy which is congruent with the beliefs and values of individuals and groups. 11 references.

**000600** Kagan, Henry Enoch; Zucker, Arnold H. Author address not given **Treatment of a ""corrupted" family by rabbi and psychiatrist.** Journal of Religion and Health. 9(1):22-34, 1970.

The case history of the treatment of a sociopathic boy and his family is presented. The subjects are studied to demonstrate an approach to the problem of what extent the therapist may involve himself without jeopardizing his effectiveness or prejudicing his objectivity. A rabbi and a psychiatrist collaborated in evolving a treatment in an attempt to confront the problem of moral values in the ""corrupted" family. The boy was a 13-year-old who was the second adopted child (other child was a girl) of a marriage where the father was sterile. Both the mother and father displayed egocentric tendencies and continued their married life in a constant battle for control of the family in the arena of money and sex. The boy displayed traits of oppositionalism, impulsiveness, self centeredness, lack of concern and empathy for others, low frustration tolerance, and antisocial conduct. It was decided to undertake a total treatment involving the members of the family individually and collectively by the rabbi and psychiatrist. The results of the collaborative effort were considered generally successful as a common social and religious and cultural family life began developing, although not without frustrations and setbacks and a concern of whether or not the adaptations of new roles will become permanent. 8 references.

**000601** Kennedy, Rowland B. Author address not given **Complete care of the whole man.** Journal of the Mississippi State Medical Association. 11(4):193, 1970.

The Committee on Medicine and Religion of the American Medical Association has a program extending into communities and major medical institutions which function to treat the whole man and promote closer understanding between physicians, clergymen, and rabbis. The program may be implemented in a community with only one physician and one minister but can be especially effective in larger communities. The AMA will supply materials needed to initiate the program and the state association committee stands ready to offer suggestions and guidance.

**000602** Kevin, Richard Creighton. University of Texas at Austin, Austin, TX 78712 **Factors influencing the judgement and referral of mental health presenting problems by clergymen and psychologists. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-3931 HC$15.00 MF$8.00 248 p.

Factors influencing the judgment and referral of mental health presenting problems by clergymen and psychologists were investigated in which 94 clergymen and 30 psychologists responded to eight hypothetical presenting problems. Clergymen responded to items measuring their attitudes toward their pastoral role, their background, and characteristics of their congregation; while psychologists were asked about their training, practice, and personal religiosity. Three approaches to pastoral counseling were identified in the data provided by the clergymen: 1) a conservatively religious and nonpsychological approach; 2) a synthesis of psychological and religious approaches to counseling; and 3) a reluctance to become involved in pastoral counseling activities while appreciating the value of psychological approaches. Clergymen made positive judgments of the need for intervention by clergymen and only slightly lower judgments of the need for intervention by mental health professionals, while psychologists were markedly less positive in their judgments of the need for intervention by clergymen than they were in their judgments of the need for intervention by mental health professionals. (Journal abstract modified)

**000603** Kinsler, Dawn. Texas Research Institute of Mental Science, Houston, Texas **A practical faith in psychiatric counseling.** Journal of Psychiatric Nursing and Mental Health Services. 9(6):21-22, 1971.

An argument is offered for uniting psychiatry and religion in efforts to help patients who believe in God. Both psychiatry and religion are concerned with helping the individual form a healthy and more meaningful life style. There should be more effort to make the two work together.

**000604** Mays, Lowell H. No address **Health care, the human spirit and the church's ministry.** Lutheran Quarterly. 27:244-247, 1975.

A need for whole person care and for disease being treated as part of the whole person is demonstrated. The health care system is indicted for treating only physical disease while the spirit of the person is usually left unattended. The role of the church's ministry should be to give attention to an integrating process of care and treatment of the whole person. Criticism is made of the recent tendency to evaluate ministers in terms of how good they have been at psychotherapy. The author deplores this approach to evaluating and rewarding clergymen and advocates instead their theological expertise as the critical social role.

**000605** Nelson, James B. no address **Rediscovering the person in medical care: patient, family, physician, nurse, chaplain, pastor.** Journal of Pastoral Care. Minneapolis, Augsburg Publishing, 1976. 144 p. $4.95.

Theological essays are presented on health care issues relevant to the ""preschool" of physicians and chaplains. The cultural forces which shape the physician are discussed and implications for pastoral care of the physician are suggested. The priest/prophet conflict imbedded in the personhood of a chaplain is related to personal identity.

**000606** no author. no address **1976 survey of clergy serving in community mental health centers.** AMHC Forum. 29(3):147-152, 1977.

A survey of clergy serving in community mental health centers was conducted in order to ascertain their concerns and relevant issues to community mental health. The results indicate that the clergy who are working in community mental health centers are well qualified, both academically and professionally. All are seminary graduates, and have received at least one quarter of Clinical Pastoral Education (C.P.E.). Two-thirds hold an advanced degree beyond the seminary level, and three-fourths have ten or more years experience since ordination. Typically, a minister in a mental health center has had more than a year of C.P.E. together with other professional training, and is accredited by one or more of the organizations represented on the Joint National Committee. Ecclesiastically he is a Protestant Christian minister in a denomination near the center of the theological spectrum. (Author abstract modified)

**000607** Pashley, B.W.; Shepherd, A.M. University of Hull, England **Student welfare and guidance: the pastoral role of the academic.** British Journal of Guidance & Counseling. 3(1):31-44, 1975.

Problems relating to the role of academic staff in the pastoral care of students in institutions of higher education and the arrangements made in one university for the provision of such pastoral care. The operation of this supervisory system is shown to vary between the different departments, and the views of the heads of departments are far from unanimous. The responsibilities attributed by heads of departments to supervisors are numerous and diverse. It is suggested that with the influx of professional student counselors into institutions of higher education, it may be an appropriate time for a re-assessment of the part the academic staff can play in the pastoral care of their students.

**000608** Pearson, Paul R. Department of Clinical Psychology, Victoria Hospital, Blackpool, Lancastershire, England **Psychiatry and religion: problems at the interface.** Bulletin of the British Psychological Society (London). 30:47-48, 1977.

The interface between religion and psychiatry, particulary as it concerns exorcism and psychotherapy, is discussed. Many of the problems at the interface of psychiatry and religion reflect broader issues relating to religious faith and personal belief generally. For those whose experiences transcend the "normal', Anton Boisen (1970), a hospital chaplain who specialized in a ministry to the mentally ill and was himself hospitalized several times because of psychotic attacks, had his own criteria: "Pathological experiences are frequently attended by religious concern, and religious experience of the dramatic type by pathological features. This is explained by the fact that both may be attempts to solve some difficult and vital problem. When the outcome is constructive, we are likely to recognize it as religious experience. When it is destructive or inconclusive, we call it ""mental disorder".'17 references.

**000609** Powell, Robert Charles. Duke University **Healing and wholeness: Helen Flanders Dunbar (1902-59) and an extra-medical origin of the American psychosomatic movement, 1906-36.** Dissertation Abstracts International. Ann Arbor, Mich. M-films, No. 75-2415 HC$13.50 MF$5.00 354 p.

Dr. Helen Flanders Dunbar's (1902-1959) symbolistic, organismic approach to psychiatry, which advocated a holistic, biologic approach to the patient as a whole in his environment, is examined. The Dunbar mode of thought during the 1920's and 1930's must be seen as the psychobiology's contribution as an indigenous American School of psychiatry and as the culmination of an extramedical tradition concerned with healing and wholeness. Direct threads link Dunbar's role as director (1931-1036) of the Joint Committee on Religion and Medicine, which sponsored her early psychosomatic research, and two movements on the periphery of medicine: the Rev. Mr. Anton T. Boisen's (1876-1965) program to provide clinical pastoral training for theological students and the Rev. Dr. Elwood Worcester's (1862-1940) ""Emmanuel Movement" for medically supervised religious psychotherapy. While Worcester focused on functional nervous disorder, Boisen on acute psychosis, and Dunbar on psychosomatic disorder, each emphasized the cooperation of religion and medicine in obtaining the wholesome unity of mind and body through the healing power of God and nature -- a process Dunbar tried to describe in terms of the psychoanalytic concepts of symbolism and narcissism. (Journal abstract modified)

**000610** Ratliff, L. Craig. University Baptist Church, Hattiesburg, Mississippi **The physician and minister caring for the terminal patient.** Journal of the Mississippi State Medical Association. 13(5):202-207, 1972.

Modern society's attitude towards death makes it more difficult to accept than it once was in a simple rural society. The dying are segregated from the living and a tremendous emphasis is placed on youth. Terminal patients go through several stages. First is denial, then anger, and then a bargaining stage. Next the patient passes through a state of depression before finally accepting the truth. Suggestions for aiding terminal patients include: 1) an honest appraisal by physicians of their own mortality; 2) special care in dealing with the patients and family by a cooperative team of minister, doctor, and nurse; 3) group sessions and training for involved personnel; 4) availability at the hospital of a well trained chaplain. 6 references.

**000611** Rockland, Lawrence H. Albert Einstein College of Medicine, Yeshiva University, New York, NY. **Psychiatric consultation to the clergy: a report on a group experience.** Pastoral Psychology. 21(200):51-53, 1970.

Since the majority of people bring their emotional problems to their minister or family doctor, psychiatrists can perform an important function by helping these caretakers deal more effectively with the people who consult them.

**000612** Roth, Nathan. Department of Psychiatry, New York University School of Medicine, New York, NY 10016 **The dichotomy of man: religion vs. science.** Journal of Religion and Health. 15(3):151-158, 1976.

Problems created by the conflict between science and religion are discussed; some remedial devices to bring the clergy and medical profession together in their beliefs and values on therapy are suggested; and the role of psychiatry in the conflict is discussed. It is contended that the initiative in this instance must be taken by the clergy, that they must be more available to scientists and physicians who work in personal crises, and that religious institutions should diminish emphasis on the mystical and illusional. It is suggested that: 1) these elements are the most difficult to accept by the physician, especially to the psychiatrist, who see them as evidence of deep emotional turmoil and intrepret them from a psychopathologic standpoint; 2) physicians can best be motivated to participate in group types of worship and ritual observances, which are the original bases for various forms of group psychotherapy; and 3) such motivation requires that the services emphasize constructive living, offer an acceptable concept of God, and highlight the satisfaction derived from moral goodness. Psychiatry is criticized as particularly neglectful in the area of morals because of its objective, scientific foundation and the fear of molding the patient into the therapist's image if active exhortatory and inspirational support is given. 18 references.

**000613** Stage, Thomas B. Veterans Administration Hospital, Salem, Virginia **Theological consultation in mental hospitals.** Hospital and Community Psychiatry. 22(7):210-211, 1971.

The role of theological consultants who may be used by mental hospitals in combined staff meetings and case conferences is discussed following a March 1970 conference on this topic. They can also assist with mentally ill clergy. They can fill in some background information needed by psychiatrists and help foster mutual respect in conflict torn staffs. A small program of theological visitations at mental hospitals has been begun with the Fort Logan Mental Health Center and the Salem, Virginia Veterans Administration Hospital.

**000614** Stein, Leonard I.; Thomas, John R. Mendota Mental Health Institution, Madison, WI **The chaplain as a member of the psychiatric team.** AMHC Forum. 27(3):106-111, 1975.

The results are reported of an experiment in which chaplains functioned as full fleged members of a psychiatric team on an adult female acute treatment ward with an average census of 45 patients whose median length of stay was six weeks. The therapeutic community model was utilized, with both small and large group meetings forming the nucleus of the therapy program. The psychiatrist as chief of the treatment staff accepted the chaplain and encouraged his participation in therapy meetings. In this capacity, the positive contributions of the chaplain to the intensive treatment regimen were: (1) contributing to the patient's feeling of trust and alleviating feelings of strangeness simply through his presence on the ward; (2) assisting patients in accepting their own feelings; (3) aiding the staff's understanding of the patient's life as revealed through his religious history and practices; (4) counseling on a religious basis in both one-to-one and in religious discussion group settings; (5) helping families overcome feelings of anxiety in interacting with patients during interviews; (6) acting as a bridge to the community and the aftercare of the patient; and (7) leading worship services in the hospital community. 4 references.

**000615** Stollberg, Dietrich. No address **Ministerial work in the therapeutic team.** Dynamische Psychiatrie 7(1):58-67, 1974.

The important role of clergymen in psychiatric hospitals is discussed in terms of their cooperation with therapeutic teams, their diagnostic, therapeutic, communicative, and hermeneutic functions. West Germany's four centers for Clinical Pastoral Training and Education, their organization, and their work are described briefly. (English summary)

**000616** Streeter, Noble M.; Owens, W. Eugene. First Presbyterian Church, Redding, CA **Partners in ministering: a psychiatrist and a pastor.** Community Mental Health Journal. 6(4):292-299, 1970.

Criteria essential for good interdisciplinary relationships between a pastor and psychiatrist working conjointly in therapy are suggested: (a) stereotypes and traditional roles are barriers which must be worked through; (b) the working-through process may not be applicable to every professional dyadic relationship, but the conjoint approach might be considered in addition to current modus operandi; and (c) interdisciplinary cotherapists must utilize the same process they are trying to teach their patients.

**000617** Thompson, Jane H. Jesmond Counselling Center, Newcastle Upon Tyne, England **Spiritual considerations in psychotherapy.** British Journal of Psychiatry. 119(548):71-72, 1971.

A clinic specializing in combined psychotherapy and spiritual direction by a minister and psychiatrist team is described. During the clinic's 5-year operation, the need for deepening psychiatric practice into the spiritual field with clerical collaboration has been proved.

**000618** Vanderpool, Harold Y. Institute for the Medical Humanities, University of Texas Medical Branch, Galveston, TX **Is religion therapeutically significant?** Journal of Religion and Health. 16(4):255-259, 1977.

The relationship between religion and medicine is discussed in an attempt to develop theories about the therapeutic significance of religion. Two exploratory theses are proposed. The first thesis is that religion supplies an overarching conceptual understanding of the world in which medicine is practiced. According to this thesis, it is more useful to picture religion as a more inclusive factor than medicine in the life and death of humans. The second thesis is that the curative traditions of religion have conceivably great implications for the practice of better medicine. This is said to be based on the importance of the psychological and emotional state of the patient and of the settings, which could include neighborhoods and churches, in which health care is practiced. It is concluded that the ideal of holistic medicine is a uniting of natural science with ethical caring and with effective and powerful emotional curing where the social and religious or ideological worlds of patients are intact. 6 references.

**000619** Wilson, A. John, III. Moccasin Bend Psychiatric Hospital, Chattanooga, TN 37405 **The role of religion in psychiatry.** AMHC Forum. 28(3):85-88, 1976.

The role of religion in psychiatry is discussed and the new cooperative spirit between the two is noted. Rather than merging and incorporating with psychiatry, it is suggested that the proper role of religion is to provide a dynamic resource for healing and wholeness. The pastoral services at Moccasin Bend Psychiatric Hospital in Chattanooga, Tennessee illustrate the proposed role and functions. Major services offered are: 1) regular worship services; 2) brief pastoral visits; 3) religious education; 4) help in times of personal crisis; 5) personal counseling; and 6) consultation to hospital staff members concerning the religious issues of mental illness and treatment. Other parts of the pastoral services program are concerned with community involvement, education, consultation, and training.

**000620** Wilson, C. R. M. Toronto General Hospital, Toronto, Ontario, Canada **The public health nurse and the parish minister.** Canadian Journal of Public Health (Toronto). 61(2):112-114, 1970.

The relevant and overlapping concerns of the public health nurse and the parish minister in terms of their respective involvement in mental health are discussed. The Joint Commission on Mental Illness and Health in the United States reports that one of seven Americans over the age of 20 years seek help from the clergy for psychological difficulties. That is, the clergy are by far the leading source of help. Factors that inhibit cooperation, such as the professional confidence of the minister which he is unwilling to surrender, are discussed. Denominationalism is noted as an inhibitor of cooperation. Essentially, however, opportunities for mutual assistance between minister and health worker are frequent enough so that the cooperation may become a reality. 2 references.

## 20 MARRIAGE AND FAMILY COUNSELING

**000621** Achtemeier, Elizabeth. Union Theological Seminary, Richmond, VA **A biblical perspective on marriage.** Philadelphia, Westminister, 1976. 224 p. $4.95.

The Christian marriage and family, and the contemporary problems confronting both, are examined in light of biblical revelation. Christian marriage is characterized by a mutual commitment of two people. In the chapter on marriage as discipleship, it is stated that it is as important to work at improving a marriage as it is to study the Bible or to go to church. Other chapters discuss divorce, the feminist movement, marital conflict, and children.

**000622** Araoz, Daniel L. American Istitute for Pychoanalysis, New York, NY 10019 **Marital therapy with former priests.** Psychotherapy: Theory, Research and Practice. 9(4):337-339, 1972.

Marital therapy with former priests is discussed since it is observed that they quite often require marriage counseling. The most common problem is that of poor communication. Their intense religious background has made it difficult for them to accept the emotional bonds of a man-woman relationship. The underlying reason for this is the priests' self-image. Marital problems begin when there is dissonance between the perceived and the ideal image. The marital therapy approach suggested can be reduced to five steps: awareness, acceptance, integration, openendedness and joy. 5 references.

**000623** Barber, Cyril J. Rosemead Graduate School of Psychology, CA **What is marriage?** Journal of Psychology and Theology. 2(1):48-60, 1974.

Marriage is considered in terms of whether it is a social agreement, a legal contract, or a religious rite. Biblical references to the purposes of marriage are discussed, and the basic elements of marriage are examined. These include the intention to live together, the need for maturity, and the development of unity. It is concluded that there are three conditions for a serious and successful marriage: (a) a commitment on the part of two people to live together in a unique and abiding relationship; (b) sexual union; and (c) the need for children as a natural consequence of this union. 21 references.

**000624** Bean, Frank D.; Aiken, Linda H. Department of Sociology, University of Texas, Austin, TX 78712 **Intermarriage and unwanted fertility in the United States.** Journal of Marriage and the Family. 38(1):61-72, 1976.

The hypothesis that heterogamous couples are more likely than homogamous couples to incur accidental pregnancies, and thus to have unwanted births, is tested. Using data from the 1965 National Fertility Survey, this idea was tested with respect to three dimensions along which intermarriage may occur: religion, education, and age. Higher than expected unwanted fertility is observed in the case of religious heterogamy, but not in the cases of age and educational heterogamy. Data on the frequency of church attendance were also introduced to see whether fertility consequences of interfaith marriages depend on presumed differences between spouses in religious ideology or on the fact that intermarriage attracts less religious persons whose fertility behavior differs on that account. The results are deemed to be compatible with the idea that characteristics of interfaith marriages rather than of individuals who intermarry generate certain patterns of childbearing. 24 references. (Author abstract modified)

**000625** Bernhardt, Karl S. no address **Being a parent: unchanging values in a changing world.** Toronto, University of Toronto Press, 1970. 187 p.$2.50.

The process of raising children is discussed with focus on closing the gap between what is known by child psychologists and what is practiced by the individual mother or father. The volume is appropriate as an introductory resource for the church's ministry to parents, with insights into many aspects of child rearing grounded in research conducted over a 30-year period. The assumption is made that the fundamental values of human relationships (love, understanding, security, meaning) can be achieved or nurtured through parental study, planning, and practice or effort.

**000626** Bernstein, Barton E. Graduate School of Social Work, University of Texas at Arlington, Arlington, TX 76010 **Lawyer and pastoral counselor: team for divorce counseling.** Journal of Religion and Health. 16(3):223-232, 1977.

Lawyer and pastoral counseling teams in divorce are studied. When spouses face a divorce, they are intimately involved in unfamiliar territory, but with the help of a qualified pastoral counselor and an attorney functioning as an interdisciplinary team, they can face divorce and postdivorce problems bravely, in an informed manner, with proper perspective and realism. Each should be prepared to discuss and evaluate the future relationship of the parties and their children in the areas of future finances, credit, the second marriage, visitation, relationship to the children, and their insurance estates. The new life can begin with an increased awareness that prepares each party for future contingencies. Also the lawyer and pastoral counselor become a supportive team who are available both now and in the future. 10 references.

**000627** Besanceney, Paul H. no address **Inter-faith marriages: who and why.** New Haven, College and University Press, 1971. 223 p. $6.50.

The issue of mate selection across religious lines is discussed. New tabulations of data from three Detroit area surveys are included. Questions are answered on: the frequency of religious interfaith marriage; the types who marry across religious lines; and the causes of marrying across religious lines. Each of the questions is answered using empirical data drawn from the Detroit surveys and other studies from a reference list of nearly 600 books and articles. Data on religious identification are not provided through the U.S. Census and other public registrations. The Detroit surveys show an almost equal tendency toward intermarriage for Protestants and Roman Catholics. Of the three religious groups, Jews have the lowest interfaith marriage rates. There is some evidence on sexual differences showing a great tendency for Jewish men and for Catholic and Protestant women to intermarry. Some recent changes that may affect interfaith marriage are: changes in the Roman Catholic church; a new pastoral concern on the part of both Roman Catholic and Protestant clergymen for those involved in interfaith marriage; and books written by participants who view interfaith marriage as a positive rather than a negative experience.

**000628** Bieliauskas, Vytautas J. Xavier University, New Orleans, LA. **Masculinity, femininity, and conjugal love.** Journal of Religion and Health. 10(1):37-49, 1971.

When an attempt was made to relate scientific findings on the psychological aspects of masculinity and femininity to the encyclical humane vitae, it was found that the reasons proposed in certain parts of the encyclical did not agree with these findings of science. In the discussion of conjugal love, mention was made of the fact that it has, besides physical and psychological aspects, also a spiritual dimension. Since the spiritual, while transcending nature, nevertheless builds upon it and complements it, it should follow that the more fully the natural needs of conjugal love are met by the marriage partners, the more adequately they will be able to develop the spiritual aspect of their relationship. Another issue refers to the metaphysical dimension of masculinity and femininity in marriage. From this standpoint, masculinity and femininity should be considered as values that ought to be striven for by both married partners, though not obviously to the same degree by both. As values, these traits do not contradict, but complement each other. Marriage gives a unique opportunity to develop masculinity and femininity. However, this development will be greatly facilitated if masculinity and femininity are viewed as two different points on the same continuum, and not as contradictions. The masculine and feminine elements merge in conjugal love, and they merge in capacity, responsibility, and creativity. 17 references.

**000629** Brooks, Charles Earnest. University of North Carolina, Chapel Hill **A justification and a program of development for religiously based family life/counseling centers. (Dr. P.H. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-4801 HC$13.50 MF$5.00 223 p.

The religious community's involvement in providing counseling and enrichment/educational programs for families is discussed and an existing program described. The philosophical premises are based on religion's concern for man to achieve the greatest potential of his being in response to the life God has given him. An attempt is made to bring together two great flows of thought -- religion and behavioral science -- into a mutually supportive system. The Integration-Disintegration theory of A. Leighton was used as a frame of reference, with its 10 basic striving sentiments applied to quasi organisms: the organized community, the neighborhood, employment organizations, the church, and the family. The specific program under investigation was the Tressler Lutheran Service Association, a private nonprofit social agency of the Central Pennsylvania and Maryland Synods of the Lutheran Church in America, which began in 1972 to deliver family counseling and educational services using local congregations as the primary deliverer. A discussion of the development of the concept and the implementation of two pilot Family Life Centers and a step by step development manual are included. (Journal abstract modified)

**000630** Bruenl, Richard G. Vanderbilt University Hospital, Nashville, TN. **The process of leaving home in a case of family pastoral counseling.** Journal of Pastoral Care. 25(4):241-251, 1971.

An extensive case study of a family is presented. The complex developmental crisis of a son about to leave home and the ways in which pastoral intervention assisted in positive resolution are discussed.

**000631** Bubis, Gerald B. Hebrew Union College-Jewish Institute of Religion, Los Angeles, CA **Intermarriage, the Rabbi, and the Jewish communal worker.** Journal of Jewish Communal Service. 50(1):85-97, 1973.

A focus for the implications of intermarriage to Jewish rabbis and communal workers is provided through a review of literature, discussion of respective roles, and review of responsibilities. Intermarriage is defined, and the reasons for intermarriage and those who choose intermarriage are analyzed. The role of the rabbi and the communal worker as counselors, teachers, and social workers are discussed. It is noted that intermarriage is dividing the Jewish communty in America and that intensification of the Jewish self and heightened self-awareness and identity are needed, a long process. It is recommended that the rabbi and the communal worker cooperate more fully to attack the problem and to resolve the clash of reality and tradition. 57 references.

**000632** Cavan, Ruth Shonle. Department of Sociology, Northern Illinois University, De Kalb, Illinois **Concepts and terminology in interreligious marriage.** Journal for the Scientific Study of Religion. 9(4):311-320, 1970.

Improved conceptualization of interreligious marriage and greater precision of terminology are steps toward improved theories of intermarriage. In a sociological conceptual framework, interreligious marriage is one type of interaction between religious groups, subsocieties, or societies that are under constraint not to mingle on an intimate basis because of differences in values. Interreligious marriage threatens values, security, and continuity of a religion, and is held in check by an endogamous eligibility system that extends to the incorporation of children of intermarried couples into one or the other religion. Internally, intensity of endogamy is related to the degree of independence of the religious group from the larger society. Relationships between religious societies are conceptualized as in group/out group relationships. Analysis of interreligious marriage has often been inexact due to limitations of data to coarse categories of religion, such as Jewish, Catholic, and Protestant; to the failure to go beyond formal church affiliations of members in search of their degree of religiosity; and to inexact use of certain terms, such as intermarriage, endogamy, exogamy, homogamy, and heterogamy. 14 references. (Journal abstract)

**000633** Chiles, Robert E. Richmond College, City University of New York, NY. **Psychological factors in interfaith marriage.** Pastoral Psychology. 22(219):35-40, 1971.

Psychological aspects in interfaith marriage is discussed under the topics of concession and resentment, intrusion and animosity, crisis and conflict, and mystery and estrangement. Although all of these may disturb the equilibrium of interfaith marriages to a varying degree depending on maturity, experience, commitment, and understanding.

**000634** Curran, Charles E. Catholic University, Washington, DC **The gospel and culture: Christian marriage and divorce today.** Social Thought. 2(1):9-28, 1976.

Christian marriage and divorce are discussed in the context of the broader question of the relationship between the gospel and culture. Elements in culture that are supportive of the gospel message and other elements that are opposed to it are described. The need for divorce is stressed to justify recognizing remarriage within the Church. It is emphasized that the responsibility of the Church goes beyond concern for the individual marriage. Elements which stand in opposition to the Christian understanding of marriage are described. It is stated that the Church must create an atmosphere in which Christian marriage may be both understood in theory and lived in practice. 32 references.

**000635** Fairbanks, Rollin J. Episcopal Theological School, Cambridge, MA **Some current trends in marriage counseling.** Journal of Pastoral Care. 28(1):13-16, 1974.

Current aspects of marriage counseling is commented upon in terms of the trend toward family counseling, counseling ex-married and prospective marriage partners, group counseling, increased tolerance of sexual activities, women's roles, and the effect of the personal philosophy of the counselor.

**000636** Gaffney, Louis. author address not given **Psychological reflections on marital love and contraception.** Religion and Health. 10(1):11-22, 1971.

A psychological consideration of marital sex in the context of historical and current religious beliefs, and its role in the mental health and attitudes of marriage partners, is discussed. No conflict is found between the more permissive attitudes that now relate to marital sex and contraception, and traditional theology.

Justifications are given for Catholics who find their psychological and religious convictions in opposition to each other. It is suggested that the current, more permissive church society can provide a psychological climate conducive to attitude change consistent with sound theological practice. 18 references.

**000637** Gangel, Kenneth O. Miami Christian College,2300 N.W.135th Street, Miami, FL 33167 **Toward a biblical theology of marriage and family; part 4: epistle and revelation.** Journal of Psychology and Theology. 5(4):318-320, 1977.

The New Testamant is examined as a primary source of theological concepts of marriage and the family. Particular emphasis is given to the epistles of Paul and Peter, and to Revelation. Topics discussed include: 1) purpose of marriage and the family; 2) sexual fulfillment; 3) familial relationships; 4) role of the husband/father; 5) role of the wife/mother; 6) role of the child; 7) functions of the family as a social system; 8) family/church relation; 9) issues and problems relating to parenting; 10) sexual deviation; 11) adultery; 12) divorce and separation; and 13) death. 10 references.

**000638** Gangel, Kenneth O. Miami Christian College **Toward a Biblical theology of marriage and family, part 3: Gospels and Acts.** Journal of Psychology and Theology. 5(3):247-259, 1977.

Spiritual symbolism emphasizes with dominance in the New Testament as a major purpose and family. God teaches us truth regarding the Church by reminding us to study the relationship between husbands and wives, parents and children. In the New Testament also we encounter a uniquely Christian view of divorce from the teaching of Jesus and major segments of the Gospels deal with the relationship between the Father and Son establishing the Deity of Christ by establishing the family relationship in the heavenly Trinity. The sin of adultery comes in for particular condemnation in the teaching of Jesus as recorded by Gospel writers. We quickly learn in opening the pages of the New Covenant that God intends to reaffirm all that He said of the family in the Old Testament while adding relatively few new concepts. No fewer than 13 indications of family terminology identify spiritual truth regarding the relationship between God and man. It remains for the writers of the Epistles, particularly the Apostle Paul, to clarify many of the concepts but the ground rules are established from the lips of Jesus Himself.

**000639** Gangel, Kenneth O. Miami Christina College, 2300 N.W. 135 Street, Miami, FL 33167 **Toward a Biblical theology of marriage and family: part one: Pentateuch and historical books.** Journal of Psychology and Theology. 5(1):55-69, 1977.

The early books of the Old Testament, i.e. the Pentateuch and historical books, are analyzed for their teachings on marriage and the family. Biblical content on the following subjects is discussed: 1) purpose of marriage and the family, including companionship, demonstration of love, sexual fulfillment, and perpetuation of the race; 2) roles of family members, as wife, husband, father, mother, child, and extended family member; 3) functions of the family as a social system, including sheltering, government, education, socialization, communication, worship, and service; 4) relationships within family structure; 5) issues and problems relating to parenting, including disobedience and rebellion, parental modeling, and discipline and punishment; and 6) family breakdown's cause and cure, including adultery, role distortion, sexual deviation, and death. It is suggested that Biblical teaching is psychologically and sociologically sound within modern culture's complexities.

**000640** Hartley, Shirley F.; Taylor, Mary G. California State University, Hayward, CA 94542 **Religious beliefs of clergy wives.** Review of Religious Research. 19(1):63-73, 1977.

Religious beliefs of 448 clergy wives sampled from the national registers of six Protestant denominations were compared and analyzed. Results indicated that, although these women serve along with their husbands in a variety of religious capacities within the organized church, they were willing to express religious beliefs that differ from the orthodox doctrines of their denominations. While questions regarding sin, salvation, Biblical miracles, and definitions of God elicited various responses, there was near consensus in belief that Jesus is the living son of God. These beliefs were used to construct an index of religious orientation, from which was found a wide variation by denomination in those offering consistently traditional or liberal responses. Education was significantly related to belief patterns and neutralized expected age differentials. It was suggested that correlations between belief patterns and a variety of attitudinal variables have significant implications for the involvement of clergy wives in church related activities. 12 references. (Author abstract modified)

**000641** Houts, Donald C. St. Paul School of Theology Methodist, Kansas City, MO **Pastoral management of predictable birth anomalies.** Journal of Religon and Health. 13(2):107-113, 1974.

Pastoral management of predictable birth anomalies is discussed to help the couple during pregnancy to adjust to an anticipated defective child. Areas of personal preparation are discussed, including becoming familiar with available technical and research information, making an inventory of one's feelings and biases regarding choices associated with this particular clientele, and clarification of a conscious ethical methodology. Patterns of individual need are noted, including ambivalence, decision paralysis, anxiety, guilt, grief, and religious doubt, and pastoral response is clarified. 15 references.

**000642** Hudson, R. Lofton. No address **Married love in the middle years.** Journal of Religion and Health. 13(4):263-274, 1974.

Cases encountered while counseling families in a religiously oriented program are discussed. It is maintained that boredom and a lack of social controls from growing children often cause a drifting apart and loss of sexual interests in married middle-aged couples. Making new friends and developing mutual hobbies are suggested as effective methods to combat the anxiety of increasing age and situations where divorce is not an alternative.

**000643** Huppert, Peter. 8 Kurrajong Street, Pennant Hills, New South Wales 2120, Australia **The marriage counselling services in Australia.** Medical Journal of Australia (Glebe). 2(4):142-144, 1976.

Marriage counseling services in Australia are described in terms of history, personnel, training, and results. Since 1961, Australia has had federally subsidized marriage counseling services in addition to previously established church counseling agencies. The church agencies rely on trained ministers and social workers, whereas the nondenominational agencies rely largely on lay personnel. Selection and training of personnel are described, and methods of therapy are discussed briefly. Counselors are required to prepare annual statistical assessments of the outcome of their work, and figures show highly positive results. A brief account of marriage counseling in the United States is included, and it is pointed out that American professionals are so impressed with the quality of lay counseling in Australia that they have considered utilizing such manpower at home. 4 references.

**000644** Ireland, Robert Thurman. Vanderbilt University Divinity School **A pastoral ministry to the parents of the mentally retarded. (D.Min. dissertation).** Dissertation Abstracts International-al. Ann Arbor, MI, Univ. M-films, No. 74-20741 HC$12.50 MF$4.00 78 p.

A foundation for pastoral ministry to the parents of mentally retarded children is presented, focusing on the dynamics of the parental response to the birth and presence of the child and the ways in which the family pastor can minister in light of these dynamics. Two schools of thought are considered. One suggests that the parents find themselves in a bind in which they need to grieve the loss of their expected child but are unable to do so because of the demands of their actual, retarded child. The second position suggests that most of the parents' difficulties arise from their inability to acknowledge their own chronic sorrow and accept this sorrow as a part of their lives. The positions are not mutually exclusive, and parents may be involved in both situations. The minister must be sensitive to the complexity of their response and must be flexible enough to vary his approach with the uniqueness of their particular situation. The minister's personal response to mental retardation is quite important in influencing the way in which he ministers to the family. One of his primary roles is as a mediator of hope. (Journal abstract modified)

**000645** Kaslow, Florence W.; Gingrich, Gerald. Department of Forensic Psychiatry/Psychology, Hahnemann Medical College, Philadelphia, PA 19102 **The clergyman and the psychologist as marriage counselors: differences in philosophy, referral patterns and treatment approaches to non-marital relationships.** Journal of Marriage and Family Counseling. 3(3):13-21, 1977.

Ten types of nonmarried couple and group sex patterns, such as extramarital affairs, orgies, and communes, and four special kinds of relationships of particular interest to therapists are described in regard to similarities between philosophies, treatment approaches, and referral patterns of psychologists and clergymen. Special relationships explored include: therapist-patient, supervisor vs. supervisee/teacher-pupil and heterosexual cotherapy/coteaching team. It is concluded that additional research is needed to amass more case reports to assess how satisfying these alternate lifestyles are, how long such relationships last, their impact on the marital relationship and children, and the efficacy of various treatment approaches. 18 references. (Journal abstract modified)

**000646** Keller, Lillian Marie. United States International University, San Diego, CA **Marriage/family/child counselors' attitudes toward divorce as related to selected social characteristics. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-20968 HC$15.00 MF$8.50 103 p.

Marriage/family/child (MFC) counselors' attitudes toward divorce were investigated as they related to selected social characteristics (age, marital status, gender, religious affiliation, education orientation, geographical location, and place of practice). Data were collected from 125 questionnaires administered to 125 MFC counselors, each questionnaire including Thurstone's Attitude Toward Divorce Scale and a biographical questionnaire. From data gathered a composite profile of a MFC counselor was made, indicating a 40-year-old male, married, Protestant background, secular education, residing in either the northeastern United States or Canada, with a negative attitude toward divorce, and practicing in either an institutional or a private setting. No social characteristic other than religious affiliation was found related to attitudes toward divorce. (Journal abstract modified)

**000647** Landgraf, John Ralph. School of Theology at Claremont **The impact of therapeutic marital separation on spouses in pastoral marriage counseling. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-9118 HC$10.00 MF$4.00 171 p.

Findings are reported from a study examining ways in which marital separation is perceived and experienced in the context of pastoral marriage counseling where particular attention was given to the identities and lifestyles of the separated spouses. Results are discussed from the perspective of pastoral marriage counseling. In-depth case presentations of representative male and female respondents are included, along with coverage of the relationship of the subjects' attitudes and actions to religion and the church. Implications of the study for the pastoral marriage counselor are suggested, and recommendations for further investigation are presented. (Journal abstract modified)

**000648** Leslie, Robert C.; Veldhuizen, John F. Pacific School of Religion, Graduate Theological Union, Berkeley, CA 94709 **Family counseling and the minister.** Journal of Pastoral Care. 28(1):3-12, 1974.

The appropriateness of family counseling for the minister is discussed in terms of its family context, ecological orientation, varied emphasis, active intervening role, confronting of reality, and expectations of effecting change. A simulation of family counseling is described and analyzed in terms of 37 principles. Simulating family counseling is suggested as an appropriate method for counselor training. Tips on certain activities necessary early in the counseling sessions are presented. The importance of incorporating new and constructive communication patterns among family members requiring counseling is stressed. 9 references. (Author abstract modified)

**000649** Mace, David R. Behavioral Sciences Center, Bowman Gray School of Medicine, Wake Forest University, Winston-Salem, NC 27103 **Education and preparation for marriage: new approaches.** Pastoral Psychology. 24(228):9-16, 1975.

The urgent need to change the religious and pastoral approaches to marriage and divorce is noted. The training of ministers for preventing divorce and providing counseling for marriage preparation is discussed. It is pointed out that marriages are breaking down at an unprecedented rate and that there is a need for adopting a preventive rather than a remedial approach to marriage counseling. Five effective procedures of marriage counseling involving preliminary separate interviews with the man and woman are described in detail, along with a sixth group approach. The development of marriage preparation programs by ministers is considered. A shift from the knowledge oriented approaches to marriage preparation characteristic of previous efforts is recommended. Behavioral changes and personal and interpersonal dynamics are also discussed. 10 references. (Author abstract modified)

**000650** Mace, David R.; Mace, Vera C. Behavioral Sciences Center, Bowman Gray School of Medicine, Winston-Salem, N. C. 27103 **Training family life leaders in developing countries: a seminar approach.** Family Coordinator. 20(1):23-29, 1971.

Efforts of the World Council of Churches and affiliates to help younger churches in developing countries develop family life leaders are described. A few especially promising persons are brought to the West for intensive training and highly qualified specialists from the West are sent to live and work with chosen representatives of the developing countries in seminars held in their own cultural settings. The seminar program consists of a teaching period, a reading period, study of the regional culture, learning the basic skills of sex education, marriage preparation, and marriage counseling, and counseling interviews. One problem encountered is the question of selection of suitable trainees. 4 references.

**000651** Martin, John R. no address **Divorce and remarriage: a perspective for counseling.** Scottdale, PA, Herald Press, 1974. 136 p. $4.95.

A discussion on the approach of the Mennonite Church to divorce and remarriage is presented. Biblical and church traditions are examined in relation to current realities; it is maintained that one's perspective of marriage informs one's perspective of divorce and remarriage. The significance of sexual union is emphasized, along with the covenant of man and woman in marriage giving them each a unique sense of possession and belonging, and the importance of the quality of their relationship together. Basic principles of counseling are reviewed in terms of the role of pastor. It is recommended that each marital partner help the other to face their respective responsibilities in the presence of discord.

**000652** Maud, Laurence Collier. Lancaster Theological Seminary, Lancaster, PA 17601 **Games pre-maritals play. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-23567 HC$15.00 MF$8.50 156 p.

A manual on premarital behavior patterns entitled Games Pre-Maritals Play was written as an aid to premarital pastoral counseling. The manual employs and urges use of a premarital counseling model based on the insights and constructs of transactional analysis because that concept offers a cohesive, economical, easily understood, and practical means for studying premarital personalities and interrelationships. By means of structural analysis of premarital couple relationships, transactional analysis provides a way for clergy counseling premarital couples to approach issues which are important in the premarital process: clerical roles, ego states, transactions, script theory, game theory, mate selection, game structures, patterns of communication and intimacy, and theology for marriage performers. The effectiveness of the manual was tested with use by 20 ministers who were pretested and posttested on current interests, attitudes, and level of clinical skill. Results of the testing phase were appended to the manual to record resulting changes in both attitudinal and skill areas relevant to premarital counseling. (Journal abstract modified)

**000653** McCarron, Gerard J. Bishop Duffy High School, Niagara Falls, NY **Divorce and the Catholic church.** Journal of Religion and Health. 14(2):113-119, 1975.

The current thinking of Roman Catholicism with regard to divorce and remarriage is presented. Pre-Vatican Council II Canon law is cited concerning divorce and remarriage. The Pauline Privilege is discussed, as well the Petrine Privilege, or Privilege of the Faith. Arguments in favor of annulment of ratum et consummatum marriages are presented as solutions to be used by a local diocesan marriage tribunal. The confessional is discussed as an internal forum for solutions to marriage problems, and it is noted that many annulments are granted on psychological grounds. The function of church law for the Christian is a problem left unanswered. 4 references.

**000654** McGehee, Donald Edward. University of Arkansas, Fayetteville, AR 72701 **The development and evaluation of a family care program for an urban church. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-23,390 HC$15.00 MF$7.50 92 p.

The family care program of Baptist Church was evaluated, and the training and experiences of family care leaders were examined to see if they aided the development of interpersonal relations within the congregation. Analysis indicated that the program can offer a church an organizational procedure that is effective for developing and improving caring relationships among its membership. It was concluded that adult volunteers can be trained to build affiliation and to function as caring persons in stressful situations. (Journal abstract modified)

**000655** Mezydlo, Leonard; Wauck, Leroy A.; Foley, Jeanne M. St. Lukes-Presbyterian Hospital, Chicago, IL **The clergy as marriage counselors: a service revisited.** Journal of Religion and Health. 12(3):278-288, 1973.

The effectiveness of clergymen as marriage counselors is studied in a comparison with lay marriage counselors using 81 married couples, who had received counseling from priests and laymen, as subjects. A second area of interest involved the clients' perception of the attributes of the counselors with respect to characteristics considered important in client-centered therapy. The data indicate that the clergymen performed at least as well as, and possibly better than, the laymen when they had comparable training and worked in the same office setting. 8 references. (Author abstract modified)

**000656** Mink, Iris Tan. University of California, Los Angeles, CA **An investigation of intermarriage: a comparison of intermarried and inmarried Jewish men. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 72-2868. HC$10.00. MF$4.00. 256 p.

A group of Jewish men who had married outside their religion and a group of inmarried Jewish men were compared on a series of premarital, postmarital, attitudinal, and personality variables. Generally, intermarriers came from homes with a low level of religious observance, from disrupted homes, and they had not resided solely with their parents during the formative years. Intermarriers had more non-Jewish friendships and dating partners than inmarriers, and more of them had been previously married. Postmarital characteristics are discussed, and the wives of the men in the two groups were compared on several variables. In general wives of intermarriers had a lower level of education than inmarriers and were more upwardly mobile. (Journal abstract modified)

**000657** Nease, Theron Stanford. Princeton Theological Seminary **Premarital pastoral counseling literature in American Protestantism, 1920-1971: a descriptive and evaluative study of family models with implications for pastoral care. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-28010 HC$10.00 MF$4.00 406 p.

The view of marriage presented in the premarital counseling literature written between the years 1920 and 1971, which was addressed to American Protestant ministers, is critically examined. The investigation was based on an institutional companionship model of marriage which drew from the works of Burgess and Locke and the Cuber and Harroff studies. On the basis of this model, a content analysis study was designed and conducted to make explicit the view of marriage in the literature. Findings of the content analysis showed that the companionship pattern was the preferred view of marriage. The writers are seen as fathering a cultural shift towards the isolated nuclear family, rather than effecting the social change of reducing divorce, which was one of their stated goals. (Journal abstract modified)

**000658** Opdenaker, Theodore A. Princeton Theological Seminary **Ministry of pastors to childless couples who want children: a group process project of a priest working with a small group of childless couples in the Roman Catholic Diocese of Trenton, New Jersey, who have seriously wanted and attempted to conceive.** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-27558 HC$12.50 MF$4.00 133 p.

The problem of pastoral counseling of childless couples who want children but who have been unable to conceive or receive children through ordinary channels is discussed. The hypothesis that small group counseling by a pastor could be therapeutically helpful for these couples to understand their condition and to adjust to it more religiously was supported. Couples saw their problem as an opportunity to grow in faith. There was a shift away from concentrating on a child to a new understanding of a married vocation, that of serving God in other Christian roles. As secondary gains, two women in the group became pregnant for the first time. Three women who had had multiple spontaneous abortions brought children to full-term, indicating the psychosomatic possibilities in this type of ministry. (Journal abstract modified)

**000659** Rainville, Joseph R. Vermont Catholic Charities, Rutland, VT **Formulating a teen marriage policy.** Catholic Charities Review. 57(9):3-15, 1973.

The teenage marriage policy is proposed to help young people fulfill their marital commitment. Results of a Vermont statistical and opinion survey on marriage and the Church are reported. Based on these findings, the Vermont Catholic Charities propose the following policies: 1) notification of the parish priest four months before the intended marriage date; 2) from the first meeting couples are to be informed of the 4-month preparation period if one or both are under 18 years of age; 3) counseling sessions should be arranged to establish a helping relationship with the couple; 4) the priest will obtain parental assessment of the couple's readiness for marriage; 5) these interviews may reveal situations which require further counseling; 6) only after these interviews should the priest decide to officiate at the marriage; 7) the usual procedures and forms should be set in motion; 8) referral to another priest is appropriate in cases of personality conflict between priest and couple; and 9) the Diocesan Office is to be informed of postponements. 5 references.

**000660** Sevigny, Roger; Sevigny, Lucille. no address /**An open letter to clergymen who deal with the parents of children with disabilities.**/ An open letter to clergymen. Exceptional Parent. 5(2):14, 16, 1975.

In an open letter to clergymen who are called upon to comfort the parents of children with disabilities, it is noted that the process of being human and sharing requires involvement. It is this involvement and caring that will enable one to search out and locate the names of people and associations who can aid these parents. Being human, sharing, and becoming involved neither contradict nor eliminate the religious awareness and experience that the clergyman has to offer. It is suggested that a clergyman will find a greater sense of accomplishment and effectiveness in his involvement with persons in the exceptional world than he would have ever thought possible. The religious experience of the clergyman and his flock will be enhanced and broadened by the shared involvement in the life of disabled persons.

**000661** Snider, Allan George. University of Southern California, Los Angeles, CA 90007 **A study of the relationships between religious affiliation, religious practices and marital adjustment. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-11959. HC$10.00. MF$4.00. 207 p.

A social psychological study of the relationships between religious affiliation and marital adjustment is based on a view of religious affiliation as a socializing structure which determines one's attitudes and values; marital adjustment is viewed as a function of this socialization process The Wallace Marital Adjustment Scale, the Index of Mystical Inner Direction, the Index of Intellectual Inner Direction, and the Index of Puritan Negativism were administered to 416 couples who were active church members belonging to one of four religious denominations. It was found that the sect groups scored the highest on the Wallace Scale, the evangelical groups scored the second highest, the Catholic groups scored third, and the liberal groups scored fourth. Puritan negativism was not negatively correlated with marital adjustment, whereas the private and public religious practices of Bible reading, prayer, and church attendance were all positively correlated with good marital adjustment. No clear connection was established with inner direction as an intervening variable except that intellectual inner direction was found to be negatively correlated with good marital adjustment. In general, it was demonstrated that members of those churches which are characterized by greater emotional participation in public services and who emphasize religious conversion score significantly higher on marital adjustment than those who are more liberal in terms of theology or more ritualistic in terms of public services. (Journal abstract modified)

**000662** Swicegood, Terry Van. Princeton Theological Seminary **A marriage enrichment group for the newly married: a supplement to pre-marital pastoral counseling with description and analysis. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-1282 HC$18.00 MF$7.50 105 p.

A marriage enrichment group for newlyweds is described, and it is noted that followup postmarital counseling is in many cases more effective than premarital counseling alone. It was hypothesized that: 1) counseling aimed at helping young couples build a sturdy foundation in the early years of marriage requires more concentration on postmarital sessions than on premarital ones; 2) a marriage enrichment group can increase the awareness of involved couples of the growth potential in their marriage; 3) couples involved in the group will discover their own marital difficulties are not unique; 4) most of the reasons marriages are not growing have to do with unresolved areas of conflict; and 5) empathetic understanding of one's spouse is a key to solving conflicts and moving toward a more secure and satisfying relationship. A detailed analysis of empathy is included, citing psychological, biological, and sociological viewpoints as to how and why it emerges within the human personality, from which it is concluded that there must be some similarity in biological makeup and sociological experience for empathy to occur. Empathy in this sense is placed within the narrow Biblical perspective, but ties in the Christian doctrine of love for neighbor. Implications of these views for pastoral counseling are discussed. (Journal abstract modified)

**000663** Wood, John Charles. School of Theology at Claremont **Marriage enrichment groups in the local church. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-25350 HC$15.00 MF$8.50 132 p.

The theological and psychological basis upon which marriage enrichment groups in the local churches are based were examined. It was contended that from a theological standpoint, marriage enrichment is founded upon the Biblical concept of agape and its inherent nature of expansion by sanctification. From a humanistic psychological perspective, enrichment is founded upon the nature of growth and fulfillment which is an inherent quality of humanness. The historical background of the movement, advantages and disadvantages of the small setting in the local church to implement programs, and basic leadership principles that an individual, and preferably a couple, might use to organize and conduct such a marriage enrichment group were treated. Research into the practical tools to implement the groups was centered in Christian theological and primarily humanistic psychological disciplines, well as some Gestalt methods. (Journal abstract modified)

**000664** Young, James J. Weston School of Theology, Cambridge, MA **Divorce in contemporary church and society.** Urban and Social Change Review. 10(1):26-27, 1977.

The role of the Church in counseling divorced people is discussed. It is suggested that Church sponsored divorce groups could provide people with a setting in which they could learn some of the skills necessary for a satisfying marriage. In addition, it is proposed that Church leaders support the kind of broad social strategies which will alleviate the conditions (poverty, unemployment, poor schools, poor emotional and physical health care) that tear marriages apart. It is recommended that the Church attempt to preserve and promote the value of lasting marriage, expressed in contemporary terms, while providing recovery and even second marriage for those whose marriages have failed.

## 21 MENTAL HEALTH MINISTRY: DELIVERY OF PASTORAL SERVICES

**000665** Anderson, James D. Episcopal Diocese of Washington, DC **Pastoral support of clergy-role development within local congregations.** Pastoral Psychology. 22(212):9-14, 1971.

Clergymen who can be helped to see more clearly the specificity of role conflict and misunderstanding can also be helped to utilize the reality of those issues as opportunities in the mission and management of parish life. The consultant can often assist the clergymen in this fashion, at the same time helping him to find guides in decision making and in carrying out his day to day ministry. The consultation principle is illustrated with an example.

**000666** Averitt, John B. University Christian Student Center, 241 East Tenth Street, Cookeville, TN 38501 **Ministry to the chronic hemodialysis patient.** Pastoral Psychology. 26(1):37-47, 1977.

The beginning point of ministry to those persons suffering from renal failure and turning to hemodialysis to sustain life is presented as a sensitive understanding of the total dialysis experience. The minister or chaplain who visits a hemodialysis unit only occasionally will be more effective in bringing his skills to the task by understanding the unique dynamics of the physical, emotional, and spiritual adjustment of those who depend on this relatively new therapy. The specific elements of this ministry in terms of those closely involved, professional caregivers, families, and patients, are discussed with attention to the factors that tend to make ministry to the hemodialysis patient unique. 5 references. (Author abstract)

**000667** Bagby, Daniel G. Calvary Baptist Church, 2552 Soldiers Home Road, West Lafayette, IN 47906 **A prison crisis ministry: the monthly parole board meeting.** Journal of Pastoral Care. 31(2):109-112, 1977.

Guidelines for the prison chaplain as to ways of ministering to inmates more effectively during their period of encounter with the state parole board are set forth, with emphasis on techniques developing constructive channels for the creative anxiety of individuals facing the board. Among the recommended practices are special pastoral services and observances on the Sunday preceding the monthly parole board meeting, the writing of personal letters to each candidate for parole, private counseling sessions, and followup meetings for those who do not make parole. 13 references.

**000668** Balch, William Hiram. University of Tennessee **An analysis of the development and growth of pastoral counseling centers operating between 1960-70 and the application of the results to the design and implementation of the Knox area pastoral counseling service. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11028 HC$15.00 MF$8.50 151 p.

Survey data on pastoral counseling centers operating between 1960 and 1970 to help design and implement such a service in Knoxville, Tennessee which would meet the expressed need for a bridge between mental health professionals in the community, train local pastors in counseling, and provide pastoral counseling for a total community were analyzed. Findings indicated a wide range of definitions for pastoral counseling. Although the statements of purpose were broad, one central purpose was expressed as counseling for the wider community. Financial support was a problem both in 1960 and 1970, and most centers did not have a fulltime director. Training for local pastors received little emphasis, and an interrelationship between the helping professions was not evident. From the survey data and analysis of the work of ministers and mental health personnel in Knoxville, a pastoral counseling service was designed and implemented in 1972 to meet the expressed community needs. (Journal abstract modified)

**000669** Bender, Titus William. Tulane University School of Social Work **The development of the Mennonite mental health movement 1942-1971. (D.S.W. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-25352 HC$15.00 MF$8.50 222 p.

The development of the Mennonite mental health movement was traced from 1942 to 1971 to cast light on the nature and role of a minority group social service. It was found that the Mennonite program increasingly reflected the larger society's movement toward deisolation of those with emotional problems, yet was initially flavored by cultural emphasis on tightly knit families and communities and the resulting confidence in the use of concerned volunteers in the therapeutic process. This initial emphasis on a homelike atmosphere gradually gave way to increasing reliance upon professional expertise. The bias toward the centrality of home and community environment in the loss of and recovery of mental health converged with the movement toward community psychiatry in the larger society. Leadership moved from initial centrally located Mennonite planning, toward decentralized planning on the local community level, and then toward broadly based local community planning. There was increasing interplay between the Mennonite program and three relevant segments of the larger society: the mental health professions, governmental agencies, and the larger local communities. Implications for building on the cultural strength of a minority sponsored mental health service delivery system were discussed. (Journal abstract modified)

**000670** Bentz, Kenneth W. University of North Carolina, Chapel Hill, NC. **The clergyman's role in community mental health.** Journal of Religion & Health. 9(1):7-15, 1970.

By means of a literature survey and an analysis of the responses of 100 Protestant ministers, obtained through interviews and expressions of degree of agreement with 45 role-definition items, an attempt was made to explore the major dimensions of the mental health role of the clergy, the typical activities ministers are expected to perform, and the extent to which the average minister accepts this role. The literature gives most attention to counseling, prevention, referral, and detection. There is consensus between writers and pastoral ministers on the first three. It is surmised that the minister's lack of competence to determine type of mental illness and his reluctance to actively seek out mental illness clouds the detection role. Recognition of his ability , limitations, and establishment of community liaison to enable him to make appropriate referrals are stressed for the pastoral minister.

**000671** Bentz, W. Kenneth. Department of Psychiatry, School of Medicine, University of North Carolina, Chapel Hill, NC **The influence of the community on the mental health role of ministers.** Review of Religious Research. 14(1):37-40, 1972.

Interviews with 100 ministers in three communities were designed to determine the nature of the relationship between the culture of a community and the definition of the ministers' role in community mental health. No evidence was found to support the commonly accepted premise that the community setting is a key variable in the formation of the mental health role of ministers. Findings suggest that this role transcends the boundaries of the community and is influenced more by personal and demographic characteristics of the individual ministers. 2 references. (Author abstract modified)

**000672** Bergman, Charles C. no address **Role of the clergy in serving the mentally retarded.** J. of Religion and Health. 15:100-107, 1976.

The mental health and other problems faced by the family of a retarded child are reviewed to indicate the kinds of pastoral care and counseling needed by the retarded and their families. Information about programs and resource individuals is provided. The historic importance of the church as a source of healing, recent changes in community attitudes toward retardation and the specific ways in which clergymen can help the family to cope with their problems are discussed.

**000673** Blake, Charles Melvin. Boston University Graduate School **Sociocultural factors in collaboration of clergy in an inner city community mental health program. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-12240 HC$13.50 MF$5.00 179 p.

Sociocultural factors which affect the collaboration of clergy with community mental health services in the delivery of mental health care were explored. The findings indicate that, in the South End of Boston, whether the clergy represent a church of substantial or minimal resources has no significant relationship to interest in collaboration. Clergy belonging to the majority subgroup tend to collaborate, and change comes about slowly for clergy belonging to a minority subgroup. Place of residence can be considered to be of importance when dealing with the clergy's interest in collaboration. Whether the clergy had been in the community for a short time or for a long time has no significant relationship to interest in collaboration. Whether the clergy serve a church of high or low visibility has no significant relationship to interest in collaboration. Whether the clergy serve a church who did not respond in either year and four of the sociocultural variables make it clear that the independent variables affect the potential collaboration of the clergy. A correlation between the socioeconomic and residence variables and the subgroup and residence variables implies that the upper socioeconomic group will tend to reside outside the area. Although more of the lower socioeconomic group reside in the area, a sizeable percentage lives outside. (Journal abstract modified)

**000674** Borgman, Robert D. no address **Social control implications of mental health services: some ethical issues.** J. of Pastoral Counseling. 11:61-69, 1976.

This article examines some social control functions of mental health services and the religious and ethical issues involved; mental health services should serve individual well-being rather than becoming a technology for social oppression. Mental health activities are regarded as having social control functions to the extent that they induce conformity in those treated to the behavior or emotional patterns desired by third parties. The article cites examples of treatment that have overt and covert social control implications and proposes alternatives that do not. The article concludes that mental health services are accountable to both the clientele and to the non-client public who finance the services. Unfortunately development of mental health technology has outstripped development of concerns for the purposes mental health treatment will serve.

**000675** Campy, Sheila. Author address not given **Church of England chaplains.** Nursing Mirror and Midwives Journal (London). 131(7):21, 1970.

There is an apparent lack of awareness of the spiritual needs of non-Catholic patients, as shown by hospital nursing staff. Most nurses, irrespective of their religious belief or nonbelief, are usually quick to inform the Catholic hospital chaplain, when one of his flock is in extremis. Nurses should give as much loyalty and cooperation to the Church of England chaplain as they do to other hospital staff; more especially so when the chaplain is employed by the hospital as a staff member. It is recognized that the sick person psychologically reacts differently from the healthy person. Emotional stress can and does affect the physical state. It is therefore possible, and most likely, that the Church of England chaplain has a really valid part to play in the hospital staff's alleged concern for the total well being of the sick person.

**000676** Cedarleaf, J. L. Office of the Chaplain, Northern Reception Center-Clinic, California Youth Authority, CA **/Suggested changes in chaplaincy services for wards of the California Youth Authority./** A changing chaplaincy in a changing age. Youth Authority Quarterly. 29(2):30-32, 1976.

The thesis that a single religious ministry model seriously restricts the extent and depth of the chaplaincy services within a correctional institution for juveniles is presented. Because vast untapped, often unknown, religious resources exist in the community, with these resources made available to inmates, perhaps more lives and behaviors could be changed. The coordinator of such a task might be labeled bridge builder, facilitator, or door opener. Whatever the title, the objective would be to make available to the diverse residents of institutions a generous selection of existing community religious resources. The task for chaplains would be to recruit, orient and enable the community providers to bring to inmates their special religious ministry expressed according to their faith and custom. The task would demand ongoing evaluation so that service would be constantly upgraded and quality would be constantly expanded.

**000677** Christopher, James A.; Willits, Robin D. Ridgeview Congregational Church, White Plains, NY **Using the behavioral sciences in church committees.** Pastoral Psychology. 23(221):41-46, 1972.

The ways in which principles from the behavioral sciences were utilized in the structural life of a denominational conference were discussed. The principles were: (a) having power makes group members more committed, (b) leadership often needs to be asserted by individual group members, (c) the emotional life of a committee is as important as its work life, (d) conflict is normal, (e) withholding of judgment pending fair examination of an idea is important, and (f) change in one part of an organization affects other parts. It is concluded that the principles have application in many areas of church life, and that any church committee, study group, task force, or pastor can improve his functioning within the system.

**000678** Collins, Gary R. no address **Popular Christian psychologies: some reflections.** J. of Psychology and Theology. 3:127-132, 1975.

## Mental Health

Within the past ten years a number of Christians, largely untrained in psychology, have attracted great numbers of followers who are seeking advice and self-help formulae for solving personal problems. This article identifies nine characteristics which the popular leaders have in common, suggests reasons for the attractiveness of these leaders and examines the significance of these popularizers for mental health professionals. The popularizers have arisen to fill a gap left vacant by church leaders and professional counselors who have not shown lay people how to cope with the problems of everyday living.

**000679** Davidson Glenn O.; Kreul, Randolph W., Jr. Unified Board of Fond du Lac County, Fond du Lac, WI **Pastoral care and community mental health.** AMHC Forum. 23(3):89-92, 1976.

A community mental health program in Fond du Lac County, WI, which utilizes the services of a pastoral counselor who, in addition to his pastoral education, has received training in community mental health and in chemical dependency, is described. The functions of the pastoral counselor are: 1) to establish a direct liaison between the mental health center and the religious community in order to facilitate a more efficient referral and aftercare system; 2) to implement continuity of patient care as an extension of the center's services by providing case consultation and educational programs to the clergy; 3) to provide new dimensions to traditional clinical services (for example, by counseling patients and health professionals regarding the emotional and moral aspects of death, dying, and grieving); and 4) to provide direct counseling services to disability groups and to develop aids which would assist other clergy to provide counseling services, with special emphasis on the problem drinker and the family. Plans for the future establishment of an Adopt a Patient Program, which will involve community parishes with the care of the mentally ill, are also discussed. 2 references.

**000680** Doebler, George. Eastern State Psychiatric Hospital, Knoxville, TN **Emerging functions for clergy in mental health** AMHC Forum. 27(1):22-23, 1974.

Four emerging functions for mental health chaplains are discussed in view of the trend toward community based psychiatric care. These include: 1) the chaplain as a liaison between the hospital and the religious community from which the clients come; 2) the role of colleague consultant to clergy in the community regarding people who do not need direct services of mental health clergy; 3) establishing and coordinating training workshops; and 4) functioning as facilitators or communicators to recruit associate chaplains to serve the psychiatric hospital as representatives of their denominations.

**000681** Emerson, James G., Jr.; Simmonds, Donald. Central Presbyterian Church, 1660 Sherman Street, Denver, CO 80203 **Pastoral care and administration.** Pastoral Psychology. 24(4):282-295, 1976.

Factors relevant to effective administrative functioning by pastoral counselors are examined and case material is presented. It is contended that the desire to be a spiritual leader is a worthy goal for ministers, but that misunderstanding of such leadership leads to errors: failure to face the realities of structure and organization in administration or cynicism about any relation between spiritual and organizational work. Pastoral care is not considered a substitute for administration, but using its perspective suggests insights that can help the pastor understand the dynamics of administrative experience. The data emphasize that the field of administration is one to which pastoral theology can and must speak. Without such research, ministers as administrators will continue to confuse pastoral and administrative roles. 4 references. (Author abstract modified)

**000682** Farrington, Allison. Berkshire Mental Health Center, Pittsfield, MA **Study of a mental health consultation program for clergy, with emphasis on its contribution to consultee self-awareness and self-acceptance.** Smith College Studies in Social Work. 45(1):67-68, 1974.

Mental health consultation processes, issues, and needs among clergy were explored. Selective observations were made of weekly group sessions of ministers with a consultant psychiatrist. The major finding was that these ministerial consultees have a precarious sense of professional identity and difficulty in constructively managing anger. The literature confirms that role conflicts and hostility are pervasively problematic for ministers and may exert a vitiating effect upon their professional functioning. It was found that consultation sessions provide a valuable support group for clergy. (Journal abstract modified)

**000683** Florell, John L. Health Center, 702 North East Street, Bloomington, IL **A broader ministry.** Journal of Pastoral Care. 31(4):217-219, 1977.

The opinion that pastoral care and the pastoral counseling movement have become too narrow and oriented around self-orientation is presented in an editorial, suggestions for a broader ministry are offered. It is acknowledged that in some cases pragmatic realities, such as finances, have kept the ministry from aggressively seeking new forms of service. However, it is charged that areas of need such as ministry to fellow pastors, denominations, nursing homes, jails, children, industry, the divorced, single-parent families, and the poor have largely been ignored by the pastoral care and counseling movement as a whole. Some evidence is noted of theological shifts with emphasis within pastoral counseling and education that have moved the focus from self-affirmation and social justice to giving concern for other people.

**000684** Gerdine, Marjorie W.; Bragg, Robert L. 145 Lantern Ridge Rd., New Canaan, CN **Referral patterns among mental health agents in three suburban communities.** American Journal of Orthopsychiatry. 40(5):841-849, 1970.

Differences among disciplines both in preferences for existing referral resources and in perceptions of most urgently needed future services are demonstrated. A total of 777 questionnaires were distributed to physicians, clergymen, nurses, and school personnel living or practising in the three communities. Forty-two percent were returned. Information was elicited on: (a) where persons with emotional problems are referred, (b) the major obstacles in making referrals, and (c) the future needs in local mental health programs. There were significant differences among all of the major professional referral groups on all of the variables. The consideration of such attitudes is seen as fundamental in planning community-oriented programs.

**000685** Godin, Andre. Lumen Vitae, Brussels, Belgium. **Pastoral psychology in French-speaking Europe (Belgium-France-Switzerland).** Pastoral Psychology. 22(210):41-47, 1971.

Although few seminaries or theological institutes in Belgium, France, and Switzerland have introduced psychological supervision of pastoral activities, recent developments show definite trends – Rogerian influences in Belgium, psychoanalytic orientations in France and Switzerland, and training groups in many areas. Described is the program at the Institutes for Cathetics and Pastoral work in Brussels, Louvain, Paris, Strassbourg, Lyon, Fribourg. These training centers are emphasizing much more direct experience and field work.

**000686** Hand, Quentin L. Candler School of Theory, Emory University, Atlanta, GA 30322 **AAPC constitution revision: a**

**challenge to integrate function and form.** Journal of Pastoral Care. 30(4):230-240, 1976.

The development of the American Association of Pastoral Counselors (AAPC) is reviewed, and central issues currently facing the association are discussed. These include administrative issues as well as questions relating to: 1) source of financial support for pastoral counselors; 2) the right of pastoral counselors to perform ministry in noncongregational and nondenominational settings; 3) basic authority for the counseling role in civil and theological contexts; 4) the expansion of the goals of counseling to relate to health and adaptation as well as redemption; and 5) the evolution of pastoral counselors as a specialized group of ministers. These interrelated issues have implications for licensing, certification, training, and client use of health insurance.

**000687** Haugk, Kenneth C. 7120 Lindell Boulevard, St. Louis, MO 63130 **Unique contributions of churches and clergy to community mental health.** Community Mental Health Journal. 12(1):20-28, 1976.

Caplan's (1964) model of primary/secondary/tertiary prevention is used to articulate the unique and cooperative contributions of contemporary religious institutions and personnel to the total community mental health endeavor. The validity of church's and clergy's involvement is supported by research data and is consistent with the social psychological models of conceptualizing emotional problems. It is suggested that consultation from mental health professionals can aid churches and clergy to actualize even more fully their contributions to community mental health. 35 references. (Author abstract modified)

**000688** Houck, John B.; Moss, David M. Mid-South Mental Health Center, Chicago, IL **Pastoral psychotherapy, the fee-for-service model, and professional identity.** Journal of Religion and Health. 16(3):172-182, 1977.

The fee for service model and its appropriate place in the specialized ministry of pastoral psychotherapy was examined in a broad sample of 610 ministers. Attitudes toward the fee for service model were studied by means of an appropriately modified version of a questionnaire developed to measure identity issues of secular psychotherapists. From this data emerges a profile of the pastoral therapist as an ordained minister, actively committed to a belief system but not invested in normative parochial functions. These ministers maintain their professional growth by means of personal psychotherapy, health related organizations, clinical supervision, and study of specific journals. Unlike parochial clergy, but similar to secular psychotherapists, they ordinarily charge a fee for their clinical services which is based on the client's income level and number of dependents. These pursuits and variables of self-esteem are quite different from modes by which most parochial clergy maintain a specified identity. 27 references.

**000689** Hulme, Thomas S. Iowa State Services for Crippled Children, Iowa City, IA **Mental health consultation with religious leaders.** Journal of Religion and Health. 13(2): 114-127, 1974.

Suggestions are given for effective consultation by mental health professionals with Jewish rabbis and Christian clergyman. Topics discussed include the opportunity for consultation with religious leaders, special opportunities of the clergy, definitions of consultation, clergy practices and attitudes toward mental health problems, levels of consultation requested by the clergy, and special problems in working with the clergy. The effectiveness of the consultation method of mental health care is affirmed, and continued communication between mental health professionals and the clergy is recommended. 9 references.

**000690** Hutchison, Ashmead Scott. Eastern Baptist Theological Seminary **A local church depression ministry. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26115 HC$18.00 MF$7.50 153 p.

A Christian Depression Ministry Support Group was developed which consisted of eight persons with a history of significant depression, four of whom were currently under psychiatric care. Thirteen weekly group programs included four basic activities: discussion of a portion of Hyder's ""The Christian's Handbook of Psychiatry", discussion of appropriate portions of the Bible, sharing of daily experiences and feelings, and prayer. Participants completed a pretreatment and posttreatment questionnaire and evaluated the overall program and its specific aspects. The entire program was undertaken by the pastor of a church to learn if such a ministry is viable. It was found that a Christian psychiatrist was indispensable in order to keep the program closely in balance with accepted medical practice and to avoid having become a pseudomedical program. It is concluded that such a program can be developed by an average local church under the leadership of a pastor or layman who will submit to the discipline of learning about depression and the development of sensitivity to the needs of depressed persons. (Journal abstract modified)

**000691** Jackson, Thomas W. no address **/The role of the State Center chaplain in the effort to dignify and normalize the lives of retarded people in Pennsylvania./** The chaplain... Challenge (Harrisburg). 20(5):24, 1977.

The role of the State Center chaplain in the effort to dignify and normalize the lives of retarded people in Pennsylvania is described. Programs supported by the 37 person staff of the chaplaincy teams include bus rides, camping trips, retreats, meetings of retarded people who have blended successfully into the community, and a peace festival. The continuing adaptation of techniques for ministering to the spiritual needs of the mentally retarded is noted. The use of the church as the focal point for Sunday excursions into the community by the mentally retarded and the development of the clown ministry for those who lack the capacity to hear and speak are presented as examples of the work of the chaplain to create an environment in which mentally retarded people can live with dignity.

**000692** Johnson, Paul E. no address **The church's mission to mental health.** Journal of Religion and Health. 12(1):30-40, 1973.

The church's responsibility in the new emphasis on community mental health is examined, stressing the need for more training in human relations and needs within the framework of theological education and more involvement of the clergy with the problems of their people. Through continuing education and reeducation, clergy can engage the laity in intensive training and serving in the mental health mission, aid in the development of a pastoral counseling service, provide an emergency counseling service for persons in acute stress, actively cooperate with community mental health centers and participate in the mental health activities of the community. 6 references.

**000693** Johnson, William A. Philosophy Department, Brandeis University, Waltham, MA. **Process management: bad theology in the service of the church.** The Christian Century. 93(36):625-632, 1976.

The church has bought into the "process movement' of sensitivity training, encounter groups and small group intensive experiences -- body and soul. Unfortunately it has done so in an uncritical way, without assessing the movement's theological implications. Contrary to the notion of ""consciousness expansion and mental health enrichment efforts", these activities often involve merely amateurish psychiatric probing into feelings, manipulative creation of guilt through unrealistic idealized goals and meaningless banter. Pointless and ineffective consciousness raising efforts should be replaced by frank and deliberate confrontation of real theological, spiritual, social and moral issues in the traditional manners.

**000694** Jordan, Craig. First United Methodist Church, Decaturville, TN **Pastoral care and chronic disaster victims: the Buffalo Creek experience.** Journal of Pastoral Care. 30(3):159-170, 1976.

The nature of chronic disaster trauma in the Buffalo Creek, W. Va. case and the pastoral care response to it are described. The disaster, a flood of tidal wave proportions, is sketched with attention centered on unresolved grief, disaster trauma, and loss of community with case material used to show the interrelatedness of psychic, social, and religious issues. The central focus of ministry has been regular home visits with disaster victims and some office counseling on request. Within this context ventilation of repressed feelings and counseling efforts have been coordinated with local mental health services. Ministry members have served as advocates to persons dealing with disaster agencies through individual referrals, consultation with agencies, and feedback on areas of agency neglect. Ministers have participated directly in community action by assisting in identification of needs, goals, and conflicts. In conclusion, the emotional and religious problems related to disaster are rooted in unresolved grief, and the pastoral care minister in a disaster context needs a broad understanding of and sensitivity to the cultural milieu in which he works.

**000695** Kim, Lester E. Palos Verdes Peninsula Council of Churches, CA **The clergyman's use of mental health resources.** Pastoral Psychology. 21(203):53-56, 1970.

An inservice training program for over 100 community clergy in cooperation with a regional community mental health center is reported. Suggestions for the development of future programs are listed.

**000696** Lechner, Carl B. 4111 Beech Avenue, Erie, Pennsylvania 16508 **God and the doctor.** Pennsylvania Medicine. 73(3):41, 1970.

In an editorial, the editor feels that the religious views and commitment to God of the patient is important to the doctor in managing the medical problem of the person who consults him. Religion must be taken into account in any medical care of the whole man, both as regards the direct care of the illness and as regards other effects. There must be cooperation between the physician and the clergyman. The religious commitment and beliefs of the physician are also important because he must know himself in order to give full service to the patients he attends. He must have some sort of formulated attitude toward the body and spirit constitution of his patient in order to make the proper approach to the medical problem. With better understanding by the clergyman of the problems of medical practice we can look to better results from patient management in a substantial number of cases.

**000697** Lee, Ronald R. Garrett Evangelical Theological Seminary, Evanston, IL **Referral as an act of pastoral care.** Journal of Pastoral Care. 30(3):186-197, 1976.

Successful referral as an example of pastoral care is reviewed in the pastoral literature (Wolberg, 1954; Clinebell, 1966; Klink, 1962; Gurin, Veroff, and Feld, 1960) in order to emphasize referral in theological training, and examine reasons for and resistances to referral by both the minister and person being referred. Few texts in the therapeutic disciplines mention referral at all and those that do give it a cursory discussion. Successful referral is difficult for the untrained pastor because it involves skills found in those trained for brief psychotherapy. The major reason for resistance to referral by the parishoner involves their initial expectation that they will be helped by the pastor and consequent feelings of rejection at his referral. Referral as a process in which resistance are explored and dealt with is enhanced by: 1) good relationships with the community's professional resources; 2) using the natural transference relationship which often exists with a minister; 3) skillful evaluation; and 4) use of the relay technique, which involves counseling by both the minister and the professional resource person simultaneously.

**000698** Levenburg, Stephen B. Department of Psychiatry, University of Alabama Medical Center, Birmingham, AL 35294 **Building consultative relationships with rural fundamentalist clergy.** Professional Psychology. 7(4):553-558, 1976.

The tendency for people in crisis situations to turn to the clergy for help is discussed. It is suggested that the incorporation of the clergy in a collaborative consultation would be most beneficial particularly in the rural South where fundamentalist religion plays a major role in community life. Some guidelines for psychologists contemplating consultative activities with rural fundamentalist clergy are presented. These are: 1) goals should be elaborated in a hierarchical form; 2) initial approach to the clergy should be authentic, sincere, and interpersonally sensitive; 3) a nonthreatening avenue of approach should be employed; and 4) sensitivity to the cultural relativity of psychopathology is necessary. Training of students as effective change agents in geographically isolated settings must emphasize exposure to these settings. 12 references.

**000699** Ludden, Richard T. Arkansas Enterprises for the Blind, Little Rock, Arkansas **Chaplain service in a voluntary rehabilitation and training center for the blind.** New Outlook for the Blind. 64(8):256-257, 1970.

The need for chaplain services in rehabilitation and training centers for the blind is discussed and experiences of the Arkansas Enterprises for the Blind in providing chaplain service is described. Loss of vision affects the entire person, not just his socioeconomic life. Most rehabilitation programs provide means by which some psychological, economic, domestic, and social adjustments can be made. It is also important that the individual make a spiritual adjustment to blindness. Various types of instruction and training seek to assist the individual in making adjustments, but these methods are not designed to deal with the individual's spiritual needs. At the Arkansas Enterprises for the Blind, a chaplain is employed on a full time basis. During the first year of the program, 248 trainees consulted him in a total of 520 individual counseling sessions.

**000700** Lum, Doman. Salvation Army, Men's Social Service Center, Honolulu, Hawaii **Training lay counselors for church and community mental health.** Pastoral Psychology. 21(204):19-26, 1970.

Pilot projects demonstrating volunteer training, including college students as companions to mental patients in the state hospital, middle-aged women as mental health counselors in outpatient clinics, and college graduates as mental health workers for socioenvironmental therapy are described. The present responsibility of pastoral counseling is to widen its boundaries to include such laymen in a meaningful way.

**000701** Macnab, Francis A. Cairnmillar Institute, Melbourne, Australia **Practical theology in the human zone -- an Australian pastoral institute.** Journal of Pastoral Care. 27(2):114-117, 1973.

The Cairnmillar Institute program is discussed in reference to its staff and services provided. The institute attempts to provide an expression of what the Church and Gospel can mean to people and to the questions and conflicts they have. Departments reviewed are those of clinical services, human relations education, marriage and family services, community affairs, and the center for creativity and drama.

**000702** Manton, Herbert. American Foundation of Religion and Psychiatry, New York, N. Y. **Changing views toward community in religion and psychiatry.** In: Tulipan, A., The psychiatric clinic in encounter. Oil City, Pennsylvania, POCA Press, 1971. 194 p. (p. 34-40).

The clinic of the American Foundation of Religion and Psychiatry serves mainly commuters to Manhattan from a 50 mile radius. Best allocation of limited resources for outpatient care in a context stressing training is problematic. The work of the Harlem Interfaith Counselling Service (HICS) attracted the attention of the Foundation. HICS stresses involvement. A description of a tour of Head Start programs in Harlem is provided. HICS emphasizes the need for an understanding of the dynamics of Harlem family life, and sponsors weekly seminars with preprofessional and professional community workers and community residents to foster such understanding.

**000703** McPheeters, Harold L. no address **The clergyman in community health services.** AMHC Forum. 26(3):123-124, 1974.

Several potential roles of the clergyman in community health care are outlined. These include the traditional role of administering the sacraments; providing religious counsel and support to patients and families at times of illness or death; helping patients to participate in their own health care and treatment when there are uncertainties based on religious beliefs; counseling persons with emotional problems; helping persons who have been ill to find new purpose and meaning in their lives; and leading social reform activities designed to upgrade health services and environmental conditions.

**000704** Mead, Margaret. American Museum of Natural History, New York, NY **Pastoral psychology: The next 20 years: As seen by a social scientist.** Pastoral Psychology. 21(201):8-15, 1970.

Traces the interrelationships between professional pastors and the social sciences in four years: (a) education and self-knowledge of pastors and the use of this self-knowledge in counseling, (b) increased understanding of the pastors' possible roles and functions within the social structure, (c) broadening the pastors' understanding of and sympathy with different groups in the larger society, and (d) extension of the pastors' own understanding of religious practices as such. The next two decades can be devoted, with valuable results, to an increasingly serious concern with religion itself. Bridges between the various disciplines will be provided by many more people who belong to both worlds.

**000705** Mills, Robert. Temple Sholom, Chicago, IL **Religion and bureaucracy: a spiritual dialogue.** Journal of Religion and Health. 15(4):291-296, 1976.

Characteristics of the bureaucratic apparatus as they apply to religious institutions are examined. Even though the values that are helpful in sustaining or restoring mental/spiritual health can be accomplished only by close personal and human contact, the bureaucratic efficiency of present day churches and synagogues is built on the factors of impersonal, standardized routines that are sometimes separated from the end users and composed of rigidities that resist change. The very bureaucratic features that cause difficulty in providing mental/spiritual service in the church or synagogue, however, are precisely the beneficial features of an administrative staff designed to provide counseling service. Taking advantage of this fact, The Temple Sholom is constructing a Living Family Center to establish programs that will generate growth at various developmental stages of life and to provide counseling on an individual, family or group basis. 6 references.

**000706** Moore, Paul Llewellyn. Boston University Graduate School, Boston, MA **Mental health consultation and the clergy: the place of values and other factors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-21295 HC$15.00 MF$8.50 214 p.

The influence of values, demographic factors, and pastoral concerns upon clergy's attitudes towards and use of mental health consultation was investigated, assuming that since Rokeach's findings indicated that the values of salvation and equality predict social compassion, these values would also predict attitudes towards and use of mental health consultation. Eight comparative hypotheses contrasted two groups of clergy: (those valuing salvation higher than equality and those valuing equality higher than salvation), subjects were tested on the Rokeach Value Survey, Forrester's Attitudes Scale, Hellstedt's Case Histories and a personal data questionnaire. Findings indicated that: 1) a high valuation of salvation predicts positive attitudes toward mental health consultation; 2) a high valuation of equality predicts frequent use of consultation; 3) increase in age and greater number of years since ordination predict negative attitudes toward consultation; 4) increases in income, education, psychology related courses, and additional clinical training predict frequent use of consultation, while only higher education significantly predicts positive attitudes; 5) increases in numbers of parishioners seeking help, who are referred and counseled, predicts frequent use of consultation, while only increase in numbers counseled over 12 sessions predicts positive attitudes; 6) the first group of clergy are more negative in attitudes than the second; and 7) the first group has more parishioners seeking help and being counseled than the second. Similar research in the future should involve mental health specialists, as well as heterogeneous clergy samples and parishioners. Other pastoral activities, personality, and sociocultural factors should also be examined in relation to attitudes and use of consultation. (Journal abstract modified)

**000707** Nelson, Scott H.; Torrey, E. Fuller. Health Services and Mental Health Administration, Rockville, MD **The religious functions of psychiatry.** American Journal of Orthopsychiatry. 43(3):362-367, 1973.

Three functions traditionally recognized as being in the domain of religion are increasingly being assumed by mental health practitioners: (a) explanation of the unknown, (b) ritual and social functions, and (c) the definition of values. It is recommended that religious and mental health practitioners define their functions and roles more clearly, so that they may interact more constructively.

**000708** Parker, William R.; Bonacci, James E. Laguna Beach, CA **Man's greatest single problem.** Los Angeles, Calif., Scrivener & Co. Publishers, 1971.

A report is presented of the experiences of hundreds of people in prayer therapy projects and testing of several thousand people across the country who participate in similar programs. Based on standardized personality tests, formal or informal interviewing and counselor/minister comments, the problems common to people involved in these religious mental health efforts are analyzed. A healthy religion is advocated as usually contributing to new levels of awareness, self-respect, self-control, freedom and responsibility. Issues include: self-analysis, self-pity and degradation, guilt, conversion, petty complaining and feelings of inadequacies, and mature religious faith as a healthy way out of the anxiety of inevitable dilemmas faced in life.

000709 Pattison, E.Mansell. Department of Psychiatry and Human Behavior, University of California, Irvine, CA 92664 **Systems pastoral care.** Journal of Pastoral Care. 26(1):2-14, 1972.

In a discussion of methods in the field of pastoral care, it is noted that contemporary pastoral care has been more clinical than pastoral with a resulting deflation of parish based pastoral functioning. Social psychiatry confronts pastoral care with a general system theory, a model of preventive medicine and functional skills that begin with group and family therapy and proceed to the skills of organizing new social systems, gaining entry into existing social systems and doing rehabilitation via ecological or social system psychotherapy. Were pastoral care to be designed on the model of preventive medicine it would become systems pastoral care. Leaders would be trained to deal with social systems at many levels and to function as enablers -- enabling the church to become a center of moral enquiry, a center for personal learning and growth, for human sustenance and nourishment and for human reparation. The pastor would not do all this himself but would craft a social system that functions preventively at many levels. 12 references. (Journal abstract modified)

000710 Peterson, Geoffrey. Leigh Theological College, Enfield, New South Wales, Australia **Community psychiatry and the clergy.** Mental Health in Australia (Sydney). 4(4):149-154, 1972.

The concepts and methods of community psychiatry influencing the Church's pastoral ministry in the Australian context are discussed. A questionnaire was constructed in which respondents were asked to state whether they agreed or disagreed with 20 statements, most of which were concerned with the approach a clergyman should adopt in various pastoral situations. The questionnaires were first sent to a group of 15 social workers and 12 psychologists. Completed questionnaires were also obtained from 59 Canberra parish clergy. Results indicate that all groups are reasonably positive towards a team approach to pastoral ministry involving cooperation between clergy and mental health professions, between the church and community agencies, and between clergy and laymen in local churches. Results suggest that traditional, individualistic psychiatry is more influential with the majority of clergy respondents than the more recent developments in social and community psychiatry. A variety in attitudes and methods of approach among clergy of different denominations is demonstrated. 2 references.

000711 Reed, John P., Jr. Deep Creek Baptist Church, Route 4, Box 405-A, Yadkinville, NC 27055 **The pastoral care of victims of major disaster.** The Journal of Pastoral Care. 31(2):97-108, 1977.

The challenge posed to the minister of a community struck by a major natural catastrophe, such as a tornado, earthquake, hurricane or flood, is discussed in terms of the emotional and spiritual aid required. An attempt is made to elucidate for the minister the long-range effects of natural disaster upon the lives of individuals, to attune him to the subtle psychological, social, and religious dynamics at play such as preoccupation, uprootedness, grief, identity diffusion, victimization, psychic exposure, apathy and disillusionment, and to offer suggestions for effective pastoral care in the light of such factors. (Author abstract modified)

000712 Rekers, George A.; Schutz, Samuel R. Harvard University, Center for Behavioral Science, Cambridge, MA. **A proposal for lay mobilization in evangelism utilizing behavioral technology.** Journal of Psychology & Theology. 1(3):42-49, 1973.

In response to the church's need for factual and interpretative data for decision-making processes, a specific data-based approach is proposed for the church's task of lay mobilization in evangelism. The use of social-scientific research methods -- communication via mass media, telephone hot-line features, personal lay counseling, referral mechanisms, training curriculum, and research consultation -- is advocated to develop more optimal patterns of social interaction between parishioners and their surrounding community.

000713 Repole, Charles. New York City Correctional Institution for Women, New York, NY **Chaplain admits humane prison progress, but emphasizes, 'God left out of prison system.'** American Journal of Correction. 39(4):10, 1977.

The lack of religion in the prison system is discussed by a prison chaplain. Although clergymen and women are allowed to hold services and to visit prisoners, religion is not part of the rehabilitation program for offenders. Societal views as well as threats of life imprisonment or death in the gas chamber or electric chair do not deter criminals from continuing a life of crime, but it is felt that a sense of religion can and does change a person for the better.

000714 Richardson, Edward LeRoy. Eastern Baptist Theological Seminary, Philadelphia, PA 19151 **The development of a proposed program of prison ministry for Seventh-Day Adventist laymen. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-20937 HC$15.00 MF$8.50 195 p.

A method of meeting spiritual needs of prisoners by development of a program of prison ministry for Seventh-Day Adventist laymen is described, emphasizing mental and emotional satisfaction needs as expressed by the prisoners themselves and from citizens living in high crime areas. An interview schedule based on a hierarchy of needs was composed, utilizing the concept of self-transcendence and concepts of the church's ministry. Needs of the prisoners were identified as need for stimulation, recreation, improved physical environment, improved interpersonal relationships, improved self-esteem, increased attention, and adequate family relationships. Short-range and long-range goals for the ministry program were designed to answer these needs, with emphasis on visiting and counseling prisoners and maintaining family stability and involvement in the church community. A followup program for prison converts and a church within the prison facility were also recommended. (Journal abstract modified)

000715 Rowley, Francis P. Brooklyn State Hospital, Brooklyn, NY **The role of religion in a patient's recovery.** AMHC Newsletter. 25(2):53-54, 1973.

A discussion is presented of the Chaplain's role in the delivery of mental health services. It is contended that the Chaplain should perform his religious functions with reference to the mentally ill without becoming part of ancillary services in the mental health bureaucracy or becoming pseudotherapists. The Chaplain offers a cosmic frame of reference, a meaning to life, a system of ethics and morals, a guide to behavior and a hope of salvation regardless of real or exaggerated guilt feelings.

000716 Scarlett, W. George. Clark University, Worcester, Mass. 01610 **The clergyman's role and community mental health.** Mental Hygiene. 54(3):378-391, 1970.

An overview is given concerning the relation between the clergy, psychotherapists, and the community in which both are operating. Identity crises facing clergymen are discussed and suggestions are made as to the proper role of clergymen in community mental health. The clergy are often considered primary care finders and caregivers in the context of a community mental health program. If the clergyman is to fulfill his calling, he must be concerned not only with service to his fellow man but with the salvation of those who seek his help. His essential tasks are not those that deal with psychological problems. Until the clergyman comes to grips with this duality he cannot play an effective role in the community and remain true to himself. 3 references. (Journal abstract modified)

**000717** Scharfenberg, Joachim. no address **/Pastoral duties as discussion./** Seelsorge als Gesprach. Handbibliothek fur Beratung und Seelsorge. Gottingen, Vandenhoeck & Ruprecht, 1972. 153 p. Vol. 8. DM18.

Solace over the telephone, an open door, family counseling and marriage counseling are the modern activities carried out by the churches of both religious denominations to help mankind in his needs. Discussion is a central part of these efforts. Psychoanalysis has revealed that discussion to be effective must be learned, particularly when dealing with the action and reaction of the two individual participants and the underlying conscious and subconscious processes. These situations, which are outlined in terms of the proper and improper methods of approach, are presented with particular emphasis on the transference and countertransference. By this means, the reader who is not trained in depth psychology can obtain an excellent introduction to behavior appropriate in leading a discussion and how to avoid silences. The review on discussion leadership with all its implications and complications is excellent.

**000718** Sharrard, David William. School of Theology at Claremont **Community mental health: a model for ministry from the perspective of pastoral counseling. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-24646 HC$10.00 MF$4.00 253p.

A model for ministry was developed from the perspective of pastoral counseling and its contribution to community mental health. It was proposed that pastoral counseling as a discipline needs to be broadened by a redefinition that has a more encompassing foundation which will incorporate a unifying view of man as person in community. Some of the findings and implications are as follows: 1) pastoral counseling must bridge not only theology and psychology, but also sociology and anthropology. 2) The concept of person in community recognizes the direct relationship between the individual and his natural and social environment. To facilitate growth and change of the individual to the neglect of his social systems is not the most fruitful approach. 3) Culture is a major conditioning of becoming, yet personal integration is always a more basic fact. 4) The human being is defined as a person in community who is an open system of interacting forces in which there is exchange of both matter and energy, achievement and maintenance of steady states, growth via increase of order, complexity, and differentiation, and transactional commerce with the environment. 5) The pastor must become a good manager of conflict resolution, not only on a personal basis, but also on an intragroup and intergroup basis. 6) The pastor's specialty must bridge several disciplines. 7) The pastor's role within the community mental health model of ministry is one of being a participant-conceptualizer. Theology and ethics can no longer be individualistic, but must be communal or social. (Journal abstract modified)

**000719** Stein, Edward V. San Francisco Theological Seminary, San Anselmo, CA **/The role of pastoral psychology in the helping professions./** O men and ms. of Athens. Journal of Religion and Health. 13(2): 96-106, 1974.

The role of pastoral psychology in the helping professions is discussed. It is noted that pastoral psychology is a dependent profession, relying heavily on psychiatry and clinical psychology, but that it contributes the element of the historic and timeless to the behavioral sciences. Concrete suggestions for pastoral counselors are offered, and functions such as the interpretive and symbolic are discussed. 8 references.

**000720** Stewart, John T. no address **Patterns of dependency as related to projected responses of clergymen to mental health consultation.** Massachusetts Journal of Mental Health. 2(4):28-29, 1972.

The response of clergymen to mental health consultation was investigated to determine whether there is any relation between the clergymen's openness to and management of responsibility in consultation and those personality variables which come under the general heading of dependency needs. The sample is from a population of 246 clergymen of all Christian churches of the North Shore area of Massachusetts. To date, 145 clergymen have participated in the project. It is expected that the findings will be of practical value to mental health consultants in reducing the uncertainty about the response and the clergymen's management of dependency needs when offered consultation. (Journal abstract modified)

**000721** Taggart, Morris. Marriage and Family Consultation Center, Suite 1400, Fannin Bank Bldg., 1020 Fannin, Houston, TX 77025 **AAPC membership information project: Part 3. Patterns in the receiving and offering of consultation among pastoral counselors.** Journal of Pastoral Care. 26(4):240-244, 1972.

The American Association of Pastoral Counselors (AAPC) membership information project covers patterns in receiving and offering consultation among pastoral counselors. With regard to using other professionals as consultants, diplomates are most likely to do so, fellows a little less likely, and members least likely. With regard to giving consultation to other professionals and agencies, diplomates do so at a higher rate than fellows and members, with the fellows doing so at a somewhat higher rate than members. The findings on the question of consultation reveal that AAPC members work in relative isolation when compared to other mental health and allied professionals. The pastoral counselors who work in parish settings work in the most isolated of situations.

**000722** Tieman, Gerald R. University of Pittsburgh, Medical School, PA. **Toward collaborative mental health consultation.** Journal of Religion & Health. 9(4):371-376, 1970.

Inspite of a proliferation of articles dealing with the relationships between religion and mental health or with the role of the clergy in mental health, it remains an important task in the quickly developing area of mental health consultation with clergymen to ask what it means, both to consultee and to consultant, that the role of pastoral counselor, the role of a full time man of God, has remained largely undefined except in psychological-medical concepts. This task is situated in each relationship between consultant and clergyman.

**000723** Travis, James L. Central State Hospital, Milledgeville, Georgia **Sociology and mental health: a new intersection.** AMHC Newsletter. 23(1):28-32, 1970.

A new problem/solution intersection of interest to the mental health chaplain is considered. The problem, mental health, is not a new one, and the solution, also not new, is sociology. The newness factor is believed to be the intersection of these two fields at a deeper level than was found in the previous longtime relationship of sociology and mental health. It is emerging as those in the field of mental health (primarily chaplains, but also psychiatrists -- in this consideration) attempt to use the sociological perspective for fresh, effective approaches to the work to be accomplished. Instances of previous use of the sociological perspective by clergymen are noted, but it is believed that neither psychiatry nor the mental health chaplaincy has attempted an in depth involvement until recently. Incorporation of a new perspective into a professional training program is an indication that the perspective is taken seriously, and this has taken place with the blending of the social dimension into psychiatric training. The stages of popularization and acceptance of a new perspective are discussed, and it is concluded that the mental health chaplaincy are at a point of either rejecting the perspective as inapplicable, or opting for a deeper involvement in it. With regard to the use of sociology, the latter is recommended. The appropriate use of sociology is discussed and four major contributions which the discipline of sociology may offer to mental health chaplains are enumerated. These contributions lie in the areas of research, inclusion of the sociological perspective in clinical pastoral education, provision of a handle for the door of community mental health, and a means of projecting programs of ministry more effectively within the structure of the institution concerned. 4 references.

## 22 MENTAL HEALTH MINISTRY: PASTORAL COUNSELING

**000724** Anderson, Herbert. Princeton Theological Seminary, Princeton, New Jersey 08540 **Individual psychology and pastoral psychology: some common concerns.** Journal of Individual Psychology. 27(1):25-35, 1971.

The lure of psychiatry resides in its capacity to subdivide the psyche and soul. The clergyman engaged in pastoral counseling should stress individualism, with its emphasis on the undivided, indivisible nature of the personality. Adler's phenomenology deserves serious attention. Pastoral ministry to the whole person would include an individual's own social context. The intimate relationship between the individual and his society is both an innate disposition and a goal of human life with which the pastoral counselor may work. Recent shifts in both theology and psychotherapy should make Adler's position more acceptable to religious counselors. It ties in well with the theology of hope and the emergence of community psychiatry. 8 references.

**000725** Arrowsmith, Frank Lane, Jr. School of Theology at Claremont **Pastoral counseling with the dying and bereaved. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26866 HC$18.00 MF$7.50. 89 p.

The functions of the pastor in counseling with the dying and bereaved were examined, stressing that although pastors are generally reluctant to enter into intense long-term grief counseling, they can provide the supportive relationship needed in which the bereaved person works through grief. It is contended that this will benefit the pastor, the dying person and members of his family, including children. Aspects of the situation that are relevant to the pastor include helping the adult bereaved person explain death to a child. The pastor also has the opportunity to use the funeral service not only as a rite of passage but as a meaningful experience to help the bereaved. The funeral is seen as both a memorial to the dead and a worship experience for the living. If it is done in a sensitive and caring manner, the service helps to reestablish broken relationships, affirm the value of life, acknowledge the supportive community, and represent a caring God. Finally, the pastor can develop a study group within the church which will enable persons to share common concerns about death. This group can be the foundation of continuing support to persons who face death and need to work through grief. (Journal abstract modified)

**000726** Barney, O. Pat. Counseling Center, Church College of Hawaii, Laie, Oahu, HI 96762 **Counseling in a church directed school.** Educational Perspectives (University of Hawaii). 11(1):29-32, 1972.

The particular situations encountered by a counseling psychologist at a church directed college are described. A counseling psychologist at such a church related institution who lives in a religious community finds it difficult to escape from constant contact with faculty members and students. Counseling at such an institution is significantly different because there is a generally understood unity of purpose which makes it easier to start where the student is. At the same time it is sometimes necessary to deal with differing role expectations of the student who sees the counselor as a representative of the Church as well as of the school. This makes it necessary to accept the superordinate goal of the Church as expressed through the college. The ultimate institutional goal must become internalized as a personal goal. With such self-congruence and unity of purpose, it is possible to be one's real self expressing one's real feelings at all times. 4 references.

**000727** Barr, David. Royal Infirmary, Glasgow, Scotland **The role of the hospital chaplain.** Scottish Medical Journal (Glasgow). 22(1):5-6, 1977.

The role of the hospital chaplain as a minister of God, led by Christian principles of charity and concern for the spiritual, physical, and mental well-being of the patient and the staff is discussed. The chaplain can greatly calm and soothe the terminally ill, the depressed, the suicidal and the bereaved by leading them to an inner peace that can facilitate recovery, thus complementing the work of the medical staff. In addition to ministrations to the patients, the chaplain can offer valuable information on clinical pastoral work to divinity students or can conduct seminars with hospital staff members on ethical and moral concerns in the medical profession such as abortion, euthanasia, suicide, or drug abuse. 4 references.

**000728** Barry, William A. Center for Religious Development, 42 Kirkland Street, Cambridge, MA 02138 **Spiritual direction and pastoral counseling.** Pastoral Psychology. 26(1):4-11, 1977.

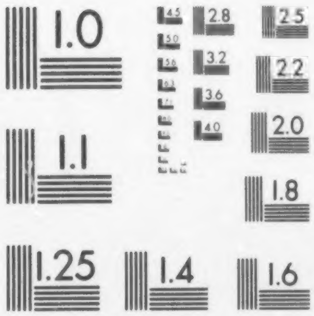
The thesis is presented that spiritual direction is a form of pastoral counseling -- the core from which all other forms of pastoral counseling radiate, since all pastoral counseling aims ultimately to help others to ground their lives in God. The major elements of spiritual direction are described in an attempt to justify the thesis. It is suggested that the most important task of the spiritual director is to help the client give up self-absorption and develop a contemplative attitude in the sense of looking and listening to something or someone besides oneself. It is concluded that the spiritual director must be willing to have his own doubts and fears exposed in the process of counseling. 17 references. (Author abstract modified)

**000729** Bennett, George F. Central State Hospital, Louisville, KY **Pastoral care in psychiatric crisis.** Pastoral Psychology. 21(205):35-40, 1970.

Case illustrations reveal four factors that can guide the pastor to deal with instances of psychiatric crisis consultation, continued communication of concern and care, respect for person, and fellowship.

**000730** Benson, John E. Augsburg College, Minneapolis, MN **What is the church to make of psychology?** Dialog -- A Journal of Theology. 13(2):97-103, 1974.

The counseling problems faced by the average minister with little or no psychological training are discussed. Ministers are criticized for giving up to psychologists their pastoral responsi-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bility for encouraging moral behavior. In avoiding ""God-talk" ministers also avoid using their most valuable counseling approach. The minister can draw on a background of faith and symbolic tradition in counseling a church member whereas a psychological counselor might not know how to use this material in developing a therapeutic relationship. Ritualistic worship and fellowship experiences in church are valuable both emotionally and spiritually; their value should be fully acknowledged by ministers as a religious meaning that is separate from the purely psychological dimension.

**000731** Berger, W. no address **/Help in living and maintaining well-being./** Helpen bij leven en welzijn. Assen, Van Gorcum, 1975. 215 p. f22,50.

The role of the pastor is discussed and the relationship between pastoral care and mental hygiene and social work is explored. The pastor should represent and renew the faith of a community as well as be ready to deal with any confrontation. It is suggested that the reality of religious experience should be reevaluated and that taboos on the religious life be removed. Subjects discussed include: conversion, persons with troubled consciences, the aged, the sick, the dying, and mourning. Healthy beliefs are analyzed and the function of belief in the process of human life is examined. The book is intended for those who work with people who lack religious conviction.

**000732** Bermudes, Robert W. Irondequoit United Church of Christ, 644 Titus Ave., Rochester. NY 14617 **A ministry to the repeatedly grief-stricken.** Journal of Pastoral Care. 27(4):218-228, 1973.

Special problems of the families of men who work as crew members on submarines are discussed in the context of what a clergyman can do to help them. The submariner's life style calls for regular, long-term and short-term separations from his family. For his wife ""separation anxiety," which is the psychiatric term used, parallels the five stages of normal grief response observable in individuals who are grieving the death of a loved one. If pastors recognize that grief is a state in which most people participate repeatedly in today's mobile world, they will be able to view many more of their people -- military and civilian -- as able to be helped by the ministry the church is uniquely able to provide. (Author abstract modified)

**000733** Blau, Eleanor. no address **Ministry to the dying, a heartfelt turn in theology.** New York Times. December 30:C-23, C-[illegible], 1972.

A conference of clergy, medical and psychiatric personnel is reported in which the efforts to establish a hospital in New Haven for terminally ill patients were discussed. Principal topics included training for interaction and attitudes toward patients and their families by clergymen, doctors, nurses and social workers. The need was stressed for training of religious workers and seminarians to adjust to the practical needs of patients and to refrain from excessive personal emotional involvement and empathy with the patients, their families and professional medical personnel. A forthright approach is advocated to replace the former reluctance in counseling the dying as one means of dispelling the taboo hitherto associated with discussions of death. Emphasis on religious faith is not necessarily the optimum approach, particularly not with skeptics or agnostics. The need for a shift toward training in the application of psychology and rendering practical assistance on part of religious counselors becomes an evident necessity.

**000734** Bonnell, George G. 1st Presbyterian Church, Plainfield, NJ **The pastor's role in counseling the depressed.** Pastoral Psychology. 21(200):38-46, 1970.

Origins of depression and its danger signs are discussed. It is suggested that pastors should (a) avoid dealing with unconscious materials, (b) not paint bright colors where there are none to paint, (c) not overinterpret, and (d) not lapse into the mood of the counselor, exceed limits as a counselor, or press the client. Also discussed are transference, countertransference, feelings of anger, and feelings of perfectionism.

**000735** Boots, Doloris D. Hawaii State Hosp., Hospital Improvement Project, Honolulu **Helping the cancer patient: the minister and the social worker.** Pastoral Psychology. 22(210):35-40, 1971.

Many times both the minister and social worker attempt to assist the same patients and the same families. This is a time when communication and cooperation between clergy and social service can be most beneficial. Cases are presented to illustrate cooperation between clergy and social worker, especially in the instance of cancer patients.

**000736** Bowers, Margaretta K.; Jackson, Edgar N.; Knight, James A.; LeShan, Lawrence. No address **Counseling the dying.** New York, Jason Aronson, 1975. 183 p. $10.

In a second publishing of this book in its original form, the philosophical considerations and basic humanity of the dying process and the event of death are emphasized. The essential concern is for the professional counselor and his patients in achieving an understanding of the meaning of death and the philosophical base for arriving at a significant meaning. The context of a deathbed experience is the fundamental motif. Clinical implications provide concrete situations with frequent reference to literature and art to provide perspective with additional use of research findings from a variety of sources. Chapters four, five, and six deal with the purpose of integrating clinical, philosophical and moral insights. Chapter seven specifically addresses religious considerations even though they are commonplace throughout.

**000737** Brothers, John Abel, Jr. Union Theological Seminary in Virginia **Ministering to persons under psychiatric care. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-1065 HC$18.00 MF$7.50 157 p.

Principles of ministry which relate to working with people under psychiatric care are explored and a model in the reformed tradition is presented which is based on the prophet/priest/king motif in the ministry of Jesus Christ, using a perspectival approach of proclamining, shepherding, and organizing. The psychiatric milieu affecting ministry centers around the expressed concerns of psychiatrists when they consider the minister and his work with their patients. Seven such concerns are identified and documented, along with their effects on the ministry. The patient milieu in which ministry takes place focuses on the perceptions by mental patients of the minister and his work, with the continuing awareness that the psychiatrist is now specifically designated as the professional person responsible for the emotional difficulties of the patient. Eight patient perceptions are identified and documented, and the fulfillment of ministry in each cluster is examined in the context of the model. (Journal abstract modified)

**000738** Brown, Thomas E. Northeast Career Center, Princeton, NJ **Career counseling as a form of pastoral care.** Pastoral Psychology. 22(212):15-20, 1971.

Activities of the Northeast Career Center in Princeton, New Jersey, are described in terms of the crises of integrity, power, capacity, failure, destination, role, and meaning. These various crises, experienced by clergymen, may best be resolved by looking within for clarity, since they cannot be resolved in the institution itself.

**000739** Bruce, Calvin E. Yale Divinity School, New Haven, CT 06511 **Nurturing the souls of Black folk.** Journal of Pastoral Care. 30(4):259-263, 1976.

The Black man's inner struggle for acceptance in the face of constant societal and psychological rejection is stated as the primary problem faced by professionals attending to the spiritual and psychological welfare of Black clients. It is posited the pastoral counseling of Black persons must counter the internalized aspects of racism with support of the intrinsic worth and potential of Black being. This entails: strengthening the mind, influencing the will, informing the intellect, and captivating the emotions in a way which abets moral and spiritual self-advancement. It is emphasized that challenge in pastoral care also involves convincing the Black soul of the unique healing and wholeness to be found in Jesus Christ.

**000740** Carey, Raymond G. Lutheran General Hospital, Park Ridge, IL **Counseling the terminally ill.** Personnel and Guidance Journal. 55(3):124-126, 1976.

A service and research program in a Lutheran hospital treating terminally ill patients is described in which patients and their families are offered counseling, prayer, and the sacraments by chaplains. The focus of the research was to identify through interviews with patients factors related to emotional adjustment to terminal illness. Four main concerns of terminal patients were: the fear of being a burden to others, the fear of pain, the fear of being separated from loved ones, and concern about how loved ones would care for themselves after the patient's death. The most important factors associated with emotional adjustment to a limited life expectancy were: the level of discomfort, previous close contact with dying persons, religious orientation, amount of interest and concern shown by one's nearest kin and local clergy, and amount of education. Based on research findings, it is advised that counselors dealing with the terminally ill learn how patients view their illness, be sensitive to the changing moods of patients, help patients discover their own resources, maintain an emotional and social environment consistent with the past lifestyle of patients when possible and help patients see that while they cannot change their situations there can be meaning and value in their response. Blocks to effective counseling can come from families, physicians unable to deal with terminal patients in a truthful way or clergy who are uncomfortable with suffering and death. 1 reference.

**000741** Carr, L. Charles. no address **Case for christian psychotherapy.** Journal of Psychology and Theology. 3:99-103, 1975.

The article introduces the concept of a distinctively Christian school of psychotherapy. This is elaborated by means of a case study designed to illustrate the need for a method of Christian Therapy. Intervention illustrative of the desired integration between theology and psychology is specified. In conclusion, the author demonstrates that for some clients a uniquely Christian mode of therapeutic intervention is not only desirable, but necessary to maximize client growth potential.

**000742** Clineball, H. J. no address **/Models of pastoral counseling./** Modelle beratender Seelsorge. Munich, Kaiser-Verlag, 1971. 288 p. DM 20.00.

Four dimensions of pastoral service are discussed: spiritual assistance and support, spiritual treatment, guidance, and reconciliation. These ministerial functions are held to have been traditionally in the background of evangelical ministerial practice. It is recommended that ministers communicate their observations and affective responses in the course of consultations. It is held that ministers enjoy more trust than psychiatrists, and ministers are urged to actively seek out symptoms of depression, crisis in marriage, behavior disorders in children, and conspicuous alcohol consumption, and to search for the causes of conspicuously changed behavior within the pastoral community. It is recommended that the patient's option to return to consultation be kept open in all cases. A general ""open door" policy is recommended.

**000743** Clinebell, Howard J. Southern California School of Theology, Clarement, CA. **Pastoral psychology: The next 20 years: In pastoral counseling.** Pastoral Psychology. 21(201):28-35, 1970.

Pastoral counseling will find its fuller usefulness when understood as a focused, life-releasing relationship. The future of this art will depend on the way pastoral counselors will be able to use the following unique aspects of pastoral counseling: (a) pastoral counseling is done in the matrix of a variety of complementary, life-enhancing functions; (b) done in the undergirding context of pastoral care; (c) able to go to people and make help available without a formal invitation; (d) direct connection with a considerable number of interpersonal systems (marriage, families, groups, etc.); (e) can be with people in many of the emotionally dangerous situations (birth, sickness, aging, etc.); (f) wealth of lay helping-potential at hand; (g) has major responsibility for education as well as counseling; (h) is identified as the leader of a group with a heritage of convictions, beliefs, and values; and (i) stands with a concern for the larger systems of society's structure.

**000744** Collins, Gary R. No address. **Pulpit and the couch.** Christian Times. 19:5-9, 1975. (August 29th).

What is the current status of pastoral psychology and counseling? Following a brief historical introduction the author attempts to answer this question by identifying and describing five major categories of work in this area: the clinical pastoral education mainstream, the evangelical pastoral counselors, Christians who are professionals in psychology and psychiatry, the theoretician researchers and the popularizers. It is suggested that five major tasks should occupy our attention in the future: developing distinctive Christian approaches to counseling; improving training for professional Christian counselors, pastors and laymen; developing a viable preventive pastoral psychology; building theory and a psychological apologetic; and doing more research in pastoral psychology and religious experience.

**000745** Collins, Gary. no address **Effective counseling.** Carol Stream, Ill., Creation House, 1972. 202 p. $4.95.

A handbook on counseling for church leaders and pastors, the volume is written from an evangelical Christian viewpoint and has particular relevance for the layman or the clergyman who has not majored in psychology or counseling. Chapters are included on premarital, marital, and family counseling, and on mental health and prevention of abnormality. Extensive quotes from the Bible are given.

**000746** Council, Raymond J. Tennessee Youth Center, Joelton, TN **Exilic children.** Journal of Pastoral Care. 30(3):171-177, 1976.

The experience of children during initial incarceration in a correctional setting, looking at their experience of separation, the anxiety it generates, and the pastoral responses to this are reported. The situation is described in terms of the anger, self-effacement, and alienation experienced by the juvenile. The role of the chaplain in this situation is essential. He hears the resident's rage, lets him know it is healthy to disclose it, and provides channels for him to express it while assuring him that it does not necessarily destroy relationships, particularly theirs. The chaplain must be aware of his frustrating position and understand that the resident cannot immediately relate to his attitude because it is not a natural part of the institutional climate. Other appropriate pastoral responses in the helping role of chaplain are suggested.

**000747** Dahl, Lloyd T. Riverside Hospital, Essondale, British Columbia, Canada **The role of the chaplain in a mental hospital.** Canada's Mental Health (Ottawa). 21(3-4):18-19, 1973.

The primary role of a chaplain in a mental hospital is that of a pastor with his concern being pastoral care. This is done through formal and informal conversations with both patients and staff members. The chaplain often becomes a consultant to the treatment team. On a spiritual level the chaplain is viewed as a symbolic figure and his emphasis is one of empathy while he demonstrates his belief in God. The chaplain is seen as representing the community and thus serves as a liaison between the hospital and the community.

**000748** Dainsteegt, Don. Pilgrim Congregational Church, Lincoln, NB **Pastoral visits to presurgical patients.** Journal of Religion & Health. 14(1):43-49, 1975.

The philosophy of a pastoral care and education program is examined, stating that a minister can become useful to patients by being open and approachable and by responding appropriately to patients facing a stressful event.

**000749** Daniel, Wilson Edwin. School of Theology at Claremont **""Being different" an onto-theological approach to the human phenomenon of spinal cord injury. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-27179 HC$13.50 MF$5.00 262 p.

The ways in which persons are restored to maximal functionality in a holistic sense following traumatic injury, such as spinal cord injury, were examined using an ontotheological approach. Tillich's analysis of human existence based on the ontological polarities and life processes in man was adopted, together with the existentialist philosophy and phenomenological research methodology of Binswanger. These theories are related to Heath's psychological categories of maturity and immaturity. It was hypothesized that the person with spinal cord injury has an intensified awareness of his need to be loved. The essential message of the Christian Gospel (i.e. agapaic love) is said to provide such patients with the courage to face their disabilities realistically and to live a fulfilling life. Results of interviews with paraplegics and quadriplegics support the hypothesis and suggest greater need for a multidisciplinary approach to irreversible physical disability, education of the public concerning this problem, the need for the medical profession to accept the place of physiatrics, and for the Christian church to extend its ministry to such persons. (Journal abstract modified)

**000750** Davis, David C. Saint Elizabeth's Hospital, Washington, DC **A pastoral ministry to older persons.** AMHC Forum. 27(3):103-105, 1975.

It is stated that a pastoral ministry to older people should be based on attempts to understand them in terms of their primary needs. These needs are the need to love and to be loved, to have meaning and purpose in life, and to continue to be sharing and creative. Specific areas of concern of older people are: (1) a loss of a sense of self-worth leading to feelings of increased uselessness, loneliness and increased dependency; (2) attachment of increased significance of death, (3) a deeper and more meaningful significance of religion; and (4) a stronger remembrance of the past than of the present and the future. This latter factor points to a very important factor in administering to older people: their response to the familiar. Examples are cited to show how this tactic has been successfully utilized in religious services to elicit responses for previously uncommunicative older people. It is claimed that such a ""preventive ministry" will lessen the load on hospital chaplains and create a better environment in the community for older persons. A short list of suggestions that would enable older people to more easily become part of a church's congregation is provided. 8 references.

**000751** Daylong, William B. First Baptist Church, Reedsburg, WI **Beyond the wall of silence: pastoral care of the stroke patient.** Journal of Pastoral Care. 28(2):122-133, 1974.

Pastoral care of the stroke patient is examined by exploring the difficulties faced by the patient and the use of the pastoral conversation as a rehabilitative tool. Physical and mental deficits which result from a stroke and the patient's reaction to them are explored. The basic emotional reactions are fear, anger, depression and feelings of isolation or loneliness. The possible meanings of the experience for the stroke patient are explored. It is suggested that a commonly perceived meaning of the experience is conviction of sin. Through the pastor's understanding encounter with the patient, the patient's experience can take on a variety of new meanings. Forgiveness can be mediated as the pastor uses his own unique resources to enable the person to negotiate new covenants as a basis for his relationships to family, friends and God. Such pastoral resources are not traditional resources but the creative resources of the individual pastor. 18 references. (Author abstract modified)

**000752** Dearing, Richard N. Thornton United Methodist Church, CO **Ego-oriented preaching.** Journal of Pastoral Care. 26(1):40-49, 1972.

Ego- and superego-oriented preaching styles are strikingly different in their methodology and in their understanding of human motivation. Long-term, constructive results are the product of ego-oriented preaching, while superego-oriented preaching yields quick but ineffective results. The objective of ego-oriented preaching is the formation of an identity in which persons feel loved in spite of their faults, and in which they use their abilities productively within the world as it is given.

**000753** Dittes, James E. Yale University Divinity School, New Haven, CT. **Pastoral psychology: the next 20 years: in relation to all psychology.** Pastoral Psychology. 21(201):43-49, 1970.

Up to now pastoral psychology has been pastoral clinical psychology. In the next 20 years pastoral psychology should become much more clear and more than pastoral clinical psychology. It should encourage the pastor to take far more seriously that which is uniquely and decisively his own basis for relationship with his people, his role as a religious and church leader.

**000754** Dobbins, Richard Dean. University of Akron **The function of the sermon in the pastor's role as counselor. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-16282 HC$10.00 MF$4.00 127 p.

The function of the sermon in the Protestant pastor's role as counselor was investigated. Research of this role required: (1) development of the Sermon Content Preference Scale (SCPS), (2) the establishment of reliability and validity for the scale, (3) design of a rating scale to evaluate a clergyman's training in counseling, (4) administration of a demographic questionnaire containing the SCPS and a training in counseling scale. It was postulated that in the group of clergymen studied, there would be no significant relationship among their scores on the SCPS, the amount of time they spent in counseling each week, and training in counseling scores. The population was stratified into two groups in an attempt to control for a number of relevant parameters, and the null hypothesis was rejected for the unstratified group and for seven of the eight stratified populations. The major emphasis involved study of Linn's assumption that there is a close relationship between preaching and counseling and results revealed that no definite support could be given to this hypothesis due to difficulty in interpreting Linn's meaning of the word close. The results, however, do show significant relationships between clergymen's SCPS score, time they spent in counseling each week, and training in counseling scores. In addition, an instrument to measure selected dimensions of sermon content was developed. (Journal abstract modified)

**000755** Dyer, Gus W.; Doughty, Carlton B. Veterans Administration Hospital, Chillicothe, Ohio **When psychiatric patients ask about God.** American Archives of Rehabilitation Therapy. 18(2):34-39, 1970.

After 20 years of conducting group discussions for psychiatric patients, it is observed that religious concepts and feelings play a significant role in rehabilitation. This source of motivation can be used to best advantage by answering questions in a way which does not put an end to discussion but which prompts further inquiry. An analysis of the term "'believe' suggests that confusion and guilt feelings might be reduced by rewording or by passing some of our age old questions. It is felt that questions which suggest that one's fate in the hereafter depends on the ability to believe certain propositions should not be injected into group discussion by a therapist. Instead, the therapist's questions should be a type which encourages a sharing of experiences and further exploration of ideas. 3 references. (author abstract modified)

**000756** Engebretson, Darold. Counseling Services, Wright State University, Dayton, OH 45431 **Pastoral counseling with low-income clients: congruence with individual psychology.** Journal of Individual Psychology. 28(1):67-75, 1972.

Adlerian principles are employed as a basis for pastoral counseling with residents of a multiracial housing project in a low socioeconomic area in Honolulu, Hawaii. Tenants seeking counseling do not come with the expectation of or desire for personality change, but rather with a feeling of some discomfort or a problem with which they cannot cope. First-year statistics show that 45.6% of the clients terminated counseling after the first interview. The educational level of the clients required the counselor to abandon his generally understood psychological vocabulary in favor of a more direct, nonabstract language. Some principles and approaches of Individual Psychology which seemed to be significant in dealing with the clients and their problems include: a holistic understanding of the individual; a quick understanding and appropriate reaction on the part of the counselor; a reeducation of the role of the counselor to that of a coequal rather than that of a teacher to a pupil; a focus on the present with an eye toward the future goal of the client; a stimulation in social interest and the resultant satisfying social interaction; and a development of ideals or values for which to strive. 15 references.

**000757** Estadt, Barry K. Yale Divinity School, New Haven, CT 06511 **Journey of a pastoral counselor.** Journal of Pastoral Care. 30(4):222-229, 1976.

Communication, acceptance and understanding are the key elements in a client centered approach which one pastoral counselor has devised. Religious influences on the counselor as well as the contributions of such theories as Rogers, Maslow, Jung and May are discussed. Techniques which have been incorporated into counseling derive from Gestalt and Sociodrama. The pastor's search for personal identity and his relationship with Christ are considered to be integral parts of his counseling role.

**000758** Evans, John Clinton, Jr. California School of Professional Psychology, San Francisco **Impact of theological orientation on pastors' grief work therapy with grieving church members. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26134 HC$18.00 MF$7.50 326 p.

Relevant literature was reviewed developmentally, from death and dying to grief work therapy, and the impact of theological orientation on pastors' grief work therapy with grieving Presbyterian church members was assessed. Grief reactions were more often pronounced at the ends of the theological spectrum within the church, and pastors with a moderate orientation were more supportive and worked longer with the unsuccessful cases. Moderate members had a higher level of church involvement, which was an aid in successful therapy. Theological similarity or perceived similarity was significant. Moderate pastors more often perceived a similar theological belief with their grieving members and perceived greater success in helping members. Pastors and members who were theologically similar and more moderate had more frequent successful therapy. Theological divergence between pastors and members was more frequent among the fundamentalist and liberal pastors than among moderates. Less divergence and more success were noted in cases where the pastor had experienced close family deaths, where he enjoyed a close relationship with the deceased and survivor, where the deceased had been highly involved in the church, and where the pastor and surviving member had done anticipatory grief work. For 59% of the pastors, successful therapy also involved a theological understanding of, and respect for, the members' faiths, especially when their theologies were divergent. (Journal abstract modified)

**000759** Faber, Heije. no address **Pastoral care in the modern hospital.** Philadelphia, Westminster Press, 1971. 148 p. $2.

The hospital has become both more frightening and more hopeful to the patient. The minister, formerly a father figure, now is generally seen more as a companion, friend or ally. In defining their functions, pastoral counselors should be aware of the psychology of hospital patients including such principles as expanded regression tendencies, dependency needs, aggressive needs and ambivalent feelings toward the minister. Typical patient attitudes and behaviors are described and analyzed. The hospital minister is explained to be much like the clown in a circus. While everyone else in the circus is watched and admired because of obvious expertise, an inept clown can provide more than comic relief -- he is a reminder of human frailty and weakness. Through acknowledging and utilizing these tragic-comic qualities of his role, the hospital chaplain is uniquely able to relieve the psychological anguish of patients.

**000760** Florell, John L. Virginia Institute of Pastoral Care, Richmond, VA **Research in pastoral care and counseling.** Journal of Pastoral Care. 26(2):124-127, 1972.

The need to coordinate research efforts nationally in the area of pastoral care and counseling is discussed, and the work of the Joint Research Council on Research in Pastoral Care and Counseling in this respect is reported. It formed a clearinghouse to collect data on research being done around the country and made that information available to interested individuals and institutions. Questions arising from responses to a questionnaire designed to collect relevant data are briefly discussed, and the major types of research in pastoral counseling are identified. These are: the case study method; the group case study approach; literature search approach; theoretical research; experimental research; quasi-experimental research (lack of full controls); and the survey approach.

**000761** Foulkes, S. H. Bethlem Royal Hospital, London, England **The group as matrix of the individual's mental life.** In: Wolberg, L. R., Group Therapy: 1973--an overview. New York, Intercontinental Medical Book Corp., 1973. 232 p. (p. 211-220).

A foundation matrix model is presented, which is useful in studying the interactional communicational network that develops among people in groups. Persons linked together in a psychotherapeutic group form a chain of interacting processes that influence one another and threaten the equilibrium of the group. It is proposed that approaches to group phenomena be studied and mediated via the horizontal group-analytic method rather than via the vertical analysis employed in individual therapy. This approach can study interactional processes in a unified mental field; such a method is not incompatible with the classic psychoanalytic procedure, but is complementary to it. Inasmuch as psychopathology is viewed as the consequence of a breakdown in the individual's interactional communicational network, it is suggested that the group-analytical approach principles are best suited to study the group. 12 references. (Journal abstract modified)

**000762** Freund, John. St. John's University, Annapolis, MD 21404 **When should the clergyman be called.** Archives of the Foundation of Thanatology. 5(1):34, 1975.

At the Foundation of Thanatology symposium, The Family and Death -- Social Work, a paper was presented in which aspects of the reluctance of some professionals to call in a clergyman at an early point in the process of a terminal illness were discussed. It was noted that attitudes range from outright hostility toward the clergyman to benign tolerance and to waiting until all else has failed. In some instances this reluctance is based on previous unfortunate experiences with some insensitive clergymen or is rooted in a professional's projection on a client of his own personal stance regarding religious values. In other cases, the reluctance may be caused by simple ignorance of the broadening conceptions of ministry held by an increasing number of ministers today and actively fostered in seminaries and programs of ongoing education. Using the five stages of Kubler-Ross, some contributions a clergyman can make by virtue of his role were suggested. These included: freeing a person from some imprisoning distortions of God and religious belief; providing an opportunity and vehicle for peace and reconciliation with man and God; facilitating the struggle of the person to find his own meaning for death; and representing the comfort of the caring concern of a person's faith community and his God. (Journal abstract modified)

**000763** Garvey, Kevin. Department of Philosophy, Columbia University, New York, NY **The serpentine serenity of est.** Christianity Today. 21(8):13-15, 1977.

A detailed account of the author est experience is presented with a focus on theological and pastoral counseling implications. During est sessions the Christian world view is persistently attacked as unrealistic and immature. Although a variety of positive statements about est from dedicated Christians are reported, most of these and the basic methods and results of est are shown to be uncritical publicity efforts. Apparent psychotherapeutic ""benefits" of est unfortunately involve a great number of pretentious claims and, even worse, a power to destroy authentic religious belief and peace.

**000764** Gerkin, Charles V. Emory University, Atlanta, GA **Pastoral ministry between the times.** Journal of Pastoral Care. 30(3):178-185, 1976.

Three case examples from pastoral counseling are reviewed to illustrate the confrontation of minister and parishioner in cultural time frame conflicts. Ministering in a pluralistic and rapidly changing society is seen as presenting special problems and opportunities for ministry to persons caught in this transition. It is suggested that ministers direct questions of intrapersonal and interpersonal quandaries to a genuine search for culture transcendent values as these relate to concrete and particular human relationships in changing times. Ministers are seen to be especially equipped to help persons in need because of their continuing dialogue with a specific theological tradition.

**000765** Getsinger, Stephen H. St. John's Pastoral Counseling Center, Havre de Grace, MD **Pastoral care of the behaviorally different.** Journal of Religion and Health. 15(3):159-163, 1976.

Considerations in the pastoral care of the chronically ill mental patient are addressed, suggesting that there are many reasons for the social labeling which these persons receive and for the failure of clergymen, psychiatrists, physicians, social workers and psychologists to give them proper attention. This type of patient is caught between the inability of the community to tolerate his behavior and the pressure of professional staff to discharge him from the hospital. Research indicates that the patient considers himself a sick person and that unconscious assumptions by the help giver support this belief. Although the general public is more informed about mental illness than in the past, most people still are deeply frightened of and desire no association with psychiatrists' patients. Negative self-concept on the part of the patient and the values of society interact to adversely affect the family's ability to cope with the situation. The dimensions of acceptance/rejection and distance/closeness which characterize familial functioning in such cases, often to excesses which are detrimental to the patient, are discussed. The church should therefore become an educator to constructively change attitudes about mental illness through planned seminars and volunteer programs, while well trained pastoral clergy should seek to establish supportive and facilitative relationships with patients. 5 references.

**000766** Getsinger, Stephen H. Counseling Section, Psychology Service, Perry Point Veterans Administration Hospital, Perry Point, MD **Pastoral counseling and the combat veteran.** Journal of Religion and Health. 14(3):214-219, 1975.

Pastoral counseling of the combat veteran is discussed, including behavioral manifestations of self-deprecation, dejection or depression. Other characteristics of the combat veteran, such as hypersensitivity to loud noise, tremors, tics, and guilt feelings a[illegible] also mentioned. The dynamics of military life and combat in [illegible]eral are considered in terms of loss of individuality, high use of the fantasy function, use of alcohol, guilt concerning military career and the driving need for safety and self-preservation at the expense of self-actualization. It is argued that the pastoral role in counseling the returning combat veteran should emphasize insight and actualization, use of prior military training, concern over adjustment problems, openness for the expression of veteran feelings, and the full use of veteran benefits. It is noted that the concept of the church as a community of those who have fallen short but are striving for a better life may be effective. 6 references.

**000767** Givens, Randal J. no address **Counseling ministry of the churches of Christ.** J. of Psychology And Theology. 4:300-303, 1976.

To survey the extent and nature of counseling ministries of the preachers of the churches of Christ, questionnaires were mailed to a stratified random sample of preachers. Results generally indicate that the preachers consider counseling to be useful to essential in their overall ministry as the majority spend between 10% and 20% of their time in counseling. They indicated that the most frequent types of counseling cases in order were: (1) marriage counseling, (2) premarital counseling, (3) doctrinal cases, (4) alcohol cases, (5) drug cases, (6) suicide cases and (7) severe emotional cases. The most frequently counseled age group was 19 and under, while people 61 and over were counseled least. Few of the preachers had adequate educational background in psychology, though over 75% desired to take a course now.

**000768** Gnagy, Robert; Satterwhite, Betty B.; Pless, I. B. Brighton Presbyterian Church, Rochester, NY 14610 **Ministry to families of chronically ill children.** Journal of Religion and Health. 16(1):15-21, 1977.

A survey of 127 clergymen examined the clergy's role in ministering to families of chronically ill children in their congregations. Responses indicated that clergymen regard themselves primarily as spiritual advisors and counselors helping families understand their problems in a religious context. They also believe that health professionals often have a narrow perspective on illness and ignore the families of patients. Results are discussed in terms of the role of religion in coping with illness and the role of the clergyman as a helping person. Concern is expressed that clergymen do not become adequately involved with the problems of families of ill children, and it is suggested that more must be done to increase their awareness. 13 references.

**000769** Gotom, Musa Dimka. School of Theology at Claremont **Towards an indigenous model for pastoral counseling and care based on some sociocultural, anthropological and theological presuppositions of certain Nigerian people. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. Mfilms, No. 75-26875 HC$18.00 MF$7.50 315 p.

A model of pastoral counseling and care indigenous to the Nigerian people was developed and used to explore the sociocultural, anthropological and theological presuppositions affecting illness for many Nigerian tribes. Emphasis is placed on the following aspects of the traditional world views: 1) the social structure, socialization, healing and life cycle; 2) the impact of change on the traditional presuppositions and social structures and on the concept of disease and healing; and 3) the response of the missionary and native churches to the mental and emotional needs of the people. The model recommends the use of traditional forms of therapy -- prayer, divination, prescriptions of medicinal remedy, sacrifices and ritual discharge, and dieting. Therapy, however, seeks, through educative methods and use of some Western psychotherapeutic techniques, to lead the disturbed to resolve inner conflicts, claim responsibilities for their own feelings, face reality, reclaim unused psychic power and maintain a harmonious relationship with the spirit world and the social and physical environment. The counseling and care model considers the spiritual and social view of disease and misfortune and aims at normalizing interpersonal relationships within the community. Therapy in groups can best deal with problems of the community oriented society, since it is in this group that emotional problems leading to witchcraft accusation arise. Therapy needs also to aim at normalizing a person's relationship with the spiritual world, the individual's relationship with God and ancesters. (Journal abstract modified)

**000770** Grant, Vernon W. Summit County Mental Hygiene Clinic, Akron, Ohio **Counseling for loss of faith.** Pastoral Psychology. 21(202):11-20, 1970.

Religious concepts and psychiatric concepts are employed in comparing three cases encountered by a clinical psychologist wherein the patients' problems evolved from a loss of faith. Each one was diagnosed as anxiety coupled with reactive depression. None had history of any emotional disorder. For the purpose of analysis, each clinical case is resolved into a question. First case: how is the kind of distress which cannot be interpreted as instrumental, in the sense of a corrective or growth experience, to be reconciled with the concept of life as having purposive design? Second case: how is the victimizing of the weak by the strong, seen throughout the animal world, to be reconciled with the concept of a just and benevolent Deity? Third case: how are the consequences of the inequalities of mankind to be justified unless the principle of compensation through personal immortality can be assumed or supported? In each case, the problem of therapy is to find support that will replace the sustenance formerly provided by traditional faiths. 10 references.

**000771** Haas, Harold I. no address **Pastoral counseling with people in distress.** Missouri, Concordia Publishing House, 1970. 193. p. $5.

Advice is given to busy clergymen about how to meet and help people in the midst of trouble. Three stages in crisis counseling are discussed including: (1) investigation, (2) interpretation and (3) confrontation. A concrete plan for setting specific pastoral counseling goals and for strategically using both permissive and directive attitudes is presented. Examples of specific phrases, concepts and strategies from pastoral counseling sessions are explained.

**000772** Hart, Joseph L. St. Michael's College, Winooski, Vermont 05404 **Pastoral counseling and individual psychology.** Journal of Individual Psychology. 27(1):36-43, 1971.

The integral incorporation of the principles of Judeo-Christian ethics into ""individual psychology" enables the pastoral counselor using this approach to combine without reservations his functions of a clergyman and a psychologist. Training in individual psychology allows him to recognize the parishioner's life style and how he has created it; to infer the purposes of his behavior; to make these understood to the counselee; and to encourage his development of social interest, Adler's criterion of mental health. This also enables the clergyman to do preventive counseling. Additionally, the basic egalitarian conception of man in individual psychology is relevant to the changes which have begun in our day to permeate the church structure, and which affect the role of the individual clergyman especially when he functions as a pastoral counselor. All these changes contribute toward equal recognition of all men. 24 references. (Author abstract)

**000773** Hauck, Paul. no address **Reason in pastoral counseling.** Philadelphia, Westminster Press, 1972. 236 p. $5.95.

A series of lectures prepared for ministerial groups on Albert Ellis's theory of rational emotive therapy, which emphasizes the need for organized and disciplined thinking, is presented. Twelve basic irrational ideas that cause emotional distress are discussed, utilizing case studies. Several points on the mechanics of counseling are incorporated. Sensitivity to and appreciation of Christian values are noted.

**000774** Hendrix, Harville. Perkins School of Theology, Southern Methodist University, Dallas, TX 75275 **Pastoral counseling: in search of a new paradigm.** Pastoral Psychology. 25(3):157-172, 1977.

The identification and critique of three pragmatic elements in contemporary pastoral counseling was undertaken; the elements included: 1) location of the human problem at the organismic environmental interface; 2) image of the counselor as priest; and

3) diagnosis of the human problem as alienation from self and others. These assumptions ought to be supplemented by the image of the counselor as prophet, by location of the human problem also at the interface of the self and the ultimate, and by a diagnosis of the human problem as alienation from transcendence. To be adequate as a response to the total human situation, pastoral counseling theory should be expanded to include consideration of the transcendent dimension of human existence, and pastoral counseling method and technique must be modified to overcome alienation from the ultimate by facilitating the actualization of transcendence. 13 references. (Author abstract)

**000775** Hester, Larry Ronald. Vanderbilt University Divinity School **A study of some of the psychological reactions to heart disease and their implications for pastoral care. (D.Div.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-26145 HC$10.00 MF$4.00 120 p.

The problem of pastoral care and the coronary patient was investigated on the assumption that qualitatively sound pastoral care must be preceded by a thorough analysis of the experience of such patients. Literary and clinical research were used to arrive at an understanding of the psychology of the coronary patient as it relates to pastoral care. Included in the study are: (1) the etiological relationship between emotions and coronary disease; including detailed data on 42 coronary patients confined to a coronary unit and four major psychological reactions that were noted; (2) a description of the experiences of the coronary patient from an analytic as well as an existential standpoint, stressing important personality factors that characterize and are unique to each individual patient; and (3) a suggested pastoral approach to coronary care in which the disease is seen as a personal process as well as a biological one. (Journal abstract modified)

**000776** Hester, Richard L. Southeastern Baptist Theological Seminary, Wake Forest, NC 27587 **Toward professionalism or voluntarism in pastoral care.** Pastoral Psychology. 24(4):305-316, 1976.

The nature of contemporary pastoral care and counseling is examined, suggesting that in its modern evolution as a subprofession, pastoral counseling has increasingly developed professional criteria to determine who can and who cannot legitimately do pastoral counseling. This trend moves pastoral counseling toward the medical profession and away from the life and mission of the institutional church. As pastoral counseling seeks a legitimacy in close association with the medical profession it runs the risk of losing touch with the institutional church -- the voluntary associations of Christians that have always been the ultimate source of legitimacy for the ministry in America. The present challenge facing the field of pastoral care is to shift attention from professional specialization outside the church to an effort within the church to train the laity to be effective agents of pastoral care. 13 references. (Author abstract modified)

**000777** Higgins, Richard T. Aldersgate United Methodist Church, North Reading, MA **Group maintenance: a common theme in group psychotherapy and pastoral leadership.** Journal of Pastoral Care. 30(1):46-49, 1976.

Similarities between the role of a leader in group psychotherapy and the role of a pastor in a church are discussed. For an individual holding both positions, it is felt beneficial to be able to apply the thought modes of one discipline to the experiences of the other. Two situations are described, one in a group therapy session and one in a pastoral setting, to illustrate that the group leader's efforts must be primarily directed toward maintaining and enhancing the group so that members of the group will provide therapy for one another.

**000778** Hiltner, Seward. Princeton Theological Seminary, Princeton, NJ **Toward autonomous pastoral diagnosis.** Bulletin of the Menninger Clinic. 40(5):573-592, 1976.

In a paper presented at a scientific conference held in October 1975 to honor the 50th anniversary of the Menninger Foundation, the question of the development of an appropriate, semiautonomous diagnostic system for pastoral counseling was raised. A review of the history of pastoral diagnostics resulted in the conclusion that pastors and churches, far from having had no experience with diagnosis, have had so many bad experiences with it that, when they move out of a legalistic framework and genuinely want to help people, the last resource they are likely to look for is diagnosis. Appropriation of diagnosis by the medical profession has been so overwhelming, that there is great difficulty in reaching beneath the medical folkways toward a deeper understanding of diagnosis itself. Modern medicine, and even psychiatry to a lesser extent has held and still holds to an understanding of diagnosis that is one sided or foresighted, either ignoring or minimizing aspects of the process that are crucial for pastoral diagnosis. 8 references.

**000779** Hitner, Seward. Princeton Theological Seminary, Princeton, NJ 08540 **Pastoral counseling and the church.** Journal of Pastoral Care. 31(3):194-209, 1977.

Pastoral counseling in the church is discussed, asserting that pastoral counseling should maintain its character as professional ministry of the church, while at the same time should not permit itself to be limited by church structures and value systems that derogate its significance as an essential dimension of ministry. The extension of pastoral counseling into settings other than the local church, and the resulting problems, are discussed in relation to the thesis. It is noted that insofar as pastoral counseling is a form of ministry, it is organized to maintain an appropriate form of accountability to the church. The issues of the place of professional helpers like psychiatrists, psychologists, and social workers as staff members of pastoral counseling centers, and the problem of the emergence of some specialized pastoral counselors who have not been exposed to basic theological education are examined in regard to the emergence of specialization in pastoral counseling.

**000780** Hodge, Theodore Edwin. Southern Baptist Theological Seminary **Pastoral care of the family of the critically ill patient. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-4423 HC$18.00 MF$7.50 251 p.

The effects of the critical illness of selected patients on the members of their family, and the effects of the families' reactions to the illness on the patient and the therapeutic process were explored, and appropriate pastoral care strategies in such situations are identified. The nature of the crisis produced in a family by illness is explored and the factors which affect the seriousness of the crisis were determined. The family structure, the family life cycle, and the separation dynamics were examined to determine their effects on the patient. Twenty families were surveyed and results show that there were definite differences between each stage of the family life cycle. Visitation patterns of the family varied with the seriousness of the crisis for them. Implications of the study for ministry and pastoral care strategy for families of the critically ill patient, including tasks of ministry which seem appropriate, are discussed. (Journal abstract modified)

**000781** Houts, Donald C. Illinois Area of the United Methodist Church, 1701 South Prospect, Suite 19, Champaign, IL 61820

**Pastoral care for pastors: toward a church strategy.** Pastoral Psychology. 25(3):186-196, 1977.

Areas of mental stress in the ministry are compared with those in the other professions. After noting the similarities and outlining some of the unique areas of need in the ministerial profession, some basic presuppositions about appropriate career support models are presented. The specifics of one such judicatory support system are outlined briefly and are related to the specific needs discussed earlier. A plea is made for greater investment in pastoral care for pastors as a means of supporting effective ministry as well as of meeting the legitimate needs of the pastors. (Author abstract)

**000782** Humphreys, John M. Presbyterian Hospital of the Pacific Medical Center, San Francisco, CA **The chaplain as therapist.** Journal of Religion and Health. 16(3):233-243, 1977.

The role of chaplain as therapist is examined. Dynamics similar to that which go into therapy occur in pastoral relationships primarily in terms of the transference and countertransference phenomenon. Issues such as the relationship of the supernatural to the natural, the problem of authority, the place of values in life, and the importance of individual responsibility are of concern to the therapist as well as the chaplain. It is recommended that the chaplain become more informed and skilled in the area of personality development as a way of understanding himself and in the factors that promote change and growth in another person. 15 references.

**000783** Irwin, J. E. G. Church of the Good Shepherd, Ft. Lee, NJ **Oskar Pfister and the Taggart report: the "first pastoral counselor" and today's role problems.** Journal of Pastoral Care. 27(3):189-195, 1973.

The pastoral counseling role, as detailed in a paper by Morris Taggart on professionalism, is examined in the perspective of Pfister's role correlation and its methodological basis. It is concluded from Pfister's dialogues with Freud that his theoretical foundation was inadequate for the role synthesis he sought, but that he directs the profession toward the necessity of a greater theological understanding of the pastoral counseling role and of its relation to pastoral care in general, particularly care by and of social structures. 25 references. (Journal abstract modified)

**000784** Irwin, Paul B. no address **The care and counseling of youth in the church** Philadelphia, Fortress Press, 1975. 95 p. $2.95.

The care and counseling of youth in the church is examined. Following a broadly Eriksonian outline of understanding the developmental needs of youth, primarily in terms of identity formation, pastoral reflections are presented, organized around what Erikson regards as the basic psychological needs at this stage of personal growth: the need for peer acceptance, for deepening interpersonal communication, and for focusing a vision of life's meaning and values. The pastoral dimensions of leading youth groups, counseling troubled young persons individually, and considering the church's educational aims and methods with youth are discussed.

**000785** Jackson, Edgar N. no address **Parish counseling.** New York, Jason Aronson, 1975. 192 p. $10.00.

An overview of pastoral counseling is presented and the unique role of the pastor is seen as offering an effective means for therapeutic intervention in dealing with the congregation members' problems and major life events. Psychological processes and counseling models are discussed. Illustrative case histories detailing some of the problems the pastor may have to confront and therapeutic strategies which may be used are presented. Topics dealt with include: emotional disorders, adolescence, bereavement, sudden infant death, senile dementia, insomnia, and problems related to religious belief.

**000786** Jaekle, Charles. Journal of Pastoral Psychotherapy, 3000 Connecticut Avenue, NW, Washington, DC 20008 **What's psychotherapy: what's pastoral?** Journal of Pastoral Care. 27(3):174-177, 1973.

Pastoral psychotherapy is examined by definition and role and related to current practices in ministry. Ethical issues for the pastoral psychotherapist engaged in private relationships are described, and the scope of pastoral psychotherapy is discussed.

**000787** Jernigan, Homer L. Boston University School of Theology, Boston, MA 02215 **Bringing together psychology and theology: reflections on ministry to the bereaved.** Journal of Pastoral Care. 30(2):88-102, 1976.

The bereavement experience of one family is analyzed on the psychological, social and cultural levels in order to explore the relation of theology to psychology. The needs of the family before, during and after the death were analyzed in relation to available resources which would assist in the coping and growing process. Theological issues confronting the minister emerge out of analyzing the crisis of death. A synthesis of theological and psychological insights is offered.

**000788** Johnson, Stuart D. Department of Sociology, University of Manitoba, Winnipeg, Manitoba, Canada **The correctional chaplaincy: sociological perspectives in a time of rapid change.** Canadian Journal of Criminology and Corrections (Ottawa). 14(2):173-180, 1972.

The role of the correctional chaplaincy in Canada is discussed in light of changes in the prison and religious worlds. The role of the chaplain has historically included both that of religious functionary and that of a generalized social worker, all within the framework of institutional needs and expectations where emphasis was upon custody and security rather than upon the well-being of the inmates. The consequences of the shift within the correctional institution to a policy of treatment rather than punishment, and the consequences of the changes within the religious institution itself are discussed in the context of the problems posed for the correctional chaplain. Three alternatives are proposed: to maintain the status quo, to eliminate both staff and visiting chaplain positions, and to greatly reduce the number of positions filled by correctional chaplains and limit the roll of the chaplain to ministering to the spiritual and religious needs of those who still have an interest in organized religion. The third alternative is seen as the most desirable. 11 references.

**000789** Jones, Alan Hugh. School of Theology at Claremont **A psychological and theological response to a case of demon possession, with particular reference to the theology of Reinhold Niebuhr. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-20051 HC$15.00 MF$8.50 155 p.

A case of demon possession in a 21-year-old woman who came to pastoral counseling for relief from her obsessions is described, with particular reference to theological and psychological questions. Counseling work over the 9-month period of sessions is described, along with interpretations of the case material from the viewpoints of traditional psychiatric categorization, family systems theory, Jungian psychology, and the theology of Paul Tillich. The extent to which the theology of Reinhold Niebuhr provides a framework for understanding this particular situation is then examined. Practical considerations concerning demon possession are also treated. The value of exorcism in such cases is considered counterproductive and alternative approaches are provided. The position of ministers in dealing with cases of demon possession and the psychological vulnerability which is inherent in the Christian faith and church is discussed. (Journal abstract modified)

**000790** Jorjorian, Armen D. St. Luke's Episcopal Hosp., Houston, TX **Reflections upon and definitions of pastoral counseling.** Pastoral Psychology 23(224) 7-15, 1972.

Two basically different ways of defining pastoral counseling are discussed: one centering on the role of the person offering the counseling (i.e.,pastoral counseling is any counseling done by a pastor), the other relating to the word counseling and to the particular intent of that counseling. For the pastoral counselor it is as important to be prepared in the field of theology as it is to be prepared in the methodology of counseling. It is noted that pastoral counseling and psychotherapy are similar in form but different in intent, yet there are existing gray areas that link or differentiate the two. Likeness and differences are discussed. It is concluded that clarity of professional identity is desirable, but that if this cannot be achieved effort should be directed toward building a community of cooperative helping professions.

**000791** Kienast, H. W. University of Illinois, Medical School, Chicago IL. **The significance of Oskar Pfister's in-depth pastoral care.** Journal of Religion & Health. 13(2):83-95, 1974.

O. Pfister's suggestions for pastoral counseling made in Switzerland about 1900 are reviewed. Correspondences and relationships with S. Freud are also reviewed. It is maintained that Pfister was frequently supportive of Freudian psychoanalytic theory and applied it in his pastoral work. He renamed Freud's concept of the unconscious the innermost judge for his study of Navajo Indians. Pfister maintained that the Navajo medicine men often attempted to obtain the same results psychoanalysis was striving to produce. It is claimed that Pfister, the first pastoral counselor in Europe, turned to psychoanalytical methods because he was dissatisfied with theology per se and with the methodology of teaching doctrine. He stressed the desirability of concreteness, metaphysics, and monism and stated that all of these characteristics were present in psychoanalytic method. The acceptance of these ideas by the clergy is also examined. 30 references.

**000792** Kirk, Leonard Jones, Jr. University of Illinois at Urbana-Champaign **The etiology and dynamics of the masochistic syndrome with implications for pastoral counseling. (Ed D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-14828 HC$10.00 MF$4.00 171 p.

The etiology and dynamics of the masochistic syndrome are discussed, with implications for pastoral counseling. It appears that masochistic behavior develops as a consequence of childhood experiences, including those involving frustration, aggression, and guilt and is a complex syndrome of interrelated components. Some sexual aspects of the syndrome are discussed, including the occurrence of such behavior in conjunction with other aberrations. A number of behaviors in which masochistic tendencies may be expressed are presented. These include: accidents, physical disorders and hypochondriacal fears, gambling, alcoholism, drug addiction, and suicide. Cultures in which there is exploitation of one segment by another tend to produce masochistically oriented personalities, and certain religious emphases may also contribute. A number of therapies are briefly discussed, and the minister's role as a pastoral counselor is considered in connection with two other roles: that of a representative of God and that of the religious leader. Because of these two aspects, the masochist may seek to use the counselor as a means of controlling his environment, the main goal of such personalities. The conditions of respect, understanding, acceptance, and congruence are essential elements for a therapeutic counseling relationship in such situations, since some of the masochistic individuals dependency needs may be met through suggestions provided that the client is helped to understand that the responsibility for decision is ultimately his. (Journal abstract modified)

**000793** Knights, Ward Arthur, Jr. Vanderbilt University Divinity School **An exploration into the nature of pastoral care in the mental hospital. (D.Div. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-7885 HC$10.00 MF$4.00 146p.

Personal experience as a pastor, both in parish churches and mental hospitals, is reported to explain the nature of pastoral care in mental institutions, and a review of relevant literature is also included. Four primary areas are explored: (1) the history of pastoral care of the mentally ill; (2) the problems of the role of the modern mental hospital pastor; (3) the actual role functions of the hospital pastor; and (4) the extension of pastoral care beyond the personal work of the hospital pastor. The historical perspective takes into consideration the ministry of Jesus to the mentally ill, the ministry of the church to the mentally ill, and recent developments of the Twentieth century. It is noted that there have been problems attendant upon the appearance of the clinically trained pastor as he has come to function as mental hospital chaplain. The work of the modern chaplain is considered under the two broad categories of traditional and nontraditional role functions. The concepts of priesthood and pastorhood are utilized to undergird a view of the extension of pastoral care beyond the personal work of the pastor. Finally, a study is included, using the verbatim records of pastoral contacts reported by clergy and seminary students who had been active in programs of clinical pastoral education. The main results indicated that pastoral care as practiced by those with little or no clinical pastoral training tends to be highly developmental. It is instructive, supportive and empathic in descending order of importance. It is, however, not judgmental in any significant way. (Journal abstract modified)

**000794** Knowles, Joseph W. no address **/Group counseling as a part of pastoral guidance./** Gruppenberatung als Seelsorge und Lebenshilfe. Munich, Kaiser/M.-Grunewald, 1971. 202 p.DM16.00

An attempt is made to bridge pastoral duties and psychotherapy in a discussion of group therapy techniques. The initiation of newcomers into the group can be facilitated by programmed exercises, which allay anxieties and regression of both group leaders and members. In this, however, there is a danger of breaking with the Rogers tradition of remaining passive as a leader and abstaining from acting as a catalyst in the group processes. This passivity is intended to withhold any real or fancied authority by the leader, and the cited programming is an example of such directive to the group. By emphasizing the promotion of positive feelings, aggressive behavior is implicitly forbidden, which curtails the interplay of experiences in both the leader and the group members. As a model for the practical application of psychoanalytic and group dynamic concepts for the clerical field, this book is of interest.

**000795** Knowles, Joseph W. Pastoral Counseling & Consultation Centers of Greater Washington, D.C. **Awareness and taking responsibility as two significant goals of pastoral counseling.** Pastoral Psychology. 23(221):7-14, 1972.

New approaches to counseling derived from other disciplines are discussed. It is noted that new modalities of psychotherapy, and social psychology approaches in the group encounter movement, have brought into focus two goals necessary for personal growth and change: enlargement of personal awareness, and responsibility taking within the new awareness. Ways of instilling these goals in parishioners are elaborated and relevant examples are cited from personal counseling experience. It is emphasized that responsibility, in this context, involves an affirmation of present reality as a necessary condition for growth and change.

**000796** Kollerstrom, Oscar. no address **The actual and the real.** London, Turnstone Books, 1974. 206 p. $2.95.

The author's experience as an ordained Catholic priest and psychoanalytic psychiatrist is used a background in showing that language acceptable to a psychologist can be useful in discussing spiritual questions and problems. A mentally healthy quest for meaning is helpful for our time since it combines an existential approach to religion with a mystical insistence on the importance of the individual's insights and experience. The personal insights and therapeutic approaches used by the author are outlined as a movement from uneasy loneliness, through depression near despair, to a healthy happiness including timeless moments of religious conviction.

**000797** Kummer, Jerome, M. University of California, Medical School, Los Angeles, CA. **Counseling women who are considering abortion.** Journal of Pastoral Care. 25(4):233-240, 1971.

Changes in abortion laws present new considerations in counseling. It is suggested that the minister should seek knowledge of the abortion process and learn to listen to women contemplating abortion. Preventive measures, including sex education and conception control, are special areas in which the pastor can provide enlightened assistance.

**000798** Kutscher, Austin H.; Kutscher, Lillian G. no address **Religion and bereavement: counsel for the physician, advice for the bereaved, thoughts for the clergyman.** New York, Health Sciences, 1972. 224 p. $12.50.

Aspects of religion and bereavement are considered. Areas discussed include theological interpretations of death and bereavement; advice for clinicians who counsel the bereaved; literature on death and immortality; music for memorial services; and results of surveying clergymen, widows, and widowers concerning recovery from grief. Inspirational readings from various religious works are included.

**000799** Laister, Peter. no address **The priest's care of the terminally sick.** Nursing Mirror and Midwives Journal (London). 139(15):63-65, 1974.

The priest's contribution to the art of caring for the terminally ill and the dying is discussed. It is noted that the death of the very old is accepted without much shock, for it is understood that physical life can no longer be supported by an exhausted and feeble body. However, all physical death should be seen in this way, even in the young, when the body is inefficient or damaged. All who care for the sick should ensure that the reception of Holy Communion is easily organized, that it can be seen to be ""no trouble to the nurses", and that it is a normal part of full care. In dying, it may be that the last of the senses to fade is that of hearing, and the priest should talk to the patient, pray, and bless aloud; he should also explain briefly what he is going to do to the patient if he is about to give the Laying on of Hands, or anoint with holy oils. It is known that patients have heard during periods of unconsciousness, and even if the patients do not hear, the importance of the priest's act in caring for the dying is emphasized.

**000800** Lespinasse. no address **/A pastoral experience in serving the elderly./** Une experience pastorale au service des personnes agees. Revue de Gerontologie d'Expression Francaise (Paris). No. 3:32, 35-37, 1974.

Pastoral work with the elderly is discussed, and it is noted that the function of the minister is neither to help the elderly to have a ""beautiful" death, nor to encourage their withdrawal from the world. It is emphasized that faith in God is not purely a refuge for the elderly, and that when a person reaches the ""third age", he has time to deeply examine his faith, to discover the true meaning of Christian belief. He also has time to direct his attentions toward interceding for others, i.e.,praying for others. Encouraging the elderly to intercede for others, to play an active part in religious life, is recommended as an antidote against the aged person's feeling of uselessness and isolation.

**000801** Lum, Doman. Diamond Head Mental Health Center, Honolulu, Hawaii **New challenges in mental health of children: For church and community.** Pastoral Psychology. 22(211):14-22, 1971.

Clinically-concerned pastors and laymen can be involved in therapeutic modes to young people in at least three ways: (a) as therapeutic resource agents in the roles of companion, listener, and doer; (b) as those who recognize and refer seriously disturbed children and youth; and (c) as those who affirm the balance between love and responsibility within the family.

**000802** Madden, Myron C. no address **Meaningful pastoral intimacy.** Pastoral Psychology. 2[illegible]:34-38, 1976.

Closeness, warmth, perhaps touching, and some understanding are characteristic of interpersonal relationships. However, there are dangers of intrusion and insensitivity when persons invite pastors to become intimate. Superficial and false intimacy may substitute for closeness. Pastoral care should transcend the primitive ""holy man" role, which is ""cold" because the holy is desexualized. Intimacy is a closeness between persons in areas we tend to guard as personal.

**000803** Malony, H. Newton. Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA **Differences in style of pastoral counseling as a function of religious beliefs and attitudes toward human nature.** Journal of Pastoral Care. 31(1):38-46, 1977.

Two studies investigating possible correlates of differences in style of pastoral counseling are reported. In the first, people were unable to recognize pastors who counseled frequently by observing them in pastoral tasks, indicating that pastoral counseling style is not a function of personal style. Tests given to pastoral counselors in the second study suggested that proximity to the pastoral counseling ideal is related to a positive attitude toward human nature and previous counseling training, not to theological beliefs and overall educational level. Some theoretical implications and theological interpretations are discussed, focusing on needs to attend more directly to research on measures of current theological interest and to indices of actual, as opposed to written, behavior in pastoral counseling. 19 references. (Author abstract modified)

**000804** Marteau, Louis. Missionary Institute, 72 Street, Charles Square, London W 10, England **A short history of pastoral care and counseling in Great Britain and its present challenge.** Journal of Pastoral Care. 27(2):94-99, 1973.

The history and present status of clinical pastoral education in the behavioral sciences is discussed, with institutions and programs for pastoral care and counseling described. The future of the program and the problems which may be faced are speculated upon and it is suggested that full use be made of all means of communication.

**000805** Martin, Paul. No address. **Sin, guilt and mental health: confession and restitution as means of therapy.** Christian Century. 92:525-527, 1975.

The article is designed to show the misplaced legacy of traditional religion in providing specific, healing methods for mental and emotional problems. On its record, psychiatry is pathetically inadequate in helping troubled human beings. Mental health and emotional health are inseparable. In many instances men and women break down because they have lived dishonestly and secretly. Confession and restitution bring the individual back into community. These principles are found in the beginnings of every major religion but invariably are lost along the way. Mentally disturbed persons need a simple, step-by-step method to move toward community health and usefulness. This therapy should include first a way to tell others the truth about themselves, and second, a way to list the people they have harmed and make amends to them. With growing health and increasing vitality, mentally disturbed Christians have an obligation to work with others seeking the same help.

**000806** Mitchell, Kenneth B.; Gilmore, Allen R.; Cox, Richard H.; Raber, Chester A.; Ulanov, Ann Belford; Oates, Wayne E. Division of Religion and Psychiatry, Menninger Foundation, Box 829, Topeka, KS 66601 **A symposium on pastoral counseling - 1972: do pastoral counselors bring a new consciousness to the health professions?** Journal of Pastoral Care. 26(4):245-257, 1972.

The question of whether pastoral counselors bring a new consciousness to the health professions is responded to by six authors. The statements were prepared after the American Association of Pastoral Counselors (AAPC) membership information project data had been studied. The statements indicate: 1) pastoral counselors follow system oriented and ethical issues; 2) AAPC personnel are well trained, dedicated, and in service to all of the community; 3) the role and model of the pastoral counselor must be that of the religious practitioner, not as an imitation psychological, sociological, or medical model; 4) AAPC members seem to be focusing primarily on treatment and rehabilitation processes rather than on research and prevention matters. It is suggested that AAPC needs a more profound and wider view on educating the pastoral counselor and that the concerns of the AAPC should be refocused from the narrow fields of counseling to the field of growth, development, and social change. Pastoral counselors are necessary mental health professionals for they can reach those who will not go to anyone else, and it is to them that other professionals turn when their patients reach the stage where they are looking for new values, purposes, and meanings to support and enliven their lives.

**000807** Moberg, D. O. Department of Sociology and Anthropology, Marquette University, Milwaukee, WI **Needs felt by the clergy for ministering to the aging.** Gerontologist. 13(3, Part II):67, 1973.

An interdenominational survey of clergy attending ministerial meetings was made, which revealed that the majority lacked specific preparation to help understand the feelings and experiences of the aging, although they felt they work well with older people. Forty percent of their parishes had no specific activities for older adults. Needs they identified in regard to their own ministries to and for the aging were chiefly applied, rather than theoretical. Most mentioned needs were knowledge of community resources, suggestions about how to meet economic, health, dietary, housing, and transportation requirements, suggestions for innovative programs, and how to help middle aged people prepare for retirement. Information about the aging process, assistance for dealing with the sick, dying, and bereaved, and relationships between the generations were less highly desired. Least recognized was need to deal with their own attitudes and fear of dying. The most desired type of program was an all-day conference. (Journal abstract modified)

**000808** Moberg, David O. Department of Sociology, Marquette University, Milwaukee, WI 53233 **Needs felt by the clergy for ministries to the aging.** Gerontologist. 15(2):170-175, 1975.

The suitability of pastoral training in preparing clergy for counseling the elderly was assessed. A survey to identify the needs of the clergy for education regarding aging and the elderly conducted in the Greater Milwaukee area revealed that only 29% of clergymen polled had any specific preparation to help them understand experiences and feelings of people as they grow older and still fewer felt their preparation was adequate. Specific needs in regard to their own ministries with and for the aging were identified, and a one day program based on the findings was developed. The Milwaukee experience demonstrates the feasibility of using brief questionnaires during regular meetings of clergy groups as a basis for identifying felt needs and planning successful continuing education activities. 18 references. (Journal abstract)

**000809** Moore, Donald J. Fordham University, Bronx, NY 10458 **Ministry to the dying.** Archives of the Foundation of Thanatology. 6(2):No. 29, 1977.

Ministers are discussed in terms of their unique position and ability to deal directly with dying patients, their families, and the medical community. The importance of humanizing terminal care and affirming the dignity and rights of the dying patient are emphasized. The value of the minister's coordinating role is discussed. Death is characterized as potentially the grandest as well as the most frightening experience open to man.

**000810** Moustakas, Clark E. No address **The touch of loneliness.** Englewood Cliffs, NJ, Prentice-Hall, 1975. 111 p.

Feelings of loneliness are examined as they exist in their own right as a source of power and creativity; insight and direction are offered through personal experiences and shared revelations. In the form of personal letters to persons suffering negative loneliness experiences, responses to the letters proclaim private loneliness not as spiritual emptiness but as a basic ingredient of being.

**000811** Narramore, Bruce. Rosemead Graduate School of Psychology, CA **Therapist identification and role identity as a barrier to integrative Christian counseling.** Journal of Psychology & Theology. 1(4):3-9, 1973.

One of the major barriers to an integrative approach to Christian counseling is the hidden guilt and anxiety over vocational role identification experienced by most Christian counselors. The hesitation of many psychological therapists to incorporate Biblical concepts into their programs and the reluctance of many ministers to draw on psychological concepts creates a dichotomy of therapeutic roles. The ways in which membership in the Christian subculture affects the self-perceptions of the counselor are discussed. The process of strengthening the role identification of counselors and ministers is considered in terms of therapeutic responsibility and continuity. The need to develop a new model which is neither spiritually or psychologically oriented, but a rational combination of both, is emphasized.

**000812** Neely, Taylor D. St. Elizabeths Hospital, Washington, DC 20032 **A pastoral ministry in a mental hospital.** Medical Annals of the District of Columbia. 41(8):520-522, 1972.

Through a series of personal experiences, a chaplain explains the role of a clergyman and religion in a mental hospital. Case histories are presented, describing how the chaplain helped patients overcome fear of death and separation through open discussion, helped a dependent patient find meaning in her life through a ministry of worship and hymns, and helped a noncommunicative patient to verbalize again through worship. 1 reference.

**000813** Nelsen, Frank C. University of Wisconsin, Madison, WI. **A review of current issues in pastoral counseling.** Counseling & Values. 16(3):214-218, 1972.

Examination of pastoral counseling literature by the counselors is advocated. Among current social issues embraced are the counter culture; astrology, parapsychology; the new sex ethic; abortion; ethical-medical questions, e.g.,organ transplants, determination of time of death, testing of new drugs on humans, rehabilitation of the drug addict; counseling with homosexuals; current radicals and reformers; restless students; and the identity of the pastoral counselor. 24 references.

**000814** Nighswonger, Carl A. University of Chicago Hospitals and Clinics, Chicago, IL **Ministry to the dying as a learning encounter.** Journal of Pastoral Care. 26(2):86-92, 1972.

An examination is made of the drama of death as the context in which pastors minister to the dying, and the dynamics of this encounter are described as a learning experience for the pastor (either theological student or clergyman). It is stressed that dying patients are teachers who may help in the understanding of the unique and dynamic nature of the walk through the Valley of the Shadow. This walk is experienced through a series of dramas which lead to the fulfillment of one's pilgrimage in either peace, or forlornness. These dramas are: the drama of shock; the drama of emotion; the drama of negotiation; the drama of cognition; the drama of commitment; the drama of completion. (Author abstract modified)

**000815** Niklas, Gerald R.; Stefanics, Charlotte. Good Samaritan Hospital, Cincinnati; Duke University School of Nursing, Durham, NC. **Ministry to the hospitalized.** New York, Paulist Press, 1975. 135 p. $3.95.

This is a concise and practical handbook for the Christian ministers whose duties involve care of hospitalized persons. Written by a Catholic priest and a teaching nurse, it emphasizes an awareness of the psychological, emotional and spiritual needs of the patients and their families. How the minister can help the common emotional needs of patients through prayer, the sacraments and general counseling is explained with specific chapters on the terminally ill, critical care unit patients and geriatric patients. Since the author has worked in a hospital for many years, his views are said to be those of an ""insider" about how hospitals operate and the common fears and anxieties of patients.

**000816** no author. no address **Pastoral counseling.** Journal of Religion and Health. 13(1):40-56, 1974.

The field of pastoral counseling is considered from a number of varied viewpoints by different authors, of different religions, evaluating the compatibility of pastoral and counselor's activity and efficacy of the service to the client. Contributions of pastoral counseling to the mental health profession are discussed. Panel presentations and followup discussion of issues are presented.

**000817** no author. no address **Pastoral counseling: the role of the clergy in mental health.** Mental Hygiene. 55(4):538, 1971.

A position statement on pastoral counseling is set forth by the National Association for Mental Health. The statement deals with the mental health roles of the clergy, the continuing education of clergy in the mental health field, the supportive role of the Mental Health Association in working with the clergy. The statement emphasizes the need for continuing education of clergy through workshops, seminars, scholarships and stipends, and encouraging cooperation between psychiatric services of the community and the social services of the church.

**000818** Noyce, Gaylord B. Yale University Divinity School, New Haven, CT. **Has ministry's nerve been cut by the pastoral counseling movement?** The Christian Century. 95(4):103-114, 1978.

An exaggerated deference to the most influential model of personal counseling -- Rogerian non-directive techniques -- may be undermining the ministry in hundreds of congregations today. It has often been made into gospel, not only for wide areas of secular counseling but also for pastoral care. Even worse, pastoral care has been turned into the major organizing principle for the whole of ministry. But pastoral care is more than counseling and a total ministry is more than both. Pastors should exercise their freedom and vocation to assume more initiative and to boldly share their faith and experiences with parishoners seeking the particular kind of help that they can offer.

**000819** Oates, Wayne E. no address **Pastoral counseling.** Philadelphia, Westminster Press, 1974. 240 p. $7.50.

Strategies rather than tactics (techniques) in pastoral counseling and some basic principles underlying relevant pastoral work are explored. The tension between institution and person are discussed: persons find need of relief from the pressure of institutional demands and many pastoral counselors have gravitated into work with persons because of distaste for administration and organizations. It is suggested that neither can realistically detach himself from the need for community support and institutional responsibility. Major developments and changes in counseling and psychotherapy theories are identified and summarized, and the pastoral counselor is seen as one who is open to these insights but who weighs them in the context of his calling. Tensions between passivity and aggressiveness in pastoral styles, between public and private ministry, between the group and the individual, and between family belonging and family transcendence are discussed.

**000820** Ortemann, Claude. Ctr Hospitalier Regional, Dijon, France **A pastoral approach toward the cancer patient.** Vie medicale au Canada francais. 3(2):132-139, 1974.

A philosophy of hope to counsel the seriously ill cancer patient is described and various defense mechanisms of patients (e.g.,regression, aggression, denial of illness, and compensation through service to others). It is suggested that the pastor can supplant these with a fighting optimism toward the illness, and when confronted with its continuation, transfer the hope toward a deeper appreciation of the patient's personal relationships with loved ones and with God. Various ways of communicating with the patients are discussed, with emphasis on the symbol of Christ's resurrection. It is concluded that as long as cancer has no remedy, the victim can remind society of the true nature of life, which includes death and great possibilities for human and spiritual growth.

**000821** Ostow, Mortimer; Cholst, Betty. Department of Pastoral Psychiatry, Jewish Theological Seminary of America, New York, NY **Unhappiness and mental illness.** New York State Journal of Medicine. 74(6):984-992, 1974.

Ten cases presented at a rabbinic counseling center are reported, and the population that appeals for assistance to the center is contrasted to the population that consults psychiatrists. Few persons appealing for pastoral assistance warrant a diagnosis more serious than personality disorder, yet most betray an impairment of capacity for interpersonal relationships. The willingness to ask for professional assistance for such ""minor disorders" and mental illness in general is considered a function of degree of suffering as well as individual patterns of defenses. Cases illustrate that, within the disturbed family, there is no necessary correlation among the clinically ill, the pathogenic agent and the seeker of assistance. (Author abstract modified)

**000822** Parker, Duane. Chaplaincy Services, Topeka State Hospital, Topeka, KS 66606 **Pastoral resources in the treatment of a mentally ill person: a dialogue about a patient's rights and a chaplain's responsibilities.** Journal of Pastoral Care. 29(2):111-118, 1975.

The training of students in pastoral counseling in the provision of pastoral services for persons experiencing serious emotional problems are discussed and illustrated by a case study. Pastoral resources must be integrated into a total hospital program to meet student and patient needs. Clinical pastoral education involves a teaching-learning contract involving the student and supervisor on cognitive and affective levels. It is emphasized that religion serves as an important adjunct to psychiatric treatment. Care must be given to understanding an individual's needs, including his use of religion, in the successful practice of pastoral care and counseling.

**000823** Patton, John. J. of Pastoral Care Editorial Staff **Propositions and pilgrimage.** What is pastoral counseling? J. of Pastoral Care. 30(4):217-221, 1976.

A series of 13 propositions are stated regarding the definition of pastoral counseling, role descriptions for pastoral counselors and pastoral counseling methods. Pastoral counselors are requested to respond critically to these propositions in terms of their own development and counseling strategies. Pastoral counseling is defined as a ministry in which a caring relationship is offered that facilitates growth through focusing on ultimate religious issues in the process of solving specific problems. The pastoral counselor must never be embarrassed by his beliefs and faith in the divine. Using psychotherapeutic methods involving ""relational humanness", he must be concerned with character change, verbalizing about religious experience and devoted to dynamic criticism and examination of faith and religious experience.

**000824** Pease, Clifford H. no address **Pastoral counseling with the problem employee.** In: Noland, R., Industrial mental health and employee counseling. New York, Behavioral Publications, 1973. 432 p. (p. 262-270).

The types of problems encountered by a pastor-counselor working at the Reynolds Tobacco Company is described and the place of religion in coping with emotional problems is defined. People with marital problems, alcoholics, wives of alcoholics, people with guilt feelings, and other emotional problems which caused anxiety were counseled. Pastoral counseling was available when desired by the employees. Through a counseling process, set in a religious atmosphere, emotional problems were dealt with and normal relationships were achieved; the value of spiritual healing for a spiritual malady was presented. 13 references.

**000825** Price, Stephen M. Counseling Center, Grace Episcopal Church, Manhattan, New York. **Is pastoral counseling a credible alternative in the ministry?** Journal of Religion and Health. 13(1):40-56, 1974.

Presented as a symposium paper, a minister who practices psychotherapy questions the conviction and integrity of this profession. After a statement of Christian faith, recent changes in the forms of worship and styles of ministry are reviewed and argued to have great potential for contributing to valid religious life. Aspects of traditional Christianity that are pointless or pathogenic are discussed. The counseling clergyman is encouraged to not constrict his pastoral psychotherapeutic and ministerial approaches to decayed activities and dead symbols or rituals.

**000826** Prichard, Stephen G., et al. No address **Pastoral counseling.** Journal of Religion & Health. 13(1):40-56, 1974.

Institute of Religion and Health conference discussed: (a) Do pastoral counselors bring a new consciousness to mental health professions and (b) is pastoral counseling an alternative to religious ministry? It is argued that religious counselors often detach themselves from traditional, worn-out institutional modes. Clients also at times show resentment of traditional institutions and therefore turn to the religious counselor who tends to ignore corporate organization and idealizes the individual. It is argued that this form of individualism does not lead to the good social adjustment of individuals, clients and counselors included. It is concluded that the religious counselors' movements are not well known among other mental health professions, partly due to the fact that they are a minority. Furthermore, the counselor's value system enters into the healing counseling process. Pastoral counselors ought to be aware of their views of the traditional church and society as they counsel, since social adjustment may be a main issue in the distressed client who comes for counseling.

**000827** Pruyser, Paul W. No address **The minister as diagnostician.** Philadelphia, Westminister, 1976. 144 p. $4.95.

The diagnostic role of the minister is examined in clinical, parish, and seminary settings. Historic attempts by the clergy to develop diagnostic systems are reviewed and the need for a new pastoral diagnostic process which responds to personal needs and offers interprofessional clarity is cited. Seven guidelines for developing diagnosis in a theological perspective are presented both in their traditional meanings and with specific applications, and five counseling situations in which the minister uses the recommended guidelines are reported. It is suggested that pastors possess a unique body of practical and theoretical knowledge which has its own usefulness and integrity for helping persons.

**000828** Reeves, Robert B., Jr. Presbyterian Hospital, New York, NY **Pastoral care of cystic fibrosis patients and their families.** Journal of Thanatology. 1(5):360-365, 1971.

A hospital chaplain's observations on the difficulties attendant to the pastoral care of cystic fibrosis (CF) patients and their families are presented. It is noted that the fatal prognosis involved with CF and its extended time course add immeasurably to the already difficult task of caring for a sick child. Pastors are warned that what appear to be theological questions are often disguised appeals for sympathy and understanding. Suggestions for effective pastoral care at the time of death, and after, are offered. It is concluded that the essential of pastoral care is caring.

**000829** Reeves, Robert B., Jr. Presbyterian Hospital in the City of New York, Columbia-Presbyterian Medical Center, New York, NY **Pastoral care of patients with oral cancer.** Journal of Thanatology. 1(6):534-538, 1971.

The function of the pastor in caring for the oral cancer patient's communication problems is analyzed. Radical surgery is viewed as very difficult for both the patient and the pastor. It is noted that oral cancer often evokes denial in the patient and revulsion in the family and clergy. As the patient often feels depressed and isolated, the pastor's obligation, it is felt, is to overcome the patient's dread by visiting him regularly. It is hoped that the pastor's regular presence will convey the unspoken message that God has not deserted the patient.

**000830** Ritter, Paul Revere. Lancaster Theological Seminary, Lancaster, PA 17601 **Terminal illness: a ministry of caring families to families. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-23565 HC$15.00 MF$8.50 144 p.

The expectation that lay family related couples who have experienced the death of an emotionally significant person after extended terminal illness could be trained to minister to other families going through the experience of terminal illness of a family member was explored. Data were collected from five families using the Q-Sort Method, Semantic Differentials, and Depth Interviews. Criteria involved in selection were: articulated faith, ability to express unconditional positive caring and warmth, and empathy. Training sessions familiarized the families with each other, identified their own individual problems, reorganized their process of thought and action, and learned ways of being helpful and expressing care for other families. The trained families were assigned to make family to family visitations and to report on the project. Findings indicated the helpfulness of families who have been through the anticipatory grief experience to other families currently in that experience. Helpful factors in the visitation therapy were identified as: similarity of age, insignificance of religious denomination, degree of readiness to confront death, and regular practice of religious faith. The family relatedness factor was seen as especially effective. (Journal abstract modified)

**000831** Sastic, Joseph John, III. Eastern Baptist Theological Seminary, Philadelphia, PA 19151 **An investigation of pastoral care to hospital patients. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-20938 HC$15.00 MF$8.50 149 p.

An investigation of pastoral care to hospital patients was made to obtain a description of style and methods of hospital ministry and of responses from parishioners. Two questionnaires were utilized: 1) administered to 35 ministers, requesting factual information on the hospital and its procedures on communication with the patient prior to hospitalization, (with details of the visit, the use of scripture, prayer, and spouse shared visitation), and spiritual values of hospital ministry, with opportunity for essay expression; and 2) administered to 314 parishioners requesting similar information from their viewpoint. Results were tabulated and compared. It was concluded that ministers were largely fulfilling the desires and wishes of their parishioners in hospital ministry in representing concern and care and in offering prayer. (Journal abstract modified)

**000832** Shea, Edward C. Queen's University, Kingston, Canada **Athens and Jerusalem, the university and religious counseling.** Canadian Counsellor. 10(3):127-132.

A trend in education during which academia and religion severed relations in the 2nd century A.D.,reunited in later centuries, and most recently split again in the 1960's. There are indications that cleavage between the church and the university is changing in the 1970's, that a new rapproachment is developing, and that the climate is right at the university for greater involvement by the clergy in the area of counseling. Reasons are enumerated as to why, more than ever, the university campus needs the pastoral counselor. Five kinds of counseling are discussed, the first three of which are seen as especially conducive to the expertise of the chaplain--counseling involving spiritual problems, marital and premarital problems, general anxiety problems, academic problems, and vocational problems. It is recommended that the churches encourage some of their best students to enter campus ministry and that they support their endeavors both financially and morally. These steps are necessary if there is to be better communication in the 1970's and beyond. (French abstract)

**000833** Shell, Austin Focht. Boston University Graduate School **Certain aspects of ministry to the dying among Lutheran pastors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-25328 HC$10.00 MF$4.00 210p.

Certain aspects of ministry to the dying among Lutheran pastors were studied focusing on both the approaches which must be used at the beginning and at the end of the dying process. A combination focus (CFo) of responding to personal needs of the dying and representing tenets and symbols of faith are taken to signify the most appropriate pastoral response for both situations. An exclusive focus on personal needs (PFo) may be appropriate at the beginning of the dying process and an exclusive focus on faith (FFo) at the end of the process. Hypotheses examined were: (1) the central task focus (CTFo) will be function of parish experience. (2) The CTFo will be a function of seminary education. (3) CTFo will be a function of continuing education. (4) FFo by the minister will be associated positively more with discovery of death in early childhood (by age five) and PFo more with discovery in later childhood. (5) Losses of family members of friends by death before the pastor was age 16 will be associated more with FFo than with PFo, and total losses by death will be less associated with FFo than losses before age 16. Trends observed from statistical analyses of data collected for a group of 50 Lutheran pastors with at least 12 months of parish experience were: (1) longer years as a parish pastor seems inadequate preparation for appropriate responses in dying situations. (2) FFo is associated with a larger number of baptized members. (3) Positive association exists between FFo and seminary courses interpreting dying and death theologically and between PFo and studying with pastoral care professors. (4) FFo relates to bereavements before the pastor was 16 and total losses had an attritional affect on both FFo and PFo. (Journal abstract modified)

**000834** Sloane, R.Bruce; Horvitz, Diana Frank. Department of Psychiatry, Temple University Health Sciences Center, Philadelphia, PA 19140 **Pastoral counseling.** Mental Hygiene. 55(4):539-543, 1971.

A background paper on pastoral counseling used in the formulation of the NAMH policy statement is set forth. The paper deals with several aspects of pastoral counseling including professional liaison, the changing role of the church, and the pastor and community psychiatry. It is concluded that it is likely that in the present era of social change the clergy may become increasingly involved in mental health activities. It is likely that the community mental health movement will direct clergymen interested in mental health more to activities in this area than to personal counseling. 24 references.

**000835** Smith, William A. Association for Clinical Pastoral Education, Bethlehem Luthern Parish, Minneapolis, MN **Ministering to the depressed person.** Journal of Pastoral Care. 26(1):15-25, 1972.

Focusing on the problems of depression, the resources within the life of the congregation that can help the disturbed person are discussed. The depressed persons whom a pastor meets in his daily work often express their pain at having lost faith in God. In addition to referral, a pastor may help the depressed person discover the resources of a naked faith, the capacity to hold on in the hope of a spiritual death and rebirth. Much more can be done, and done best by the pastor. First he may gather together the depressed person's entire family and interpret to them the meaning of depression, effecting thereby a kind of family absolution for the suffering person. He may also tap the resources of those with whom the depressed person has positive relationships. By gathering them into a supportive group around the depressed person, the pastor actualizes the church as both an inspirational and a healing reality. (Journal abstract modified)

**000836** Soulen, Richard N. Editor. The Richmond Theological Center, Richmond, VA **Care for the dying.** Atlanta, John Know Press, 1975.

Guidance is provided for those concerned with the depressed, suicidal and terminally ill from a theological perspective. Written by eight clergymen, the presuppositions of each and the most helpful things they found to say to dying persons are presented. Five cases of dying persons are analyzed that illustrate a consensus of opinion of the clergymen as to helpful pastoral counseling approaches, systematic theological material, relevant philosophy and ethics, and resources to be found in the old and new testament and the Eastern religions.

**000837** Stalcup, Gordon Elwood. Memphis State University **A study of relationships between academic counseling preparation, perceived value of counseling activities, and time spent in counseling activities by Memphis clergy. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-19210 HC$15.00 MF$8.50 125 p.

The extent of the Jewish and Christian counseling ministry in Memphis, TN was studied, focusing on preparation to counsel, perceived value of counseling activities, and time and effort spent in counseling activities. Data were obtained via mailed questionnaire. Findings indicated moderately strong relationships among the variables. The average clergyman was male, 48 years old, married with a Master's degree from a religious training institution. He has clinical counselor training in addition to more than three courses each in counseling, psychology, and sociology. He feels satisfaction and competence in pastoral counseling with most counselees and believes that counseling is a valuable, useful and inherent ministerial duty. Of the 55-hour work week, he spends over eight hours in counseling almost seven counselees (more than half of whom are women) who are seen every 10 days over a 5-week period. Referrals were made during the last year for over 11 of the counselees. (Journal abstract modified)

**000838** Stein, Calvert. Springfield, MA **Practical pastoral counseling.** Current Psychiatric Therapies. 12:62-69, 1972.

A general discussion of the validity and importance of pastoral counseling is provided. Salient points are itemized as: recognition of emotional distress, sharing responsibility, initial contact, clay modeling, role-playing, group procedures and verbal and nonverbal management of aggression. It is noted that the pastor's traditional tools are prayer, appropriate scriptural quotation or incantation representing a higher authority, ecclesiastical mantle and an attentive ear. These procedures provide a special hypnotic receptivity without the bowed head and priestly touch. Regardless of the setting, simple ritual, religious symbols and sacred music serve as excellent tranquilizers for the anxious and troubled believer. 9 references.

**000839** Stein, Howard F. Department of Psychiatry, Meharry Medical College, 1005 18th Ave., North, Nashville, TN 37208 **The binding of the son: psychoanalytic reflections on the symbiosis of anti-Semitism and anti-Gentilism.** Psychoanalytic Quarterly. 46(4):650-683, 1977.

Jewish cultural psychology centering around the tradition of the binding of the son by his father is discussed in the context of psychoanalytic reflections on the symbiosis of anti-Semitism and anti-Gentilism. Jewish ethno-religious history is analyzed as one pole of an interdependent Judaeo-Christian system of opposition and symbiosis, in which reciprocal dissociation and projective identification function homeostatically to make history recur and to perpetuate what are ostensibly separate traditions. The nature of identification with the Father and with the Son is explored in the two traditions. Anti-Semitism and anti-Gentilism are seen as mirror images, reflecting what is ego dystonic and ethos dystonic in Christianity and Judaism. It is argued that the Abraham/Isaac relationship is paradigmatic in Judaism and that throughout Jewish history, the Jewish people have accepted both the sacrificial role of Isaac and the punitive role of Abraham, with the paradoxical consequence that martyrdom is the unconscious symbol of survival. 41 references. (Author abstract modified)

**000840** Stephan, Philip Gilster. United States International University **Clergymen as counselors. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-21272 HC$10.00 MF$4.00 163 p.

A study of clergymen as counselors was made to determine if such persons are doing more counseling now than 10 years ago, whether there is any change in the types of counseling problems over the past 10 years, to find the relationship between the types of problems brought to him and those with which he feels most helpful, to discover the relationship between problems least brought to him and those he finds difficult, to find if clergy would like to counsel more, to examine counseling methods, to find out if clergy are using group counseling methods and employing any of these with organizations in their church, and to ascertain if the clerics desired further training. Questionnaire data from a sample group of clergymen were analyzed, and it was found that: (1) Clergymen are presently doing more counseling, with no changes in the types of problems over the past 10 years. (2) Marriage counseling remained a major area of counseling, and there was a relationship between problems presented and areas in which the clergy felt most useful. (3) Areas of drug abuse and alcoholism as well as personality disorders, were the most difficult for clergy to counsel and were the problems least brought to their attention. (4) There was a slight change from the actual to the preferred duties clergymen perform, with emphasis on less administration and meeting attending. (5) Most clergymen counselors counseled in a one to one, empathetic way and specifically named their style as ""Rogerian". (6) A large majority desired further training. (Journal abstract modified)

**000841** Stettner, John W. McCormick Theological Seminary, Chicago, IL **Pastoral counseling in the age of Aquarius.** Pastoral Psychology. 21(207):7-14, 1970.

The growth of counter culture widespread interest in group work, and the development of pastoral counseling as a specialized ministry have important implications for pastoral care today. Pastoral counseling in the Age of Aquarius is a significantly specialized part of the church's total ministry involving good group work procedures and respectfully takes account of man's ineffable experience.

**000842** Stoneberg, Theodore Allen. Northwestern University **Pastoral therapy intervention with the family of the lingering patient. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-1365 HC$15.00 MF$8.50 442 p.

The influence of pastoral therapy intervention with families of terminally ill patients on the length and quality of the patient's lingering period and the comfortableness of the family in their anticipatory grief behavior was assessed in Protestant family groups. It was hypothesized that patients whose families did not participate would be less comfortable and would linger longer than patients whose families were in the treatment group; 2) families who did not participate would demonstrate less comfortableness in their anticipatory grief. Comfortableness was defined to include emotional and values components as reflected in the patient's vital signs and other behavior, as well as in the staff's reaction to and observation of the patient. Results did not support hypothesis 1 but confirmed hypothesis 2 as determined by nursing staff observations. Visits by family members tended to shorten, rather than lengthen, the lingering period. (Journal abstract modified)

**000843** Strommen, Merton P. Youth Research Center, 122 West Franklin Avenue, Minneapolis, MN 55404 **Investigating a potential in clergy-youth counseling.** Final Report, NIMH Grant MH-16460, 1974, 28 p.

A clergy-youth counseling project is briefly described which tested the effectiveness of clergymen in youth counseling as well as the potential of the institutional church for helping youth. Four objectives were as follows: (1) to secure the participation of church leaders who were ready to assume responsibility for community and national welfare; (2) to encourage self-disclosure among youth which resulted in personal growth; (3) to help clergymen to establish a counseling relationship which emphasized developmental counseling; and (4) to determine empirically whether a program which stimulates an atmosphere of adult caring for youth, brings youth into a relationship with a significant adult, and facilitates self-disclosure in areas troublesome to youth, has such positive results that it can be recommended as a regular part of the focus of the church on youth. A total of 39 congregations representing 10 religious groups in the Minneapolis-St. Paul area were studied.

**000844** Swift, John K. Institute of Pastoral Studies, St. Paul University, Ottawa, Ontario, Canada **The chaplain's role in care for the dying: toward a new understanding.** Canadian Medical Association Journal. 115(2):181-182, 185, 1976.

Some assumptions which underlie chaplaincy are examined with particular attention to pastoral care of the dying, and functions of the chaplain in his ministry to the dying person are discussed. It is noted that there is an integral place at the patient's bedside and in the hospital for the chaplain because hospitalization raises religious concerns. Religious concerns and needs are not always articulated in traditional religious vocabularies: the chaplain can distinguish a disparity between verbal content and experienced religious concerns. Also, pastoral care supports and maximized those elements in religious beliefs which promote health and growth. The chaplain can give informed and discriminating professional opinions on ethical and moral decisions and on patient care concerns. The chaplain can also give support to other members of the health care team. The chaplain's role in healing, sustaining, guiding and reconciling is discussed in relation to his hospital role. 3 references.

**000845** Switzer, David. no address **The minister as crisis counselor.** Nashville, Tennessee, Abingdon Press, 1974. 288 p. $6.95.

Theories and experiences in the treatment of individual and family crises are presented, including new resources for counseling people in crisis in a community. Implications for the minister as a professional with a special perspective are emphasized. Distinction is made between the pastoral counselor and the secular psychotherapist, noting that the counselor represents a community of faith. Procedures, problems, and possibilities involved in developing community crisis services are outlined. Family systems theory is applied to crisis intervention counseling, describing three kinds of systems with the counseling approaches appropriate to each. Divorce is also discussed in relation to the minister's role as counselor.

**000846** Thomas, John R. Mendota State Hospital, Madison, WI **Morality and counseling: a case for the pastoral approach.** AHMC Forum. 27(2):83-87, 1975.

Various aspects of pastoral psychotherapy are discussed. Although the clergy may have the same level of professional training and competence as others, it is felt that their religious identity makes them unique. This uniqueness is defined within the clergymen's own identity and in the parishioner's or client's expectations and perceptions of religion and the clergy's role. Pastoral therapists are urged to utilize the parishioner's religious ideas, interests and values in the direction of examination, reflection, reality testing and growth.

**000847** Thornton, Edward E. Crozer Theological Seminary, Rochester, NY 14620 **Pastoral counseling's birthright.** Journal of Pastoral Care. 26(4):217-218, 1972.

An editorial examines the question of whether pastoral counseling will lose its ties with the religious establishment if counselors seek licenses to qualify for insurance payments under proposed legislation creating national health insurance. The American Association of Pastoral Counselors has entered the Coalition of Independent Health Professions in order to help shape national health insurance and to benefit from it while retaining ecclesiastical endorsement. Questions are raised as to: what would happen if pastoral counselors were to be reimbursed by third party payments; whether pastoral counselors would rush into private practice; whether ties with ecclesiastical processes would be weakened; whether pastoral counseling would remain a credible alternative in the ministry; and whether the special consciousness which pastoral counselors bring to their professional peers would be lost.

**000848** Topolewski, John. no address **Death in the family: a model of ministry.** Thantos. 3(1):14-21, 1977.

An account is reported of a minister whose experience with his mother's death caused him concern for care of the dying and their survivors. The model includes three parts: (1) preparation in care as an assessment tool -- purposeful listening to responses to a few well-placed questions; (2) presence as care -- a time for simple physical presence that is crucial for opening communication and beginning anticipatory grief; (3) symbolization of the meaningful experience -- religious ritual, imagination of the future without the deceased and story telling about the deceased.

**000849** Venter, Hendrik Petrus. School of Theology at Claremont **Pastoral care of the terminally ill patient and the family. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26898 HC$18.00 MF$7.50 348 p.

The psychology and needs of terminally ill children and adults and their families were studied to illuminate the pastoral role of the clergy and church. It was hypothesized that at the moment when a patient becomes terminally ill, the pastor is in a unique position to move beyond the other members of the caring team who often have done their best to restore life, but have failed. The relevant research was reviewed, and personal experience with dying patients was used to confirm this view of the role of the clergy in such situations. It was found that the pastor, as a member of the medical team who has worked through his own feelings about death, can help the patient increase the ability to affirm life in the face of limitations, because he is rooted and grounded in God. It is contended also that the possibility for growth in a terminally ill patient increases in a therapeutic community which is based on such a team approach to dealing with physical illness. (Journal abstract modified)

**000850** Wagner, Maurice E. no address **Hazards to effective pastoral counseling: part one.** Journal of Psychology and Theology. 1(3):35-41, 1973.

The contemporary pastor is doing more and more counseling. There is a very realistic need in our society for someone who understands how life should be put together for fulfillment in living. The pastor has answers from the Bible and insights derived from the doctrines of Scripture and is constantly learning more about how God intended man to think and live. But the pastoral counselor is confronted with certain hazards which interfere with his effectiveness. Ten hazards are discussed and suggestions are offered which are intended to help the pastor avoid these dangers and counsel more effectively.

**000851** Wahl, Charles William. Psychosomatic Medicine Service, Department of Psychiatry, University of California, Los Angeles, CA **Helping the dying patient and his family.** Journal of Pastoral Care. 26(2):93-98, 1972.

Some suggestions for effective pastoral counseling for the dying patient and his family are offered. It is stressed that as valuable as physical help and education can be, it is the emotional interchange which pastors have with the dying patient and his family which is in the long run, the most effective care. Through the capacity and willingness to comfort, reassure, and enhearten, the pastor reaffirms to his patients and himself that he is also a member of the human race and no less mortal than those he treats. The patient is comforted by the finitude that they have in common. (Author abstract modified)

**000852** Weigert, Edith. no address **The courage to love.** New Haven, Connecticut, University Press, 1970. 421 p.$15.00.

A collection of papers is presented that is of relevance to the teaching and practice of pastoral counseling. Emphasis is on understanding and love between human beings, including the meaning of such human experiences as trust, sexuality, sympathy, loneliness, and creativity. Theoretical and technical considerations with such basic issues as psychoanalysis and psychopathology, and the problems involved therein, as well as ethology, mythology, and existential philosophy are also offered.

**000853** Werhan, Charles Frederick. Vanderbilt University Divinity School **Crisis pastoral care to the families of critically ill patients in a general hospital. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-23189 HC$10.00 MF$4.00 128 p.

A model of crisis pastoral care to family members of critically ill patients is presented, as derived from the juxtapositioning of ""crisis dynamics" and ""crisis intervention theory and method" with the context of experience in working with such families. The primary psychological dynamic of the main focus, which is the crisis element, is anxiety, created by the threat to some value that the individual holds essential to his existence or personality (loss of another person). The crisis is the anxiety which the threat precipitates. A peculiarity of anxiety is the lack of awareness within the person experiencing it and the consequent inability to use previously learned coping methods. Short-term therapy is recommended to restore reasonably healthy equilibrium and aid in developing a new level of ego strength and coping ability. Evaluation of the crisis and intervention are carried out concurrently. In intervention, the pastor is able to help the person express the pentup emotions which are blocking his crisis resolution (catharsis) and to recognize in realistic terms the nature of his problem (cognition). Anxiety then decreases and the person shows a tangible increase in coping ability. (Journal abstract modified)

**000854** Whitlock, Glenn E. Johnston College, University of Redlands, Redlands, CA. **Pastoral psychology and preventive psychiatry.** Pastoral Psychology. 21(203):9-13, 1970.

Pastors trained in the understanding of the psychodynamics of human behavior will be sensitive to the danger signals and the psychological tilts which may be observed in individuals and families in varying degrees of emotional stress. The pastor often has the first opportunity to work with persons in crisis and is therefore in an ideal position to practice preventive psychiatry and pastoral care.

**000855** Williams, David L.; Kremer, Bruce J. Community Mental Health Center of Bureau, Marshall, Putnam and Stark Counties, Princeton, IL **Pastoral counseling students and secular counseling students: a comparison.** Journal of Counseling Psychology. 21(3):238-242, 1974.

Many counseling authorities are convinced that the clergymen's religious beliefs and values make him more dogmatic toward and less accepting of the client than are secular counselors. To test this contention, 90 secular counseling students and 58 pastoral counseling students were administered the Inventory of Religious Belief, the Rokeach Dogmatism Scale, and the Test of Counselor Attitudes. Group responses were analyzed with t tests and Mann-Whitney U statistics. Although pastoral counseling students had stronger Christian religious beliefs and less nondogmatic openness and flexibility of belief, they responded at a higher level of client acceptance than secular counseling students. 27 references.

**000856** Williams, Jon E. 9006 Eastbourne Lane, Laurel, MD 20810 **Crisis intervention among the bereaved: a mental health consultation program for clergy.** In: Specter, G., Crisis intervention. New York, Behavioral Publications, 1973. 210 p. (p. 140-157).

A mental health consultation program for clergy is suggested for crisis intervention among the bereaved. A model of mourning and grief having roots in Gestalt psychology and psychodrama theory is presented. Normal and pathological reactions to death are distinguished, and it is proposed that crisis intervention may lessen the frequency of pathological reactions. An action program is described involving consultation and training of clergy. The training procedure includes assignment of relevant readings, presentation of a guide for clerical efforts, and opportunity for consultative discussion sessions on a group or individual basis. 62 references.

**000857** Wilson, John R. No address **The distinction between pastoral care, pastoral counseling and psychotherapy.** Pastoral Psychology. 21(201):63-68, 1970.

Sweeping revolutionary changes in concepts concerning mental health and current problems in organized religion will bring about unforeseen implications in both psychiatry and pastoral psychology. Trends in religion may shape pastoral psychology as much as pastoral psychology may influence religion. Religion in cooperation with the new psychiatry may determine the major trends in the future of pastoral psychology.

**000858** Wimberly, Edward P. Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, GA 30314 **Pastoral counseling and the Black perspective.** Journal of Pastoral Care. 30(4):264-272, 1976.

The corporate dimensions of pastoral care in the Black church are explored from a historical viewpoint, and the relevance of pastoral counseling in contemporary Black society is discussed. Studies are reviewed which suggest that trained clergymen could bring mental health services to Black persons considered nontreatable as well as to middle-class Blacks. It is suggested that pastoral counseling with Blacks should be based on the pervasive influence of racism and segregation, and should utilize action oriented approaches to deal with the individual's sense of powerlessness. Specific implications for the preparation of Black pastoral counselors are outlined. Consideration is also given to the issues affecting the relationship between a White therapist and a Black client.

**000859** Wimberly, Edward P. no address **Pastoral counseling and the black perspective.** J. of Interpersonal Theological Counseling. 3:28-35, 1976.

The various dimensions of pastoral care are discussed, especially pastoral counseling by the Black minister. Evidence is presented to show that pastoral counseling can be a viable method for the Black pastor's work with Black parishioners, especially when the elements of empathy, experience, expectation and respect are present. The counseling implications of the pastor confronting his own anger and other emotions are explained.

**000860** Wood, Juanita. University of California, Davis, CA **The structure of concern: the ministry in death-related situations.** Urban Life. 4(3):369-384, 1975.

The expression of concern as one component of ministerial death work is examined, based on interview data with 31 male ministers in two different communities. Two death work areas were covered: the dying patient and the bereaved. Problems involve solving the situational ambiguity of dealing with the dying, developing a listening capability, and learning to organize time so as to be optimally available to those who most require service (scheduling). The current societal belief in person centered therapy techniques, most particularly listening, is often used in such situations. Time constraints and use of a stage paradigm lead also to a form of selective listening in which the minister manages and defines death related situations. This approach simplifies the dying situation for the minister and often for the dying and bereaved, but such a paradigm may exclude important human feelings and emotions. 24 references.

**000861** Woodruff, C. Roy. Bryce Hospital, Tuscaloosa, Alabama **Pastoral care of the discharged psychiatric patient.** Pastoral Psychology. 21(202):21-26, 28-29, 1970.

Discharge from hospitalization and movement into the community is a crisis period for the psychiatric patient and it is at this time that pastoral counseling and care are of paramount importance. Whatever problems took the patient to the hospital are replaced with a multitude of new ones as he attempts to reenter society. Halfway through an employment interview he is asked what he has been doing for the past year and watches the interviewer's face stiffen as he replies he's been in a mental institution. To family and friends he is not his old self but rather one of a different breed: someone who has been in a mental institution. Coupled with his new defeats in the outer world is his sense of loss, amounting to genuine grief at times, as a result of his expulsion from the mental hospital. Although he may at times have begged for release, when the moment came to actually leave he realized he had made many secure friendships there and that people in the institution ""understood" him. With such powerful forces acting to return the patient to the institution, the pastoral counselor's job becomes apparent, and experience has indicated that external identity with religion will not suffice. The counselor must direct his efforts toward helping the patient recognize the existence of an intrinsic religion within himself. 7 references.

**000862** Woolley, Kate Wilkins. Granny White Pike, Nashville, TN **Care during terminal illness.** Journal of Pastoral Care. 26(2):118-122, 1972.

Personal experience by the widow of a clergyman is reported as to the extent and effectiveness of pastoral care delivered to her husband and herself during the former's hospitalization with a terminal illness. The illness lasted approximately four months, and was complicated by frequent hallucinatory experiences and severe physical pain and incapacity. The widow felt that she and her family received many visits by the clergy, but that their efforts were often ineffective and left the family emotionally upset or unimpressed by their approach to the problem. The greatest single comforter was the family pastor, while the attending physician, a private duty nurse, and numerous friends were also most helpful.

**000863** Wuthrich, Paul Kay. Brigham Young University **A study of differences between counseling psychologists doctorally degreed previous to and following 1960 concerning religion and certain religious principles as a therapeutic adjunct in counseling. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-911 HC$13.50 MF$5.00 182 p.

Pre-1960 and post-1960 doctoral degree counseling psychologists completed an opinion survey on the use of religion and certain religious principles as a psychotherapeutic adjunct in counseling clients with feelings of meaninglessness, despair, guilt, confusion, or tragedy. Findings indicate that both groups of counselors were in general agreement with the use of such principles for these clients. A reluctance was noted toward their use with nonreligious clients. Significant differences occurred between the two groups of counselors, however. When there was agreement, the pre-1960 group had the strongest agreement; when there was disagreement, the post-1960 group was the stronger. (Journal abstract modified)

**000864** Zanetti, Charles. Ctr Hospitalier St-Michel-Archange, Quebec, Canada **The relationship of the pastoral counselor with the cancer victim.** Vie medicale au Canada francais. 3(2):146-149, 1974.

Based on three studies, six stages in the pastoral counselor's relationship with the dying cancer victim are described: the initial shock, the emotional stage, the negotiation, recognition, commitment, and conclusion. At any point the patient or counselor can manifest negative reactions that block the course to a dignified, fully-experienced denouement. The positive alternatives at each stage are described. It is concluded that the problem is not whether to tell the patient the truth about his condition, but to understand his experiences, what mechanisms he is using, and how to maintain the counseling relationship to the end.

**000865** Zentz, George H. Boston University Graduate School **Goals and issues in the training of pastoral counseling specialists. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-7616 HC$10.00 MF$4.00 239 p.

Perceived goals and salient issues in the training of pastoral counseling specialists were studied. The findings support the notion that pastoral counseling specialists are unlike pastors in terms of function, goals, and reference group. Propositions and concomitant hypotheses are presented with possible instrumentation to integrate the further research of training goals and exploratory questions suggested by the sample. It is essential for the future of the profession that clarification continue and that data accumulate with respect to who the pastoral counseling specialist is and the criteria for personal and professional consonance with those professionals called both specialists in pastoral counseling and pastoral psychotherapists. (Journal abstract modified)

## 23 MENTAL HEALTH MINISTRY: PASTORAL THEOLOGY

000866 Bowker, J. W. Cartmel College, University of Lancaster, Lancaster, England **Information process, systems behavior, and the study of religion.** Zygon. 11(4):361-379, 1976.

A theological discussion of whether human beings have correctly identified a resource of informational input external to themselves and whether they have appropriately or inappropriately characterized it theistically was presented. This problem was approached by examining several prevailing definitions of religion, and discussing them in terms of open-ended and bounded systems. On this basis, religions were analyzed in terms of systems behavior, particularly in terms of the procedures and mechanisms through which input, storage, scan, retrieval, and output occur in the construction of religious life. It was theorized that there is the possibility that God is an informational resource, however mediated, and that he can consequently be genuinely resourceful in the construction of life. 27 references.

000867 Criswell, Grover E. 2921 East Dorothy Lane, Dayton, OH 45420 **An end comment: the pursuit of integrity.** Voices. 13(3):81-84, 1977.

Personal experiences and reflections of a pastoral psychotherapist were presented which examined psychotherapy as a values clarification process. Among topics discussed were: 1) expectations of therapist's ethical behavior by client and implication for therapy; 2) the therapeutic process of values clarification; 3) personal commitments of therapists; and 4) therapist beliefs. It was maintained that values clarification is an ongoing intrinsic aspect of the therapeutic process which defines the things that have worth for individuals and thereby allows them to better see who they are.

000868 Doebler, George E.; Reynolds, Charles. Department of Mental Health, Knoxville, TN **The role of a theological perspective in treatment: exploring a new consciousness in a mental health facility.** AMHC Forum. 28(1):29-36, 1975.

The role of theological perspective in treatment is examined, and the development of a new consciousness toward pastoral counseling within the mental health facility is described in the commentaries of three professional clinicians. It is contended that when the theological perspectives of chaplains and ministers involved in mental health institutions are unclear or undefined, they take on the goals of the particular institution and fall prey to the powerful forces of secularization that surround them. The role of a theological perspective in treatment is seen to involve the pastor as more than minister of the church, but also as one working with others in the community and institutional program. Emphasis is placed upon the special problems with which clergymen must struggle and the unique services which they can provide.

000869 Driedger, Leo; Form, William H. University of Manitoba, Winnipeg, Canada **Religious typology and the social ideology of the clergy.** International Journal of Comparative Sociology (Leiden). 17(1-2):1-18, 1976.

Religious typology and the social ideology of the clergy are examined to determine how the clergy's theology, socioeconomic status, church policy and the stage of institutional development of the local church and denomination effect the clergy's social ideology and their occupational and community life. One hundred clergymen in a Midwestern industrial city were assessed on these four variables and their social ideologies were assessed and analyzed. It is concluded that no simple isomorphism exists between the theology of a church body and the position its clergy take on social issues or their degree of involvement with them. A number of interorganizational factors appear to effect how church bodies relate to external societal problems. It is believed that interorganizational analysis and research must be brought to bear on empirical studies of the social ideology of religious bodies. 29 references.

000870 Hillman, James. no address **Re-visioning psychology.** New York, Harper & Row, 1975. 266 p. $12.50

The ""revisioning" of psychology, the ""perspective on all fields," is described. It is maintained that the psyche is prior to everything else in experience. It is complex, fragmented, and incapable of being made into a unity. Going one step further than Jung, who argued that the psychically real is truly real and not to be judged by some other standard of reality like objectivism, it is postulated that ontological forces or ""persons" in the mythic sense work within and upon the psyche. They are given various names, including ""little people" and ""the Gods" and extensive reference is made to the Greek pantheon. It is maintained that if we genuinely ""see through" them in the sense of insightful imaging, avoid literalizing them, and discard notions that we either can or should get rid of them, then we live with the pantheon and the pantheon with and in us. Theology ruins all this because it takes gods or God literally. It is nevertheless hoped that there might be today ""an unworried blending of polytheistic and monotheistic styles as in the Rennaissance." By its declared monotheism, theology spawns truly dangerous gods such as the current vogue of ""faith in human feeling," which is in fact a kind of ""new religion."

000871 Johnson, Cedric B. Fuller Graduate School of Psychology, 135 North Oakland Avenue, Pasadena, CA 91101 **The process of change: sacred and secular.** Journal of Psychology and Theology. 5(2):103-109, 1977.

The true self as well as the nature of pathology is surveyed from both a theological perspective and also from some of the systems of personality theory. The significant similarities and differences between Christian conversion and changes in therapy are discussed. It is argued that conversion brings a person to the realization of one's true personhood, but therapy may still be necessary to bring about changes with both intrapsychic and interpersonal deficiencies and excesses. It is believed that the work and resources of the Holy Spirit are an essential part in a change that brings about the beginnings of the healing of the whole person. 20 references. (Author abstract modified)

000872 Kahn, J. H. no address **/A psychological interpretation of the book of Job./** Job's illness. Oxford, Pergamon, 1975. 166 p. L6.00.

A psychological interpretation of the biblical Book of Job is presented. The traditional allegorical explanation for Job's abandonment and for the disaster which befell him, which suggests that man must rest in faith and resign himself to the incomprehensible ways of God, is not considered acceptable. A psychoanalytical explanation is proposed which argues that Job was a real person who, apart from his somatic complaints, suffered from a combination of three psychiatric syndromes: obsessional neurosis, paranoia, and, most importantly, depression. The Book is seen in effect as a case history of Job's illness, giving its etiology, course, and treatment (which includes material akin to modern group therapy). The value of such an interpretation is not that psychiatric knowledge will illuminate ideas about Job, but that the story will highlight the psychiatric approach to problems of mental illness.

**000873** Kahoe, Richard D. Psychology Department, Georgetown College, Georgetown, KY 40324 **Toward a task-centered Christianity.** Pastoral Psychology. 25(3):197-207, 1977.

The concepts of task centered (intrinsic) and self-centered (extrinsic) religion which are found useful in a psychological understanding of Christianity are explored. The task centered dimension is related to a healthy, mature religion, and the self-centered dimension is related to much that may be unhealthy about religion. Theologically the former concept implies a turning to God and his work and away from self. Implications are discussed in terms of the pastor as a model of a task centered and not a self-centered Christian. In the pastor's role of promoting task centered religion, special attention is given to worship and to implications for ministering to people's hurts and troubles. 18 references. (Author abstract)

**000874** Martyn, Dorothy W. Union Theological Seminary, New York, NY **A child and Adam: a parable of two ages.** Journal of Religion and Health. 16(4):275-287, 1977.

A fictitious case history of a child with a severe behavior disorder is described to illustrate the similarity between the methods and objectives of individual psychotherapy and biblical and theological views of the human condition. Biblical tradition describes two ages, the ""old age" of man (Adam) and the ""new age" of the Messiah. An analogy is made between these biblical ages and the stages of the child's development and therapy. The child's internalization of, and identification with, its parents' negative psychological traits is said to be like the inheritance by all men of a sin from Adam. The child's psychotherapeutic progress is likened to the grace bestowed on mankind by Christ (the Messiah). 37 references.

**000875** McIntosh, Ian F. no address **Pastoral care and pastoral theology.** Philadelphia, Westminster Press, 1972. 160 p. $5.50.

The vocational concern of a man to be both a pastor and a theologian is discussed. Theological aspects of involvement with crises in the life of a parish family are described. Analysis is based upon conversations with parents faced with substantial psychological and spiritual crises growing out of problems with health, vocation and personal and family identity. The practicing pastoral counselor is provided with tools for using theology while involved in counseling situations. The approach is based on a client centered approach in counseling and draws from the main line Neoorthodox theologians of the twentieth century.

**000876** Minirth, Frank B. Dallas Theological Seminary, Dallas, TX **Christian psychiatry.** Old Tappan, NJ, Revell, 1977. 224 p. $10.00.

Scripture is interpreted and related to psychological principles and theory. In the first of three major divisions, Christian and secular methods of perceiving the needs of individuals and relating to those needs are contrasted. The second division explains diagnosis of forms of mental illness and emotional disturbance. The third section treats the basic types of counseling and their comparative effectiveness. Throughout, the Scripture is referred to as the authority for the concepts which are presented.

**000877** Morrison, Paul C. John Umstead Hospital, Butner, NC **Theological issues of sin in mental health treatment.** AMHC Forum. 29(2):66-70, 1977.

The theological issues of sin in mental health treatment are discussed. The New Testament is examined for its account of sin and is interpreted as supporting the view that not only is it more blessed for man to abstain from sin, but it is also in his own best interest. A connection is made between sin and responsibility: the position that the mentally healthy person accepts responsibility for his sins while the mentally ill person does not acknowledge his errors is advanced. It is posited that clergymen should use both the knowledge of the behavioral sciences and the inspiration of religious belief to help the mentally ill. 4 references.

**000878** Sanborn, Hugh Wiedman. University of Iowa **An analysis of Boisen's, Hiltner's and Clinebell's models of the nature and relation of mental health and salvation, with a constructive attempt to embody emerging directives. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-13438 HC$15.00 MF$8.50 285 p.

A pastoral psychological and theological analysis of the mental/spiritual health models of Anton Boisen, Seward Hiltner, and Howard Clinebell is presented in an effort to overcome the existing gap between pastoral counseling and theoretical understanding of the concepts of mental and spiritual health. Focus is on exposition of the problems and related issues entailed in this kind of model building. The primary method was comparison and contrast, and the categories of models (symbolic, functional, and cognitive) discerned by Fawcett in ""The Symbolic Language of Religion" were used as interpretive tools. Boisen's personality in social field model is found to be methodologically reductionistic and idolatrous, and, as the structure and content of his model disclose, spiritual health or salvation is reduced to mental health conceived in terms of perfectionistic personality dynamics. Hiltner's organismic field theory model of all forms of healing is also of the same methodology. While both are analogical models of limited relevance, Boisen's maintains a modified form of the scientific control model, while Hiltner's maintains the religious control model. Clinebell's is considered the most adequate pastoral model. A comprehensive model is then presented which assimilates Hiltner's organismic process insights into Clinebell's model. (Journal abstract modified)

**000879** Sherwood, Roger Owen. School of Theology at Claremont **A theoretical psychological model of the relationship of God-concept to identity in a consensual religious person and its theological implications for pastoral counseling. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-27184 HC$13.50 MF$5.00 175 p.

A psychological model of the relationship of God concept to identity in a consensual religious person was developed and the model's theological implications for pastoral counseling were evaluated. The consensual person is contrasted with the committed person and both are discussed as ideal types. A four component, two dimensional model was developed, with components being an alienated identity, negative self-image, positive cultural God concept, and negative personal God concept. The two dimensions are the positive cultural God concept-alienated identity dimension and the negative personal God concept-negative self-image dimension. Erikson's concept of identity provides the theoretical foundation for the model. A summary of Erikson's understanding of the developmental life cycle and identity is presented and the concept of alienated identity is developed. In discussing the theological implications of the model for pastoral counseling, it is predicted that the consensual religious person's relationship with the divine wholeness of life can be improved as he moves toward a psychological wholeness in therapy. (Journal abstract modified)

**000880** Spilka, Bernard; Mullin, Michael. Department of Psychology, University of Denver, University Park, Denver, CO 80210 **Personal religion and psychological schemata: a research approach to a theological psychology of religion.** Character Potential. 8(2):57-66, 1977.

A perspective on the psychology of religion was evaluated in which the theory is directed by explicit theological reference.

Six hundred and eighty-nine subjects were measured in terms of self-significance, other significance and ultimate significance. It was hypothesized that intrinsic faith would reveal affiliation with a desirable and constructive pattern of psychological orientations toward the self, others, and God, while the consensual form of personal religion would be restrictive. The data reported are seen as supporting this hypothesis. 16 references.

**000881** Stafford-Clark, David. no address /**Christian theology: the problem of suffering.**/ Five questions in search of an answer. London, Nelson, 1970. 184 p.L2.25.

The behavior of Christians when they are confronted with the problem of suffering is examined. Topics include: The division between mind and body; the meaning of life, if God is dead and the responsibility for the fact of evil if God is alive; the reconciliation of Christ's divinity with his human nature; the resurrection as a physical or mythical truth. There are sections on sex, drugs, and violence. The hope of love is supported. An apology is offered for the intolerance exhibited by the torture of heretics and witches since the purpose was to save souls for Christ in the name of a loving God.

**000882** Wehr, Gerhard. Flurstrasse 74, D-8501 Schwarzenbruck bei Nurnberg, Germany /**The task of depth psychological Bible interpretation.**/ Tiefenpsychologische Bibelinterpretation als Aufgabe. Zeitschrift fur Analytische Psychologie und ihre Grenzgebiete (Basel). 5(1):48-54, 1974.

An intended depth psychological interpretation of the Bible is presented to illustrate that dimension of the biblical message which is represented in picture and symbol as spiritual reality. The depth psychological interpretations receive a valuable enrichment primarily through Jung's analytical psychology, which is in a position to point the way towards religious self-experience. This depth psychological interpretation is only possible through a meditative effort, the inner legitimation. The capacity to observe, hear and to understand the meaning of the biblical message is achieved only with practice. The deciphering of the spiritual depth dimension of the biblical message is never subordinate to the law of any human "doing" but stands under the sign of unattainable grace. 9 references. (Journal abstract modified)

## 24 MENTAL HEALTH MINISTRY: TECHNIQUES OF PASTORAL COUNSELING

**000883** Akstein, David. no address /**Some interesting ethical, medical, legal, and religious aspects of hypnosis. Part II Conclusion.**/ Alguns interessantes aspectos eticos, medicos-legais e religiosos da hipnose. (II parte -- final). Revista Brasileira de Medicina (Rio de Janeiro). 30(1):44-51, 1973.

The viewpoint of the Catholic Church with respect to hypnotism and several declarations by different popes and other religious authorities are presented. The possibility of crimes being committed under hypnosis as well as the possibility of false accusations being made against hypnotists are discussed. Hypnosis should be used only for therapeutic or diagnostic purposes. Hypnotists should obtain permission from the patient or a relative to perform hypnosis; he should prevent false interpretation of his action; and he should not make exaggerated promises of results. Professional ethics should be much more rigid in hypnosis than in other forms of therapy. When hypnosis is used for medical purposes, it should be carried out by a medical specialist. 36 references.

**000884** Benson, Dennis C. Inter-Church Broadcast Commission of Western Pennsylvania **To get high: laughter in the classroom.** Spectrum: International Journal of Religious Education. 46(1):8-9, 1970.

Perhaps the young person's enjoyment of getting high on laughter is a clue to an area of discovery for those concerned with education, religious or public. The use of humor may be one probe which can help us realize the intellectual, emotional, environmental, and spiritual concerns of those who come to receive and participate in the content of the Christian faith. A couple of pastors confessed to each other outbursts of laughter in their sermons and reacted warmly to the use of humor in context of worship and study. They decided to design a course of five sessions dipping into comedy as well as religion. At the first meeting each person offered a humorous experience. This offering was an act of response to what God had done for them through Christ. A portion of an album was played and reactions were given. This was all to have the members share of themselves. The next meeting dealt with the relationship of man to things, and the third focused on man alone. The last two meetings dealt with man in relationship to groups of people that can be frightening, and man and his relationship to God.

**000885** Brendel, Harold James. North Texas State University **The effects of counseling and religious groups upon selected personality and behavioral variables. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-7028 HC$13.50 MF$5.00 148 p.

The effects of an 18 hour weekend encounter group and three 12 week groups (a weekly counseling group, a Bible discussion group, and a church attendance group) on personality and behavioral variables, were examined in members of a Protestant evangelical church. Data were gathered via the Personal Orientation Inventory, the Sixteen Personality Factor Questionnaire, and Bonney's ""Criteria for a Better Group on Sociometric Scales". It was hypothesized that encounter participants would show a significantly greater change in self-actualization, positive personality and behavioral changes, social integration and group morale than other groups, and that the weekly counseling group would show more improvement in these variables than the Bible discussion and church attendance groups. The Bible discussion group was also expected to show greater change than the church attendance group. None of the hypotheses was confirmed statistically. Findings support the assumption that psychological groups could enhance the ministry of the church, however, and further study on psychological-religious groups is recommended. (Journal abstract modified)

**000886** Brink, T. L. 1251 Capri, Campbell, CA 95008 **Adlerian theory and pastoral counseling.** Journal of Psychology and Theology. 5(2):143-149, 1977.

The view that an Adlerian perspective on psychotherapy is more consistent with Christian theology than conventional psychoanalysis is offered. It is noted that pastoral counselors should find the Adlerian perspective more useful in their counseling. An overview of Adlerian theory is presented, including views on social interest and inferiority feelings. These views are compared to Christian theology, and conclusions are drawn as to implications for psychotherapy. 5 references. (Author abstract modified)

**000887** Bufford, Rodger K. Huntington College, Huntington, IN 46750 **God and behavior mod: some thoughts concerning the relationships between Biblical principles and behavior modification.** Journal of Psychology and Theology. 5(1):13-22, 1977.

Similarities and contrasts between various Biblical principles and behavioral approaches related to establishing positive behavior and eliminating negative behavior are discussed. Biblical passages are examined which deal with establishing positive behavior through social influences, through positive reinforcement, and through development of self-control using behavior modification techniques. Coping with negative behavior is discussed in light of Biblical passages dealing with positive behavior substitution and with the role of punishment as a negative reinforcer. It is suggested that behavior modification is a technique which must be examined to ascertain its consistency with Biblical principles. It is concluded that in many points the technology growing out of behavioral psychology can be shown to be consistent with Biblical teachings. 14 references. (Author abstract modified)

**000888** Bulka, Reuven. University of Ottawa, Canada. **The ecumenical ingredient in logotherapy.** Journal of Ecumenical Studies. 11(1):13-24, 1974.

The theological significance of logotherapy is analyzed. Logotherapy's basic principle is that the search for meaning is the most significant factor in human existence. As such, this factor encompasses human spirituality. Three primary principles discussed include freedom of will, will to meaning and the meaning of life. Viktor Frankl is described as a man of faith but who saw logotherapy in secular terms and available both to religious and non-religious people. It is explained to be a secular discipline open to the religious dimension.

**000889** Churchill, Gregg Hardison. School of Theology at Claremont **Contributions of psychosynthesis toward a growth oriented model for pastoral counseling. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 73-28777 HC$10.00 MF$4.00 245 p.

Theories and methods of psychosynthesis, as developed by R. Assagioli, were analyzed and connections with the theory and technique of pastoral counseling were explored. To erect a conceptual bridge between Christianity and psychosynthesis, the phenomenology of myth making is discussed, suggesting that myths of light and darkness are emblematic of consciousness and unconsciousness. The possible stances of the psyche towards its inner myths are also viewed, defining spiritual existence as man's central identification with his own capacity to choose. This characteristic is common to both Christian and psychosynthetic views of man's potential, and suggests resources to those ministering to people of extreme ability and disability, as well as new approaches to in-depth education and worship. Methodologically, personal psychosynthesis begins with conscious dimensions of personality, with the unconscious being approached via ""fractional analysis" in which analytic exploration is interspersed with active, synthesizing techniques. Spiritual psychosynthesis, including the evocation of the super conscious and ascent to the Higher Self, is encouraged through the meditative use of symbols. Limitations include an undefined view of the theological concept of sin, vulnerability to distortion by deterministic optimism, and lack of statistical support for its theses. (Journal abstract modified)

**000890** Clemens, Bryan T.; Smith, Darrell. no address **The counselor and religious questioning and conflicts.** Boston, Houghton Mifflin, Company, 1973. 80 p.

The relations of religious phenomena to the concerns of youth in their quest for identity, meaning and an acceptable philosophy of life are analyzed. The intervention of a counselor is shown to be beneficial to students when developmental crises arise in any area, but especially with crises involving religious questions and conflicts. The role of the counselor can be critical in assisting young people to develop a mature value and belief system through focusing on and resolving their religious concerns. Methodology which can be employed by the counselor is suggested and illustrated.

**000891** Collie, Robert M. United Methodist Church, Columbus, OH **Pastoral counseling in the context of social action.** Pastoral Psychology. 21(207):45-48, 1970.

The epidemic stature of psychic contagion today demands new techniques on the part of those who have skills in working with unbalanced persons. Milieu, recreational, bibliotherapy, psychodrama, and other approaches will help ministers to be social psychotherapists as well as private counselors.

**000892** Dai, Bingham. no address **/The wisdom of the body: psychosomatic psychotherapy./** Comment. Voices. 12(4):58-59, 1977.

The experience related by Felder (1977) in which a psychosomatic illness was the vehicle for psychotherapeutic change is analyzed in terms of the Zen conception of the Buddha nature or man's original man. In Felder's case the illness served as a reliable signal that restorative changes were in order and points to the existence of an innate sense of physical and mental health which may be masked by one's egotistic preoccupations. A Confucian anecdote which suggests that man must free himself of his preconceived notions and preoccupations in order to attain harmony and self-actualization is presented as analogous to the advice implicit in Felder's psychosomatic illness. 2 references.

**000893** Damon, David Reid. Vanderbilt University Divinity School **Transactional analysis and some religious application. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 74-20740 HC$12.50 MF$4.00 69 p.

The usefulness of transactional analysis (TA) in the church for understanding scripture is discussed. Through scriptural examples using TA, a rational way is found to understand how intrapsychic change may occur. Focus is on an alternative to the hortatory, dogmatic and moralistic religious posture and a rational understanding of the alternative to the ""leap of faith". After explaining TA using scriptural examples, specific examples are given of people who have used TA as an alternative to traditional ways of learning from the scriptures. This alternative not only helps people to understand the scripture, but it also enables them to comprehend the intrapsychic phenomena behind the understanding. It is concluded that TA does give insight into scriptural meaning and helps in its internalization. (Journal abstract modified)

**000894** Davison, James E. Free University, Amsterdam, Netherlands **On transference.** Pastoral Psychology. 22(213):21-28, 1971.

Generally, it would be better for pastors to be aware of transference and to be on the lookout for it, but not to attempt to foster it. Such knowledge of and ability to use transference will provide the pastor with one more means of understanding his parishioners; one more way of helping them to build more enriching roles as whole persons. 18 references.

**000895** Dickson, Charles W. Psychology Department, Lenoir Rhyne College, Hickory, NC **Logotherapy and the redemptive encounter.** Dialog -- A Journal of Theology. 13(2):110-114, 1974.

Frankl's logotherapy has a unique value for improving communication between psychology and theology. This is an important contribution since psychology has often been anti-religious and thus ignored by the clergy. The daily work of psychiatrists and clinical psychologists involves helping people to understand the meaning of their everyday behavior; the daily work of pastors involves helping people to see their everyday behavior in terms of its ultimate significance. Logotherapy does not violate religious presuppositions in the ways that behaviorism, Adlerian and Freudian psychology are explained to do. Ministers are shown how to use basic logotherapeutic principles in pastoral counseling that does not denigrate their religious concepts.

**000896** Dickson, Charles. Lenoir Rhyne College, Hickory, NC **Logotherapy as a pastoral tool.** Journal of Religion and Health. 14(3):207-213, 1975.

Logotherapy, its definition, antecedents, and its use by the counseling pastor is investigated and discussed. Logotherapy is a form of existential analysis which is different from Adlerian psychology, Freudian psychology or behaviorism, insofar as it does not violate any religious suppositions. Also discussed are the personal history of Viktor Frankl, the father of logotherapy, the self theory of Carl Rogers, and the basic underlying theory of logotherapy, that man not only behaves according to what he is, but becomes what he is according to how he behaves. Practical implications for use of logotherapy in pastoral counseling and the need to go beyond logotherapy to a divine source of help are also discussed.

**000897** Farnsworth, Kirk E. University of New Hampshire, Durham, NH. **Despair that restores.** Psychotherapy: Theory, Research & Practice. 12(1):44-47, 1975.

Some theories and concepts are presented that are useful for understanding the experience of despair and suggests approaches the therapist can use to help his clients overcome despair through an existential confrontation of meaning in life. Prayer is examined as an adjunct in this form of therapy.

**000898** Foster, Arthur L. Department of Theology and Personality, Center for Theology and the Study of Man, Chicago Theological Seminary, Chicago, IL **The use of encounter groups in the church.** Journal of Pastoral Care. 26(3):148-155, 1972.

Encounter groups are defined and described as a powerful spiritual resource for contemporary churches. A research project is cited which illustrates the actual use of such groups and the training of leadership. Encounter groups are viewed positively, although their potential for misuse is recognized. The concept of the house church is articulated as a translation into concepts of the church and the ministry of the learning from encounter and from the human potential movement generally. 6 references. (Journal abstract modified)

**000899** Glazer, Henry. author address not given **The rabbi as a psychological advisor to his congregation.** Journal of Emotional Education. 11(3):229-238, 1971.

The role of the rabbi as a frame of reference or guide for others in achieving some measure of religious sensitivity or appreciation within the totality of their own personal life experience is discussed. In his congregation, the rabbi achieves this goal by discussing his own experiences and personal quest for maturity. Examples of this technique are presented. (Author abstract modified)

**000900** Goerss, William E. Pastor, Saint Andrews Lutheran Church, Park Ridge, IL **Let's baptize** TA! Dialog -- A Journal of Theology. 13(2):115-120, 1974.

An overview of transactional analysis (TA) is given from the Lutheran point of view regarding its theological implications. Too often ministers compartmentalize the practice of counseling, therapy and psychology as totally separate from their personal beliefs about God, Christ and man before God. Transactional analysis is demonstrated to overcome this professional separation of one's faith commitment from one's life practice and to serve the specific Lutheran purposes of mutual encouragement and consolation.

**000901** Hallsten, Edwin A. Institute for Human Resources, Pontiac, IL **Christian growth and behavior modification.** Proceedings of the Christian Association for Psychological Studies. 45-67, 1970.

Utilizing the behavior modification concepts of extinction and counterconditioning in anxiety reduction, it is claimed that modeling and imitation can be seen at work in the creed that Jesus Christ is lord a model for imitation. Since the savior was himself one of the despised and rejected, we who love him must accept the mandate of relating our loving behavior to the cues that mark others as being despised to the unlovely. 26 references.

**000902** Hedman, Fride. no address **Optimal responding: a pastoral dialogue with transactional analysis.** Abo, Finland, Inst. for Praktisk Teologi Vid Abo Akademi, 1975. 128 p.

An exposition and critique of transactional analysis (TA), with special concern given to the pastoral implications, is presented. Included in discussion are the underlying image of man and the ethical validity behind TA, TA's relationship to responsibility, and the theological implications of TA, which questions Berne's notion that the roots of evil lie in the parents rather than the children of society. Also criticized is TA's overemphasis on autonomy and traditionlessness, unearthing the possibility that autonomy negates intimacy. Other topics of consideration include the use of TA as a therapeutic tool, the lack of long-term planning in TA usage, and the excessively high view of reasoning involved in accepting TA. It is finally argued that, although TA reveals hidden guilt in human relations, it does not resolve conflicts but simply explains them away.

**000903** James, Muriel. no address **Born to love: transactional analysis in the church.** Reading, MA, Addison-Wesley Publishing, 1973. 203 p. SFr.21.30.

The possibilities and methods of church related transactional analysis in the bringing to consciousness and thus alleviating psychological problems are examined. Love of mankind is equated with normalcy, based on the theory that love is man's natural state of mental well-being. Group therapy sessions in transactional analysis may be practiced by any social organization, but a religious group is held to be specifically fit to discuss the subject of love. It is suggested that transactional analysis allows an analysis of personality structures and interpersonal relationships and allows the discovery of conscious and unconscious motives on one's life plan.

**000904** Jenkins, Gerald P. Georgia Baptist Medical Center, 242 Boulevard, N.E., Atlanta, GA 30312 **Pastoral psychotherapy and the symbolic.** Pastoral Psychology. 25(1):54-67, 1976.

The relationship between pastoral psychotherapy and the symbolic is examined. The interrelatedness of the capacity to think symbolically and a sense of self is pointed out and illustrated. Through a case study the disclosure of hidden and unresolved personal concerns by symbolic references and the correspondence between personal myth and emotional concerns is described. A perspective of therapy is suggested that is a process of clarifying and demythologizing self-perceptions, conscious and unconscious, so that a person can move on to other representations of self and be liberated from restrictions imposed by undisclosed myths. Finally, what is pastoral or religious about a psychotherapeutic process is examined and questions are offered for further study. 25 references. (Journal abstract modified)

**000905** Lansang, Mary A. St. Louis University, Baguio City, Philippines **Client-centeredness in Rogerian therapy.** Saint Louis University Research Journal. 1(4):669-676, 1970.

C. Roger's basic idea on client centered therapy, and how C. A. Curran, a Catholic follower of Rogers, has used the client-centered technique in view of this qualification is described. It is concluded that the thinking that made Carl Rogers come up with client-centered therapy was purely humanistic and self-centered. A reaction to this was a Christian humanistic idea. It was found out that Rogers' technique could still be used by the Christian humanist after an explanation on the place of counseling in Christian life. However, client-centered counseling, as used in Catholic life and education, was seen as a means of releasing feelings and emotions, promoting client insight and reasonable self-confidence, and finally choosing better ways of achieving one's ultimate goals, rather than as a means of leaving the client absolutely free to decide his goals and the means to these goals with this organism as internal frame of reference and locus of evaluation.

**000906** Little, William. Washington University, St. Louis, MO **Integrity groups: a pastoral counselor's reaction.** Counseling Psychologist. 3(2):63-68, 1972.

O. H. Mowrer's views on the value of integrity group therapy are critically examined from the point of view of a pastoral counselor. Although such therapy has contributed to breeching the gap between religion and psychology in many respects, some of its basic principles are open to challenge. The emphasis on the role of guilt, honesty, and confession in the group process has deeply religious overtones and is essentially placing theistic terminology and theory in a nontheistic setting, a situation which is basically incompatible with both the established church and the practice of psychotherapy. Further, his views on the role of small groups as emerging primary social institutions are questionable and are of concern due to their messianistic overtones. Other weaknesses include the rigid structure of the groups, the assumption that anyone can profit from them, and an overreliance on the importance of honesty in all situations. 9 references.

**000907** McAlister, Edward W.C. no address **Assertive training and the christian therapist.** Journal of Psychology and Theology. 3:19-24, 1975.

Assertive training discussed by Wolpe and others gives the Christian therapist a useful tool to use in helping his clients achieve proper emotional expression. The techniques can be easily synthesized into the practice of the Christian therapist and allow the client to grow, relieve anxiety and function meaningfully in interpersonal contacts and relationships.

**000908** McKeever, Daniel A. Medical College of Virginia, Box 143, Richmond, VA 23298 **Personal religious history as a pastoral tool.** Pastoral Psychology. 24(228):65-75, 1975.

Use of a client's personal religious history as a diagnostic tool by a minister or counselor is described. A personal religious history is seen as a picture of the theological dimensions of an individual's past and present. Specific questions are designed to ascertain a person's family religious teachings, attitudes and home rituals. In this way, the needs and resources of persons under care of a minister may be assessed. Several significant areas for pastoral diagnosis and evaluation are examined and viewed as necessary prior to ministry or treatment. It is concluded that data secured from a religious history can be evaluated in five areas: suffering/hurting patterns, covenant commitment capacities, binding/freeing components, identity projections, and reality foci. The possibility of the pastor's consultation and collaboration with other professionals is also considered. 10 references. (Author abstract modified)

**000909** McLemore, Clinton W. no address **Clergyman's psychological handbook: clinical information for pastoral counseling.** Grand Rapids, MI, Eerdmans, 1974. 146 p. $2.95.

A guide to the theory and practice of pastoral counseling is presented. It is proposed that the pastoral counselor is an integral part of the delivery of mental health services. A variety of mental disorders are cataloged and discussed, and clinical techniques available to the minister are described. The similarities and differences between pastoral counseling and psychotherapy are examined, and the detailed structuring of the counseling interview is developed.

**000910** McReynolds, James Evans. Vanderbilt University Divinity School **A study of the relationship of sensitivity group insights to the preaching ministry of the church. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 72-26078 HC$10.00 MF$4.00 128 p.

A study was conducted to show the relationship of sensitivity group insights to the preaching ministry of the church. The definition of preaching is: communication of the content of the Christian faith through a personality which evokes a verbal, aural, visual, or other sensual response during a communicative interchange between at least two persons in a dialogical attitude. Theory, structure, and patterns of communication in a church group are compared to theory, structure, and patterns of communication in sensitivity groups. Implications of small groups for preaching are then pointed to through a brief history of monological preaching with prototypes of a dialogical view of preaching and a view of the future possibilities. Contemporary sermons that demonstrate communication of involvement, awareness of how others think, social sensitivity through taste, touch, imagination and memory, sound, multimedia, monological preaching, and exposure of weaknesses are cited. (Journal abstract modified)

**000911** Meyer, Stephen G. Fuller Theological Seminary, Graduate School of Psychology, Pasadena, CA **The Psalms and personal counseling.** Journal of Psychology & .Theology. 2(1):26-30, 1974.

Therapeutic values of the symbolic language in the Psalms is discussed. It is suggested that (a) the symbolic language of the psalm allows for the expression of difficulties and emotions not usually expressed in normal prose; (b) the depth of expression may allow the troubled person to identify with another person in comparable difficulty and find hope in the other's experiences; and (c) the symbolic language may restructure the symbols by which a person's guilt thus lead to a new way of life. These ideas are applied to three psalms and their potential use in counseling is discussed. Suggestions are presented for using psalms in individual or group therapy.

**000912** Morgan, John H. Department of Sociology, Kansas Newman College, Wichita, KS 67213 **Silence as creative therapy: a contemplative approach to pastoral care.** Journal of Pastoral Care. 29(4):248-253, 1975.

The meaning and value of ""silence" for pastoral care are discussed. The use of silence in pastoral and clinical counseling is described. It is asserted that true self-understanding which leads to encounters with God can begin by stilling the self, quieting the cares of the heart, and ""centering down" into the quietude of the moment. Pastors are urged to learn the value of being silent as well as the value of the right word at the right time. The importance of the medium of silence for a pastor's or an elder's ministry is emphasized. 18 references.

**000913** Morley, Wilbur E. Los Angeles Psychiatric Service, CA **Theory of crisis intervention.** Pastoral Psychology. 21(203):14-20, 1970.

Crisis intervention treatment modalities offer approaches which are readily taught and are maximally effective in bringing about change in individuals in crisis. Three levels of crisis intervention are environmental manipulation, general support, and generic approach all deserving the close attention of the counseling pastor.

**000914** Motto, Jerome A.; Stein, Edward V. University of California, Medical School, San Francisco, CA. **A group approach to guilt in depressive and suicidal patients.** Journal of Religion & Health. 12(4):378-385, 1973.

A narrative description is presented of a cotherapist method of treating 52 depressive and/or suicidal patients over the course of eight months. The cotherapists were a psychiatrist and a pastoral psychologist. Several hypotheses are stated and either accepted or rejected in part by a method of observation rather than statistical tests. It is observed that the cotherapists acted remarkably similar and that hypothesized role distinctions did not appear clearly. Didactic presentations were used at the outset of therapy in order to get the group started in discussion. Recurring themes in discussions were guilt, rage, needs for unconditional love, emptiness, helplessness, and hopelessness. Results of therapy relative to future suicides and attempts of clients are reported. The virtues and pitfalls, as well as polarity of the cotherapist method employed, are discussed. A four-fold psychiatric-pastoral-didactic-dynamic method for treating suicidal patients is recommended.

**000915** no author. no address **Clergy-youth counseling works.** Innovations. 2(3):34-35, 1975.

A clergy/youth counseling project is reported in which the effectiveness of clergymen counseling youth on an ongoing rather than a crisis basis is tested, and the potential for helping youth that are residents in the institutional church is explored. Clergymen and youth representing 34 congregations and 10 religious groups in the Minneapolis/St. Paul metropolitan area participated, and were divided into control and experimental groups. A detailed research instrument was used to assess changes in participating youths and to provide individual profiles for use in counseling. Project elements in the experimental groups included seminars, counseling profiles, group reports, and staff visits and follow up counselor training and parent effectiveness training. It is concluded that while clergy/youth interaction can be efficacious in lessening youth concerns, the program is a changing experience for clergy more so than for the youth.

**000916** Nolte, John; Smallwood, Cynthia; Weistart, James. Sangamon State University, Springfield, IL 62703 **Role reversal with God.** Group Psychotherapy and Psychodrama. 28:70-76, 1975.

A joint account of a psychodrama involving a role reversal with God is presented. It is contended that this enactment reflects the integrity of Morenean theory and practice, as observed in the relationship between his theology and psychodrama; that it illuminates the philosophical foundation of psychodrama which has not attained extensive understanding; it is felt that this example demonstrates the religious motivation for Moreno's theory of interpersonal relations and his concept of the spontaneous creative self. 4 references.

**000917** Oden, Thomas C. Drew University Graduate School, Madison, N.J. **Game free -- a guide to the meaning of intimacy.** New York, Harper & Row, Publishers, 1974. 163 p.

Transactional analysis is shown to provide an excellent framework for a theology of interpersonal communion in the Judeo-Christian tradition. The church can facilitate individuals' search for a self-consistent and deliberate grasp of the I-Thou encounter. Contemporary religious thought is disappointingly intra rather than inter- personal. Through nurturing the power of intimate interpersonal relations, the religious dimensions of life are brought into focus and made more important. After a review of the basic principles in transactional analysis and methods of applying these to secular and church-related interpersonal dynamics, the author expands the model to include transcendent religous experience.

**000918** Oman, John B. No address **A theology for psychodrama: In memory of Jacob L. Moreno, M.D., founder of Group Psychotherapy and Psychodrama.** Group Psychotherapy & Psychodrama. 27(1-4):48-54, 1974.

In a theater of reconciliation the director's basic theological views are inseparably bound up with the way the psychodrama is structured. Life's turmoil and confusion occurs when multiple emotions develop without any hierarchy of values. When emotions are organized around a purpose large enough to order the emotions, a healthful integration of being develops. Psychodrama is intended to promote this emotional reordering and is related to a theological doctrine of reconciliation. Sin is considered the alienation resulting from not being in touch with ourselves and our feelings.

**000919** Ostrov, Stewart. Boro Park Consultation Center, Jewish Family Service, New York, NY **A family therapist's approach to working with an Orthodox Jewish clientele.** Journal of Jewish Communal Service. 53(2):147-154, 1976.

A number of issues regarding the treatment of Orthodox Jewish clients, which a caseworker must consider when trying to help them, are discussed. The primary problems center around the influence of group pressures on identity, religious contention as a conduit for other impacted areas of development, and its role in marital relationships. A case history of a young couple experiencing marital problems is described because it illustrates the pervasive force of orthodox Jewish thought. In this case it affected their relationship with others and their self-concept. It is concluded that assessing religious practice and beliefs can be a diagnostic tool for the skilled practitioner. 5 references.

**000920** Pruyser, Paul W. Menninger Foundation, Box 829, Topeka, KS 66601 **Lessons from art theory for the psychology of religion.** Journal for the Scientific Study of Religion. 15(1):1-14, 1976.

It is suggested that certain concepts in the theory of art might be applicable to the psychology of religion, noting that in ontogenesis the individual tends to be introduced at once to art and religion. The reciprocal reinforcement between art and religion in childhood and subsequent cultural experience is described. It is proposed that significant understanding of religion can be gained from a systematic application of the art theoretical constructs of craft, imagination, and illusion. The dubious status of satisfaction (or pleasure and pain experiences) in art and religion is surveyed, leading to the proposal that the numinous satisfaction of religion has a unique, irreducible quality. 16 references. (Author abstract modified)

**000921** Reynierse, James H. no address **Behavior therapy and Job's recovery.** Journal of Psychology and Theology. 3(3):187-194, 1975.

Job's recovery from a state of psychological helplessness is identified with the presence of therapy procedures which correspond closely with contemporary behavior therapy techniques. Accusations found in the conversations of Job's friends become increasingly intense and are equated with systematic desensitization. Elihu is viewed as providing a significant therapeutic contribution by distracting Job's attention from his own afflictions to the greatness of God. The voice from the Whirlwind, an intense, rapid series of questions, is equated with response prevention or flooding. Finally, evidence is presented showing that the therapy was successful and Job recovered from his state of helplessness and depression.

**000922** Rondeau, Maurice Marc. Boston University Graduate School **Concreteness in the pastoral counseling responses of Roman Catholic clergy and laity. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 72-25322 HC$10.00 MF$4.00 113 p.

The theory of crisis intervention is discussed in relation to the priesthood and the laity of the Roman Catholic Church and the lay therapist movement. It was hypothesized that a pastoral counseling team made up of parish nonprofessionals deals more concretely with human crises than does a priest counselor. A second hypothesis stated that the presence of parish lay counselors on the pastoral counseling team serves to concretize a priest's counseling and make it less abstract and intellectual. The results did not succeed in rejecting the null hypothesis of no significant difference between the concreteness levels of laymen and priests. However, when the distinction between secular and religious order priests is made, a significant difference does appear between laymen and secular priests in terms of concreteness with responses of laymen being significantly more concrete than those of secular priests. Secular priests are also more influenced by the presence of untrained laymen than are the religious order priests. However, omitting the distinction between secular and order priests, the results failed to reject the second null hypothesis of no difference between priestly responses made alone and priestly responses made in the presence of nonprofessional laymen. (Journal abstract modified)

**000923** Smith, Edward W. Georgia State University, Atlanta, GA **The growing edge of Gestalt therapy.** New York, Brunner/Mazel, 1976. 239 p. $12.95.

Historical and theoretical aspects of Gestalt therapy are presented in 16 papers, with the influence of Jung and his followers, and with new applications of Gestalt therapy in combination with other systems and philosophies: hypnosis, existentialism, communication facilitation, Tantric Buddgis,, Zen, Taoism, and transcendental meditation.

**000924** Smith, Jackie M. St. Catherine's School, Richmond, VA **Face to face.** Richmond, VA, John Knox, 1973. 143 p. $3.95.

Exercises for self-directed change based on Christian theology and practices are presented. Selections from contemporary psychologists, including Rollo May, Erich Fromm, and Abraham Maslow, are discussed in Christian perspective; topics include loneliness, anxiety, communication, and integration. 25 references.

**000925** St. Clair, Michael Jude. Boston University Graduate School **Elicited fantasy as a diagnostic indicator of psychological and religious motivation factors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-21009 HC$13.50 MF$5.00 176 p.

Elicited fantasy as a diagnostic indicator of psychological and religious motivation factors was examined, using the works of various European theorists and clinicians which suggest that access to the pictorial and symbolic level of the mind is possible by means of various fantasy or imaginative situations which can be used diagnostically. Five themes were drawn from the theory which discriminates diagnostic variables: meadow, mountain, house, sword, vase, and chapel. Results of a content analysis of the themes with scores on four psychometric instruments were compared in 27 graduate theological students, one third of whom were women. Two hypotheses were confirmed: (1) that the contents of the mountain fantasy (expressing basic emotional health and mood) would indicate degree of achievement need; and (2) that the contents of the house fantasy (a symbol of the self) would indicate degree of self-esteem. Results support six other hypotheses at less than significant levels, and fail to substantiate four others. It is concluded that a theoretical relationship exists between fantasy and personality and religious motivation factors, and that elicited fantasies can be used in specific circumstances diagnostically. (Journal abstract modified)

**000926** Stein, Calvert. no address **Practical pastoral counseling.** In: Masserman, J., Current psychiatric therapies. New York, Grune & Stratton, 1972. 264 p. (p. 62-69), v. 12.

Practical techniques are offered for pastoral individual and group counseling. Ways of recognizing emotional depression, establishing contact, and verbal and nonverbal management of aggression are discussed. 9 references.

**000927** Stollberg, Dietrich. no address **/Pastoral group counseling./** Seelsorge durch die Gruppe. Gottingen, Vandenhoeck & Ruprecht, 1971. 217 p. 19.80 DM.

Questions and problems which arise out of the practice of pastoral group counseling are discussed. The meaning of group formation as a central phenomenon in the church is evaluated. The various group models and goals are discussed. The process of group formation at its inception, consolidation, and termination is described. Four further considerations are: criteria for group composition, phases of group process, and the role and function of the leader. Crises are viewed both from a psychodynamic and psychoanalytic angle, and interpretations are offered along with appropriate case illustrations. A theological interpretation of pastoral counseling and its relationship to humanistic sciences concludes the work.

**000928** Strunk, Orlo. Boston University, School of Theology, Boston, MA. **Bibliotherapy revisited.** Journal of Religion & Health. 11(3):218-228, 1972.

Bibliotherapy, the use of reading to promote mental health, is once again being considered by pastoral counelors. Reading outside the therapy session can be used in the therapeutic process and directed to some extent by the therapist. Psychotherapy that uses bibliotherapy as an adjunct must be used with the following guidelines: (a) the counselor should be familiar with the literary content he assigns to the client, (b) explanations of materials should be given, (c) the client's symbiotic relation with literary materials should be dealt with, and (d) the psychotherapist should follow up with a caring relation. 18 references.

**000929** Strunk, Orlo. no address **Principles of axiotherapy.** Journal of Religion and Health. 15:241-246, 1976.

Axiotherapy is an interpersonal encounter that gives special attention clarifying the specific values at stake in any troublesome situation. An analysis takes place of how these values are functioning or dysfunctioning in relation to the long-range fulfillment of the self and how they might be open for review and behavioral change. Three basic principles presented are (1) the demonstrated legitimacy of the value concept itself, (2) the motivational power values, and (3) the behavior-value consistency as an adjustment index. Individual case materials are presented as illustrations of axiotherapy.

**000930** Switzer, David K. Southern Methodist University, Perkins School of Theology, Dallas, TX. **Crisis intervention techniques for the minister.** Pastoral Psychology. 21(203):29-36, 1970.

Few, if any, professionals hold at their disposal the total resources of the minister in initiating for a significant number of people those procedures and activities which will prepare them emotionally and help them develop coping behavior for future crises. Crisis intervention methods are considered quite compatible with the role of the pastor.

**000931** Thilo, H.-J. no address /**Pastoral counseling.**/ Beratende Seelsorge. Gottingen, Vandenhoeck & Ruprecht, 1971. 204 p. DM 25.00.

The question of ministerial counseling is discussed, in particular techniques of the counseling dialogue. Theological and psychotherapeutical aspects are described with equal emphasis. Psychoanalytical interpretations and foundations of dialogue techniques are given. Among the dimensions of technique discussed in detail are incidence and function of interruptions of the counseling dialogue with silence. Initial silence, symptomatic silence, and concluding silence in dialogue are identified and explained. Case descriptions of typical counseling dialogues are given.

**000932** Tweedie, Donald F., Jr. Fuller Theological Seminary, Grduate School of Psychology, Pasadena, CA. **Contract therapy and behavior modification.** Journal of Psychology and Theology. 1(3):50-55, 1973.

To add to its usefulness as a therapeutic technique and aid in future research on its therapeutic effectiveness, contract therapy needs to be related to a theoretical orientation. Basic aspects of contract therapy are related to behavior modification theory and practice. However, the use of a behavioral focus does not necessitate a belief in behaviorism with its mechanistic view of man. Instead, contract therapy is a behavioral counseling technique developed from a biblical perspective, both with regard to the nature of man and the nature of marriage.

**000933** Tweedie, Donald F., Jr. Fuller Theological Seminary, Graduate School of Psychology, Pasadena, CA. **Contract therapy and the Christian covenant.** Journal of Psychology and Theology. 1(2):73-76, 1973.

The objections to contract therapy by Christian psychologists and clientele are on two levels: (a) it is a neutral and thus secular methodology; (b) it is specifically non-Christian in both its theory and application, i.e.,it is an attempt to impose law upon a relationship rather than to introduce grace; and it appeals to personal privilege and a negotiated catering to personal self-interest. It is suggested that, like any other counseling formula, contract therapy is non-neutral as it will tend to reflect the value system of the therapies. Also, the negotiating of a ""better covenant" in marital therapy, instead of being non-Christian, is more likely to provide an atmosphere of gracious relationship that comports well with the evangel.

**000934** Van den Blink, A. J. Trinity Counseling Service, Princeton, NJ 08540 **Family therapy and pastoral care.** Journal of Pastoral Care. 28(3):183-198, 1974.

Family therapy is defined from the clergyman's point of view, noting historical antecedents, characteristics of effectiveness and appeal, important themes, and implications for pastoral care. Core ideas, basic responses, and models are discussed. Implications of family therapy for pastoral care involve pastoral initiative, religious experience, and training for pastoral care.

**000935** Wadowicz, Joseph M. Veterans Administration Hospital, Martinez, California **In defense of sensitivity training.** In: Tulipan, A, The psychiatric clinic in encounter. Oil City, Pennsylvania, POCA Press, 1971. (p.100-106).

Sensitivity training has proved to be very useful in church work. A priest describes his personal experiences with sensitivity training. He notes the excessively rational nature of his education and training and the beneficial impact of group experience in opening affective channels. The use of ""sharing groups" with church people is described. These groups of about 12 people assemble for religious information or discussion and promote openness, honesty and sharing. The sharing group is committed to responsible study. Biblical texts offer study material with leads to virtually any sensitive area of human interest. Over time a shift from task-orientation to person orientation is accomplished.

**000936** Walker, James Lynwood. no address /**Gestalt therapy and religious experience.**/ Body and soul. Nashville, Abingdon Press, 1971. 208 p. $4.95.

A book on Gestalt therapy and religious experience shows that Gestalt therapy has much to offer in understanding religion as well as providing for a fuller religious experience. Gestalt therapy rejects sham and pretense and strives for authentic awareness, encounter, and self-actualization. At this point, there is a oneness with authentic religious experience which has too often been restricted and constricted by the institutions which have purported to enhance it. A consideration of man is given dealing with body and soul, and relating this to Gestalt theory. Gestalt theory and techniques are analyzed. The issues of death and rebirth, sexuality and spirituality are dealt with. Religion is dealt with in its experiential manifestation rather than in terms of institutional theologies. Authentic religious experience and the new secular view of man characteristic of this age are equated.

**000937** Wohlfort, Robert Walter. School of Theology at Claremont **The sensory awareness exercises and the non-verbal techniques: a critique with special reference to pastoral counseling. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ.M-films, No.71-15573 HC$10.00 MF$4.00 218 p.

Therapy has relied on verbalization as the main vehicle for therapeutic action. This exclusive reliance is under attack as the sensory awareness exercises and nonverbal techniques used in the context of ongoing therapy establish themselves as a therapeutic mode. Discussion of nonverbal and sensory awareness techniques includes consideration of Esalen Institute, evaluation of the methods, description of different approaches, and the need for characteristics such as sensitivity and artisticness on the part of the therapist. Theological implications of some of these nonverbal techniques in pastoral counseling are considered. (Journal abstracts modified)

**000938** Wolfe, Janet L. Institute for Advanced Study in Rational Psychotherapy, New York, NY **How integrative is integrative therapy?** Counseling Psychologist. 3(2):42-50, 1972.

O. H. Mowrer's paper on integrity therapy (IT) in relation to rational emotive theory is discussed. The differences are discussed in terms of religiosity, getting rid of guilt and going after what one wants, getting rid of self-worth, love need, and need for continued emotional reeducation. There is a general tendency for psychotherapy systems today to give up a one sided emotive emphasis and to become, in addition, cognitive and behaviorally-oriented. From a rational emotive standpoint, Mowrer and IT are still too religiously and moralistically flavored, and integrity groups tend to overstress dependency, conformity and good behavior as necessities of human behavior and as measures of worth. 21 references. (Author abstract modified)

**000939** Zehnpfennig, Jane S. 51 Sherman Bridge Road, Wayland, MA 01778 **Toward a therapy of being.** Journal of Pastoral Care. 30(4):273-278, 1976.

A therapy of being is proposed, based on Frankl's logotherapy, which would be addressed to the spiritual dimensions of emotional and situational distress. Principles of logotherapy include: 1) man has the right and duty to choose how he will respond; 2) life offers us several sets of values to be actualized -- active, experiential, and attitudinal. Employment offers only the possibility for realization of active values. Logotherapy is a therapy of being rather han doing, which heals the soul of existential distress by helping the client find meaning in unalterable experiences.

**000940** Zukor, Stephen H. First Baptist Church, Melbourne, Florida **Hypnosis in religious psychology.** Hypnosis. 15(4):31-38, 1971.

The use of hypnosis by the clergy as an appropriate and effective means of ministering to the mental, spiritual, and physical needs of humanity is described. Hypnosis is first presented as a scientific tool in the developing field of religious psychology, and an experiment is described where hypnosis was used to link the religious reactions of people to their temperament. The phenomenon of hypnosis as evidenced throughout the Bible is presented, and the story of the Apostle Peter with his subconscious visions at the Sea of Galilee is analyzed in detail as an illustration of the many psychic phenomena recorded in the Bible. Finally, the utility of hypnosis in and through the clergyman is pointed out through a personal experience of the author involving a self-hypnotic cure of severe muscular tensions which led to greater relaxation and increased sensitivity awareness. It is concluded that the use of hypnotic suggestion will help clergymen meet the challenges of their profession in many practical, spiritual, and dynamic ways. 14 references.

## 25 THEORETICAL, THEOLOGICAL AND PSYCHOLOGICAL ISSUES

**000941** Aden, LeRoy. no address **Faith and the developmental cycle.** Pastoral Psychology. 24:215-230, 1976. (Spring).

According to Paul Tillich, faith as a human response is an act of the total personality in which all the elements of man's personal life participate. This paper explores one aspect of this assertion that has been neglected by both psychologists and theologians -- the heuristic idea that faith is a developmental phenonenon. Specifically, the paper contends that the dominant form of an individual's faith at any one time is determined in part by the particular developmental stage in which that individual is immersed. This contention is developed using the epigenetic approach of Erik Erikson. Eight developmental forms of faith are explored: among them, faith as trust, faith as obedience and faith as self-surrender.

**000942** Alatas, Syed Hussein. University of Singapore **Problems of defining religion.** International Social Science Journal. 29(2):213-234, 1977.

A description of religion is presented which distinguishes it from other types of human psychology and behavior and its function in society is discussed. By drawing on the psychological, social, and philosophical constituents of religion, a definition is formulated on the basis of enumerative induction. These traits include: 1) belief in a supernatural being or beings and belief that man will establish a personal relationship with that being or beings; 2) certain rites and beliefs sanctioned by supernatural reality; 3) the division of life into the sacred and profane; 4) belief that the supernatural communicates its will through human messengers; 5) the attempt to order life in harmony with the truth according to supernatural designs; 6) the belief that the revealed truth supercedes other types resulting from human efforts; and 7) the practice of creating a community of believers. The function religion performs in collective and individual life is that of integration, either of group or individual life. The concept of meaning dominates the traits and functions of religion. Problems of defining religion, including those encountered in the concepts of Dewey, Fromm, Freud, and others, as well as the psychology of religion are also discussed. At present it is argued psychology is not sufficiently equipped for the adequate understanding of religious life due to lack of suitable concepts on the one hand, and conceptual imperialism on the other hand.

**000943** Allwohn, A. no address **/Protestant pastoral medicine: groundwork of a restorative ministry./** Evangelische Pastoralmedizin: Grundlegung der heilenden Seelsorge. Stuttgart, Germany, Evangelisches Verlagswerk, 1970.

A compendium of essays on the relation between theology and depth psychology is presented. Pastoral medicine is equated with the cure of the sick in view of the emphasis given in the Gospel of Jesus Christ. History demonstrates the close relationship between magic and religion, especially in the case of religious cures. However, the element of belief must always dominate the therapeutic situation. Modern stewardship is no longer limited to preaching, but contributes actively to human welfare. Pastoral counseling relies on the insights of depth psychology or on close cooperation with the psychotherapist. The gap between pastor and physician no longer exists; even depth psychologists have taken a positive attitude toward religion.

**000944** Amudson, Norman C.; Willson, Stanley. University of Alberta, Canada. **The effect of different reality perspectives on psychotherapy.** Journal of Psychology and Theology. 1(3):22-27, 1973.

The view that the therapist adopts on the issue of what constitutes reality will affect the decisions he makes in the therapeutic situation. By contrasting the Materialistic-Naturalistic position with the Christian-Supernaturalistic position on the reality dimension. The Materialistic position sees material entities and their derivative forces constituting all that is; the Christian position sees self-existent nonmaterial forces as being part of what is. It follows that there are differences in the resulting conceptions of mental health and, consequently, what is advised to attain it. The matching of counselor and client reality perspectives may be a helpful criterion for enhancing therapeutic success.

**000945** Annis, Lawrence V. University of Mississippi, Biloxi, MS **Emergency helping and religious behavior.** Psychological Reports. 39(1):151-158, 1976.

To determine the relationship between emergency helping and religious behavior, students enrolled in general psychology classes completed a questionnaire and 10 days later participated in an apparently unrelated study which was actually a ""lady in distress" experiment. Analysis of the responses of 71 subjects who participated in both parts indicated no significant relationships between helping behavior and literal scriptural belief. No significant effects were observed between helping behavior and responses to the Study of Values Religious scale, or frequencies of prayer and church attendance. The results are discussed in terms of Allport's view of utilitarian as opposed to unifying religious belief and described as supporting Kohlberg's contention that moral behavior develops independent of religious belief. 22 references. (Author abstract)

**000946** Ansbacher, Heinz L. University of Vermont, Burlington, VT 05401 **Religion and individual psychology: introduction.** Journal of Individual Psychology. 27(1):3-9, 1971.

Alfred Adler's interest in religion is discussed. Contemporary humanistic and individual psychology is shown to have concern for religion. The role of Feuerbach in religious and psychological thought is discussed. Some of Adler's early colleagues, such as Allers and Kunkel, were religious. John Haynes Holmes was a noted clergyman who appreciated Adlerian psychology.

Under Holmes' guidance, Adler opened, then soon closed, a clinic in New York which was related to the Community Church. The church later reopened the clinic and operated it on Adlerian principles. Pastoral counseling has shown the influence of Adler's thought and work. 26 references.

**000947** Apolito, Arnaldo. New Jersey College of Medicine, Montclair, NJ **Psychoanalysis and religion.** American Journal of Psychoanalysis. 39(2):115-126, 1970.

Difficulties in dealing with religion in psychoanalytic therapeutic relationships. These are described as arising from the nature of man and his capacities to deal with internal and external forces, from the nature of religion, and from the therapist's personal attitude toward religion. No prescription is given for the therapist regarding religious affiliation, but, religious or not, the therapist must be aware of his own position in regard to religion in order to deal with a patient's religious conflict. In a discussion of Apolito's views, A. N. Franzblau deals with Apolito's discussion of Freud's attitude toward religion, the characteristics of a mature religion, and the analyst's religious orientation as a factor in his work with patients. Many ideas expressed in Apolito's article are supported. 19 references.

**000948** Argyle, Michael; Beit-Hallahmi, Benjamin. no address **The social psychology of religion.** London, Routledge and Kegan Paul, 1975. 256 p. L5.95.

A second edition of a book first published in 1958 includes enough recent research to be considered virtually a new book. The relationships between religious behavior and factors such as age, sex, personality, social and political attitudes and other economic factors are reviewed. Additionally, the influence of religious behavior on personality adjustment, sexual and other social mores is discussed. Theories on the origin of religious behavior, their continuation in the form of belief systems and their effects on all other aspects of life are investigated. Famous psychosocial theories of religion such as those of Freud, Marx and Durkheim are reviewed. The view is expressed that the social effects and educational influence of religion in the West are still powerful, in spite of its decline and the fact that it seems to have little psychological effect for good or evil on individual behavior and the sense of personal wholeness that is usually equated with sound mental health.

**000949** Armstrong, James Robert. Boston College, Chestnut Hill, MA **Trends in American eschatology: an application of Skinnerian concepts in an analysis of changes in religion and culture. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-30375 HC$15.00 MF$8.50 302 p.

Skinnerian operant analytic concepts were applied to the process of cultural change focusing on methods of cultural control (rewards and punishments) revealed in changing patterns of eschatology (issues relating to concern with death, judgment, heaven, and hell). Data obtained for analyzing 200 Congregational funeral sermons between 1672 and 1952 were submitted to a content analysis in which key eschatological components were analyzed for change over time in a manner consistent with operant theory. It was specifically found that: 1) theological control via punitive measures was common until 1830 but disappeared in favor of positive reinforcement after the 1850's; 2) during this time, schools began hiring female school teachers who used moral suasion rather than physical punishment to control the classroom; 3) the changes correspond with the surge of technological development and subsequent rise in economic productivity, which made physical life more rewarding and less aversive and implied that man is less innately depraved than previously thought; 4) admission to heaven rates for everyone showed a trend towards providing more immediate reinforcement particularly after the Victorian era, and there was a general decline in belief of personal immortality; 5) there has been a consequent overreliance on earthly existence to provide complete life satisfaction, with disillusionment occurring because of finite limitations, infinite demands, and the existence of death; and 6) current attempts at immediate individual reinforcement are seen in changing social/sexual mores and the rise of crime. (Journal abstract modified)

**000950** Ashley, Benedict M. Texas Medical Center, Institute of Religion, Houston, TX **A psychological model with a spiritual dimension.** Pastoral Psychology. 23(224):31-40, 1972.

A new model of the human personality involving four dimensions is proposed: the physical, psychological, ethical, and spiritual. The spiritual dimension is discussed in terms of super-consciousness, but not as an isolated part of the psyche. The factor is characterized by what is specifically human, by what makes man the intuitive, creative being he is.

**000951** Avens, Roberts. Iona College, New Rochelle, NY **Silencing the question of God: the ways of Jung and Suzuki.** Journal of Religion and Health. 15(2):116-135, 1976.

An essay is presented which in light of the phenomenon in religious thought of a growing preoccupation with the events of man's inner life, with the magnitude of his inner psyche, examines the religious aspect of Jung's concept of individuation with the aid of Suzuki and conversely Suzuki's interpretation of satori (enlightenment) via Jungian psychology. An extensive discussion of Eastern and Western philosophies is presented, and it is concluded that Jungian psychology, in its religious reaches and Zen as interpreted by Suzuko, converge in their endeavor to silence the question of God by reorientation of attention toward the inward man, the man whose psyche is not only his own, but also ""quadommodo omnia" (all things). 58 references.

**000952** Avens, Roberts. Iona College, New Rochelle, NY 10801 **The image of the devil in C. G. Jung's psychology.** Journal of Religion and Health. 16(3):196-222, 1977.

The image of the Devil in C. G. Jung's psychology is discussed. According to the Jungian approach, whatever leads to wholeness is good and whatever leads to splitting is evil. Life, constructive tendencies, and integration are on the side of good; death, splitting, and disintegeration, albeit well intentioned, are on the side of the evil. Moral values and actions are no longer considered as entities that are judged good or bad in themselves, but only in relation to the whole. Collectively sanctioned values also are deemed intrinsically good. Jung believes that there must be a continual misunderstanding between the theologian and the empirical psychologist over their use of such words as God, Yahweh, or Satan. He himself uses these words primarily as mental images or an outward expression of archetypes. According to Jung the imperfection in God consists in his lack of conciousness. The devil therefore can be regarded as God's dissatisfaction with himself. 103 references.

**000953** Ayd, Frank J. Medical-Moral Newsletter, Baltimore, MD **Recent developments in psychiatry of interest to the clergy.** Journal of Religion & Health. 10(3):278-295, 1971.

The 1963 Senate Committee Report No. 383 showing an estimated $2 billion national savings in a seven-year period in mental health treatment programs is quoted from extensively. Mental hospital reforms accomplished largely by psychiatrists are praised. Current societal and moral decay are deplored. Moral decay is attributed to lack of strong religious leadership and rejection of traditional Judeo-Christian morality, mental health and moral grandeur are viewed as being best accomplished by enforcement of traditional Christian values.

000954 Batson, C. Daniel. Department of Psychology, University of Kansas, Lawrence, KS 66045 **Experimentation in psychology of religion: an impossible dream.** Journal for the Scientific Study of Religion. 16(4):413-418, 1977.

A discussion of experimentation, a research method that has proven extremely useful in other areas of psychology but has been used only rarely in psychology of religion is presented. The value of experimentation lies in its effectiveness in testing scientific theories. Lack of experimentation may be one reason there has been so little progress in developing and testing scientific theories in psychology of religion. But ethical and practical restrictions make it unlikely that experimentation will ever be widely used in research on religion. Quasiexperimental methods do, however, seem possible. Several quasiexperimental designs particularly relevant to psychological research on religion are discussed, and greater use of quasiexperimental methods is encouraged. 11 references. (Author abstract)

000955 Batson, C. Daniel. Department of Psychology, University of Kansas, Lawrence, KS 66045 **Experimentation in psychology of religion: an impossible dream.** Journal for the Scientific Study of Religion. 16(4):413-418, 1977.

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000956 Beit-Hallahmi, Benjamin. University of Michigan, Ann Arbor, MI **The rise and fall of the psychology of religion movement.** Proceedings of the Annual Convention of the American Psychological Association. 6(2):727-728, 1971.

History of the psychology of religion in the United States between 1890-1930 is briefly reviewed. Reasons for the growth of interest in the area, and the sharp decline that followed, are presented. Reasons for the decline are discussed and it is concluded that inherent theoretical weaknesses made the movement vulnerable both within and without academic psychology, and caused the final decline.

000957 Beit-Hallahmi, Benjamin. Editor. University of Michigan, Ann Arbor, MI **Research in religious behavior: selected readings.** Monterey, Calif., Brooks/Cole Publishing Co., 1973.

The past decade, unlike the first part of this century, has seen a renewal of interest and research on religion as a variable in social and private behavior. This interdisciplinary volume presents a selection of previously published empirical studies, based on several and varied approaches, that deal with several dimensions and correlates of religious behavior. The terms used in studying religion are shown to be the same as in any discussion of learned social behavior, such as attitudes, norms, expectations and needs; religion is defined as a system of beliefs, practices or experiences that refers to a sacred, ""supernatural" domain, deities or ""supreme beings." The book is intended for college students in courses on the psychology of religion, social psychology, sociology of religion and developmental psychology.

000958 Berger, Peter L. Douglass College, Rutgers State University, New Brunswick, NJ **Some second thoughts on substantive versus functional definitions of religion.** Journal for the Scientific Study of Religion. 13(2):125-133, 1974.

Scientific approaches to religion have always alternated between functional and substantive definitions of the field between defining religion in terms of its social or psychological functions and in terms of its believed contents. Recently there has been a predominance of functional definitions, and apart from their scientific utility, they have come to serve an ideological use-as a quasi-scientific legitimation of the avoidance of transcendence. This is in accord with a secularized zeitgeist, but threatens to lose sight of the very phenomenon of religion. To regain the phenomenon, what is required is a return to a substantive definition, an understanding of religion from within. A Schutz's analysis of multiple realities in human experience may serve as a useful starting point for this.

000959 Bergmann, Martin S. 1136 5th Avenue, New York, NY 10028 **Moses and the evolution of Freud's Jewish identity.** Israel Annals of Psychiatry and Related Disciplines (Jerusalem). 14(1):3-26, 1976.

The evolution of Freud's Jewish identity is analyzed from biographic anecdotes and his public and private writings, with particular emphasis on Freud's identification with the figure of Moses. Freud's father belonged to the Haskala, a nonorthodox Jewish group that saw Judaism as the religion of enlightenment, and it was from this tradition that Freud was able to equate freedom to use the intellect with his Jewish heritage. For Freud, Judaism meant enlightenment and the solitary commitment to a great cause, but represented a barrier to his academic advancement and the acceptance of psychoanalysis. His ambivalent attitudes toward his Jewish heritage are epitomized in his reference to himself as an ""infidel Jew," his identification with the dichotomous character of Moses, and his conflicts associated with the forbidden promised land of Rome, which often appeared in his dreams. Freud interpreted Michaelangelo's statue of Moses presiding over the tomb of a pope in Rome as the symbol of an ego ideal, which helped him overcome his disappointments and maintain sublimation. As in Freud's analysis of the statue, his later work ""Moses and Monotheism" represents a further attempt to idealize the Hebrew prophet, and a totemistic and patricidal interpretation of the biblical Moses leads Freud to conclude that Christianity represents an evolutionary step forward over Judaism. 41 references.

000960 Bol, Douglas John. University of Arizona **Certain personality traits of effective and noneffective counseling students enrolled in sectarian and nonsectarian institutions. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-12430 HC$12.50 MF$4.00 69 p.

Differences in the personality structure of sectarian and nonsectarian counseling students were studied, focusing on comparison of effective and noneffective students as measured by the Truax and Carkhuff Scale in terms of personality characteristics measured by the Taylor-Johnson Temperament Analysis. Personality variables included nervousness, depression, social activity, expressive responsive, sympathy, subjectiveness, dominance, hostility, self-discipline and self-attitude. The ability to recognize warmth, genuineness and empathy in a counseling typescript defined differences between effective and noneffective students. Two hypotheses were tested: (1) there is no significant difference between sectarian and nonsectarian students of counseling when compared on personality traits; and (2) there is no significant difference in sample means between effective and noneffective counseling students when compared on the personality traits. Only one significant difference was found in personality traits of sectarian and nonsectarian subjects, with the sectarians being more depressed. The noneffective group was significantly more self-disciplined, dominant and socially active than the effective group. There were no significant interactions for the personality traits. (Journal abstract modified)

000961 Bostrom, John A. no address **Superego and the good life.** Journal of Religion and Health. 14:284-293, 1975.

Two views of conscience are traced historically. The ""conscience-reliable" view holds that conscience speaks the truth and that we should obey its voice without exception. The ""conscience-unreliable" view holds that conscience is frequently mistaken and that there are higher guides to truth. The balance of evidence suggests that conscience (or superego) is a precious mental attribute representing an introjection of the voices of the past. A whole person relies daily on conscience and would be crippled in the psychopathic direction without it. But a whole person can also rise above conscience when its dictates are unreasonable.

000962 Bregman, Lucy. no address **Fantasy: the experiencer and the interpreter.** Journal of the American Academy of Religion. 43:723-740, 1975.

The concept of ""fantasy" is chosen to discuss how the perspective of the experiencer (or religious believer) relates to the stance of the interpreter (the psychologist of religion). In Freudian psychology of religion, these two perspectives were absolutely irreconcilable and were thus represented by at least two separate individuals. Four different approaches to fantasy seek to overcome this dichotomy: (1) Cox's theology of fantasy, (2) Jung's ""personal myth", (3) Gestalt dream Therapy and (4) contemporary experimental research of fantasizing.

000963 Bregman, Lucy. no address **Fantasy and consciousness: some recent contributions to the psychology of fantasy.** Ohio Journal of Religious Studies. 3:56-66, 1975.

This essay probes the essential psychological meaning of ""fantasy". Although fantastical thinking is traditionally opposed to ""reality", newer psychological research emphasizes the pervasiveness of fantasy in ordinary reality. In Jerome Singer's and Erik Klinger's writings on fantasy, it is an essential ingredient in our everyday consciousness. The relation of fantasy to religion is discussed. Freud's and Cox's theories see fantasy as the essence of religion but their evaluations differ. Newer work on fantasy is reviewed especially that suggesting the view of religion advanced by Berger and Luckmann.

000964 Bregman, Lucy. No address. **Maslow as theorist of religion: reflections on his popularity and plausibility.** Sound. 59:139-163, 1976.

Maslow saw mystical peak-experience as the ""core" of all religion. He publicized such experiences as potentially accessible to all, thus making religious organizations and dogmas superfluous. Although Maslow's theory is historically useless, it is plausible to many people nevertheless. By following Luckmann's theory of contemporary social reality we can see how mystical experiences, like other private experiences, can be conveniently adapted to a niche within the private sphere, without affecting public-sphere realities. Maslow's theory, far from being ""revolutionary," serves to legitimate many features of 20th century social life. Maslow is perceived as a ""folk-scientist" and a theologian for Luckmann's ""invisible religion."

000965 Breslauer, S. Daniel. no address **Abraham Maslow's category of peak-experiences and the theological critique of religion.** Review of Religious Research. 18:53-61, 1976.

Abraham Maslow claims that his categories of ""Peaker" and ""Non-Peaker" are relevant to the study of religion. He sees the theological task to be that of communicating peak-experiences to nonpeakers. By testing Maslow's understanding of the peak-experience against what theologians say they are doing, this claim can be investigated. This study focuses on two theologians: Abraham Heschel (Jewish) and H. Richard Niebuhr (Christian). In significant ways their internal critique of religion fits Maslow's categories. But his categories do not explain the equally significant divergences between them. These differences stem from the different needs of the institutions they represent. The theologian does not merely seek to communicate the peak-experience to nonpeakers but also to change his religious institution so that it becomes more conducive to peak experiences. Such a finding increases the scope of Maslow's categories: they become descriptions of the growth of institutions as well as the growth of individuals.

000966 Brewer, Earl D. Emory University, Candler School of Theology, Atlanta, GA **Exploring religions: Some intimations and some indications.** Character Potential. 6(4):200-206, 1974.

A theoretical discussion of researching religion is presented. Religion is considered as a process and examined as a system using the input/thruput/output feedback paradigm. The common-sense terms I and You, We and Them, and It stress the subjective-objective aspects of human behavior. Transcendence and mystery with feedback loops to ordinary behavior provide further theoretical structure for research designs. A model is indicated for integrating the research of the human behavior religioning. 27 references.

000967 Brown, L. B. No address **Psychology and religion.** Harmondsworth, England, Penguin, 1973. 400 p. $4.95.

Readings on empirical and research-based approaches and formulations that psychology brings to the study of the nature and functions of religion are presented. The connections between personality and religious attitudes and experience are discussed as well as the nature of religious beliefs and affiliations.

000968 Brown, Thomas Edwards. Yale University, New Haven, CT **Separation-individuation in development of alternative religious commitments: a psychoanalytic perspective. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-29816 HC$15.00 MF$8.50 196 p.

Two alternative types of religious commitment within the middle range of the continuum of separation/individuation from God were delineated from a psychoanalytic viewpoint and tested in male divinity students. The two types were defined as verticals, who think of God in relatively personalized terms, and horizontals, who conceptualize God in relatively abstract impersonal terms. A Religious Ideology Scale for classifying the two groups among the sample population was developed. Results confirmed the hypotheses that horizontals would report a more differentiated relationship with mother, a closer more admiring relationship with father than verticals, and would have dramatically repudiated religious concepts and practices of their highschool years after leaving home for college. In fantasies, horizontals showed greater salience of self-images as being separate and relatively independent of parental figures. Verticals emphasized a need for connectedness between mothers and sons. Horizontals reported having more collegial relationships with older men. Overall results confirmed the predicted tendency of individuals to espouse a religious ideology reflecting a degree of separation/individuation from God which parallels the degree of representational differentiation from parents. (Journal abstract modified)

**000969** Browning, Don. University of Chicago, IL **Rogers, Perls, and Schutz in theological and philosophical perspective.** Dialog -- A Journal of Theology. 13(2):104-109, 1974.

Three selected representatives of the human potential movement or humanistic psychology are critically reviewed. Rogers, Perls and Schutz have had considerable influence on the self-understanding of the contemporary mainline Protestant church, both at the level of theory and practice. A justification for the value of this impact on religious life and attitudes in terms a long historical tradition. The church has always attempted to integrate new philosophical psychological insights into its theology about the nature of man and the nature of Christian care.

**000970** Bryant, Christopher R. no address **Depth psychology and religious belief.** Yorkshire, England, Mirfield Publishers, 1972. 75 p.

An overview of issues in depth psychology is presented including: the unconscious, dreams, mental illness, defense mechanisms, commonly repressed feelings and pathological effects of repression. The religious experiences of self, God, sin, repentance, forgiveness, divine guidance and conscience are discussed using the depth psychology concepts presented in the first chapter. The contribution of religious experience and faith to a mature self-concept and obstacles to this development are reviewed. Finally, Christian faith and worship are shown to have great relevance for developing self-realization and a fuller and more meaningful life.

**000971** Capps, Donald; Ransohoff, Paul; Rambo, Lewis. Department of Religious Studies, University of North Carolina, Charlotte, NC 28223 **Publication trends in the psychology of religion to 1974.** Journal for the Scientific Study of Religion. 15(1):15-28, 1976.

Publication trends in the psychology of religion are analyzed for the purpose of identifying the recent history and current status of the more prominent research areas in the discipline. Based primarily on publications since 1950, the publications are classified according to six dimensions of religion. The dimensions are compared in terms of total number of publications at 5-year intervals to 1974. The directional dimension is found to be the leading area of publication, followed in order by the dispositional, social, mythological, experiential, and ritual dimensions. Shifts of emphasis in the discipline over the past 25 years are analyzed, and the current strengths and weaknesses of the psychology of religion are assessed. 12 references. (Author abstract modified)

**000972** Capps, Walter H. University of California, Santa Barbara, Calif. **Segerstedt on we-feeling: a refinement of comfort-challenge.** Acta Sociologica (Kobenhavn). 14(3):162-168, 1971.

A study is presented which focuses on ""we feeling" -- a concept which blends aesthetic and sociological elements -- as an index to a prime function of religious institutions. Employing Torgny T. Segerstedt's suggestions regarding ""we feeling," it assesses and refines the proposals of a recent study, To Comfort and to Challenge (Glock, Ringer, and Babbie). From both standpoints it contends that ""we feeling" is an indispensable characteristic of religion. It argues that groups retain a religious identity to the measure that they sustain ""we feeling" in the other functions in which they might also be engaged. 10 references. (Author abstract modified)

**000973** Carter, John D. Rosemead Graduate School of Professional Psychology, 13800 Biola Ave., La Mirada, CA 90639 **Secular and sacred models of psychology and religion.** Journal of Psychology and Theology. 5(3):197-208, 1977.

Secular and Christian versions of the four common models that psychologists use to explain the relationship between psychology and Christianity are analyzed from the standpoint that religion has been viewed with varying degrees of favor or disfavor by psychology. The four models described interpret Scripture as: 1) against psychology; 2) of psychology; 3) parallel to psychology; and 4) integrating psychology. Psychologists are classified by their viewpoint and include Allport, Freud, Fromm, Frankl, Ellis, Jung, Mowher, and Thorne. Attempts by several Christians to integrate psychology and Christianity are described. 23 references.

**000974** Carter, John D. Rosemead Graduate School of Psychology, CA **Psychology of Gothard and basic youth conflicts seminar.** Journal of Psychology and Theology. 2:249-259, 1974.

The structure of Gothard's thoughts as it is outline in the Seminar on Basic Youth Conflicts and the ""red notebook" is analyzed. Three of Gothard's categories relating to psychology are emphasized: his theory of man, theory of pathology, and theory of therapy. The strengths and weaknesses of Gothard's counseling approaches and theories are discussed.

**000975** Carter, John D. Rosemead Graduate School of Psychology, CA **Nouthetic counseling defended: a reply to Ganz.** Journal of Psychology and Theology. 4(3):206-216, 1976.

This reply to Ganz's critique of Carter's analysis of Adams' theory of Nouthetic Counseling begins with a further analysis of Adams' thoughts. The following weaknesses in Adams' approach are discussed: omission of central biblical concepts, rejection of common grace, a theologically inadequate view of the fall, uncritically using psychological concepts yet claiming to be exclusively biblical, ignoring psychology as phenomena and a rhetoric that is confusing. Ganz's comments are responded to in detail. At many points Ganz does not appear to understand the nature of the original analysis and reacts to a label he placed on Carter's analysis.

**000976** Cassel, Russell N. University of Wisconsin, Milwaukee, WI **Psychological aspects of religion in the life of man.** National Catholic Guidance Conference Journal. 15(3):205-207, 1971.

The relation between (a) religion and psychology, and (b) the union of man with God is discussed. Also discussed in relation to the latter is the expression of this movement to union as religion and its role, behavioral rewards and sanctions, conscience, and the ego ideal and its strength.

**000977** Cerny, Leonard Jerome II. Rosemead Graduate School of Psychology **Death perspectives and religious orientation as a function of Christian faith with specific reference to being ""born again". (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-21524 HC$15.00 MF$8.50 145 p.

Death perspectives and religious orientation as a function of Christian faith were studied, with specific reference to ""born again" Christians. The construct validity of the Death Perspectives Scales (DPS) developed by Spilka was examined, and death perspectives and religious orientations were evaluated as a function of Christian faith by administering DPS, Allport-Ross Intrinsic-Extrinsic Religious Orientation Scale, Spilka Committed-Consensual Religious Orientation Scale, and a personal data questionnaire to undergraduate subjects self-described as born-again Christians, Christians, and non-Christians. Results indicated significant positive and negative dimensions of the DPS and a positive association between death perspective and committed/intrinsic religious orientation. Born again Christians had a more positive death perspective characterized by belief in an afterlife of reward and a more committed/intrinsic religious orientation. Results provide solid evidence for the validity of Spilka's DPS and suggest that being ""born again" is possibly the most significant identified factor in relationship to death perspectives and religious orientation. (Journal abstract modified)

**000978** Clark, John Ruskin. First Unitarian Church of San Diego, CA **Secular salvation: life change through 'est'.** The Christian Century. 93(36):981-984, 1976.

Although the doctrines differ, the dynamics of mind transformation are much the same for 'est' as for the revival conversion experience. Based upon the author's conversion experiences and participation in Erhard Seminars Training, the 'est' experience is advocated as a very quick way for people to adopt Victor Frankl's conviction that a mentally healthy person must take full responsibility for his choices, events and experiences. Parallels between est and evangelical Christianity are analysed in terms of process (discipline, meditation, absolute authority) and outcome (dramatic awareness of new birth, fundamentally altered way of interpreting experience, and personal redemption).

**000979** Clinebell, Howard J., Jr. School of Theology, Claremont, CA **Positive prevention: implications for ministry. 1975 Boisen Panquet address.** AMHC Forum. 23(3):114-119, 1976.

A human growth orientation emphasizing human potential is proposed for the ministry. The growth perspective is a set of theoretical assumptions about the nature of being human which is posited to be more appropriate for the clergy than the pathology model. The growth perspective views health as the full use of one's resources or potentials and assumes that positive mental health is more than the absence of illness or gross pathology. It is suggested that the growth model provides for the clergy a strategy of positive prevention which can be accomplished by nurturing people in their normal relationships and in keeping good relationships well. By focusing on the present and future, on strengths and potentials, and on responsible decisions, the growth model is seen as a means of helping to keep normal people as well as a means of helping troubled people through times of personal crisis.

**000980** Cohen, Edmund D. no address **Jung and the scientific attitude.** New York, Philosophical Library, 1975. 167 p. $7.50.

The controversy surrounding Jung's life, his professional isolation and the scientific community's rejection of his work following his break with Freud is reviewed. Jung's attempt to incorporate relevant aspects of mythology, religion and the occult into an understanding of the unconscious led to his being accused of being a mystic rather than a scientist. Jungian concepts such as the complex, the collective unconscious and the archetype are explained.

**000981** Collins, Gary R. no address **The Christian psychology of Paul Tournier.** Michigan, Baker Book House, 1973.

The life and work of Paul Tournier are comprehensively described. Separate chapters discuss his psychological theories of mental illness and therapy, his theological and biblical interpretations of important clinical issues and his unique integration of psychology and religion. Psychology is obviously limited when faced with a mystery as complex as the natural and metaphysical aspects of the human person; but at the same time psychology better enables the minister, counselor and individual to pose existential questions about guilt, responsibility, and the meaning of life -- issues that lead into the realm of faith. A clear distinction is explained between healthy or liberating religion and demoralizing religions of human invention that frighten and confuse people, cause neurosis, and sweep away spontaneity and joy. Since ministers often wreck people's mental health, and psychologists often wreck their spiritual health, Tournier offers an extensive analysis for the improvement of both disciplines by mutual criticism, understanding and support.

**000982** Conn, Walter E. St. Patrick's Seminary, Menlo Park, CA 94025 **Personal identity and creative self-understanding: contributions of Jean Piaget and Erik Erikson to the psychological foundations of theology.** Journal of Psychology and Theology. 5(1):34-39, 1977.

The relationship between psychology and theology is examined by showing how one facet of Jean Piaget's and Erik Erikson's work, in illuminating the question of personal identity and creative self-understanding, contributes to foundational theology. The psychological roots of a central category in contemporary theology, self-transcending subjectivity, are examined. It is suggested that for Piaget and Erikson authentic subjectivity is genuine objectivity, and personal self-realization is identical with personal self-transcendence. The possibility of correlating Piaget's concept of personality with Erikson's concept of identity is discussed. 7 references. (Author abstract modified)

**000983** Coulson, Jesse E.; Johnson, Ray W. Texoma Regional Mental Health-Mental Retardation Center, Children and Adult Protective Service Program, Sherman, TX 75090 **Glossolalia and internal-external locus of control.** Journal of Psychology and Theology. 5(4):312-317, 1977.

A group of glossolalics was compared with a group of nonglossolalics on Rotter's Internal-External Locus of Control Scale. The sample of glossolalics was drawn from Foursquare Gospel and Assembly of God churches, the nonglossolalics were Methodists. There were 95 glossolalics and 79 nonglossolalics. A two-way analysis of variance (sex by glossolalic status) was applied to the data to determine if there was a difference between the groups. Nonglossolalics were found to be significantly more external than glossolalics. 38 references. (Author abstract)

**000984** Cox, Richard H. Editor. American Psychological Association, La Jolla, CA **Religious systems and psychotherapy.** Illinois, Charles C. Thomas Publishers, 1973. 519 p.

Papers by 37 authors compare religious systems of guidance with psychotherapeutic systems that attempt to do the same thing -- support meaningful and effective actions in a search for security and value in life. Established and emerging religious systems are analyzed individually in terms of each of their similarities to particular psychological theories and psychotheraputic techniques. The final dozen chapters integrate various religious and psychological systems in addressing such topics as: new liberal moralities, religious problems of college students, psychotherapist as priest and mystical experience.

**000985** Crownfield, David R. no address **Religion in the cartography of the unconscious: a discussion of Stanislav Grof's Realms Of The Human Unconscious.** Journal of the American Academy of Religion. 44:309-315, 1976.

Stanislav Grof's psychiatric LSD research has important implications for the study of religion. LSD amplifies deep psychological structures also present in meditative, ritual and other states. Beneath the familiar psychoanalytic materials lie structures dealing mythically with life and death, modeled on elements of birth experience, leading to a death-rebirth experience. Still deeper lie transpersonal and archetypal experiences, culminated in mystic union or ultimate void. The direction of therapeutic resolution directly parallels the course of traditional spiritual journeys. If sustained, these results inaugurate a new era in the psychology of religion and in collaboration of psychiatry and religion.

**000986** De Jong, Gordon F.; Faulkner, Joseph E.; Warland, Rex H. Pennsylvania State University, University Park, PA 16802 **Dimensions of religiosity reconsidered; evidence from a cross-cultural study.** Social Forces. 54(4):866-889, 1976.

The multidimensional conceptualization of religiosity is examined by presenting empirical evidence for a strikingly similar dimensional pattern for a group of German and American students. An oblique factor analytic rotation solution identified six dimensions of religiosity: belief, experience, religious practice, religious knowledge, individual moral consequences, and social consequences. Factor intercorrelations show that for both Germans and Americans religious knowledge and social consequences appear to be unique dimensions that are essentially unrelated to the other dimensions investigated. The remaining dimensions -- belief, experience, and religious practice, and to some extent the individual moral consequence dimension -- while differentiated in the oblique rotation solution, also form a more generic dimension of religiosity when second order factor analysis is applied. It is concluded that there is continuing evidence for the multidimensional nature of religion and that differing numbers of dimensions and differing content in lower order and higher order dimensions of religiosity are not logically inconsistent in that they are derived from variant orders of abstraction. 40 references. (Author abstract modified)

**000987** De Young, Quinton R. no address **Unknown God made known (the religion of psychology).** Journal of Psychology and Theology. 4:87-93, 1976.

Many of the contemporary movements in psychology, especially in psychotherapy, are systems of salvation for secular man. The focal point in all such systems is the doctrine of man -- his nature, dilemma and hope. The doctrines of man advanced by three major systems -- psychoanalytic, behavioristic and humanistic -- are analyzed briefly. An analysis of these and other popular systems is presented schematically in terms of Cult, Messiah, Gospel and Scriptures.

**000988** Droege, Thomas A. Department of Theology, Valparaiso University, Valparaiso, IN **A developmental view of faith.** Journal of Religion and Health. 11(4):313-328, 1972.

The aspects of faith are shown to be related to one another within a developmental pattern, each achieving its focus according to its position on a hierarchical scale. The community of believers is shown to be the matrix in which faith elements in personality and identity are conceived and nourished. Appropriate developmental tasks are analyzed that contribute to a structure of faith and the experiences generating it.

**000989** Dupre, Louis. no address **Wounded self: the religious meaning of mental suffering.** Christian Century. 93:328-331, 1976.

By rendering a person more perceptive of his selfhood, mental suffering may constitute an important factor in spiritual growth. This is particularly true for religious development, which cannot take place without a keen awareness of the self's limitations. Suffering isolates and thus makes a person conscious of the frailty of his condition. All authentic religion starts with a feeling of insufficiency and the need for salvation.

**000990** Edelheit, Henry. No address **Crucifixion fantasies and their relation to the primal scene.** International Journal of Psycho-Analysis. 55(2):193-199, 1974.

The Primal Scene Schema is expressed in primal scene fantasies of which crucifixion fantasies and their alternates constitute an important class. The Schema's primary form is expressed in the child's simultaneous or alternating double identification with the copulating parents and serves as the mental framework for male-female ambiguity. The secondary (regressed) form, expressed in the combined image of nursing mother and child superimposed on the image of the copulating parents, provides the mental framework for mother-child ambiguity, the prototype for fused identifications and other mental and cultural representations of self-dissolution. In conscious or unconscious crucifixion fantasies, the figure of Christ crucified represents the combined image of the parents and simultaneously the helpless observing child. The Schema's secondary form is expressed in identification with the Madonna (and child). The Primal Scene Schema is suggested as a psychological universal.

**000991** Edinger, Edward F. C. G. Jung Training Center, New York, NY **The new myth of meaning.** Quadrant. 10(1):23-38, 1977.

The birth of a new myth of meaning is theorized as the ontology of the current stage in human history, based on apocalyptic and visionary writings and dream experiences of individual intellectuals and artists. The loss of the previous myth of meaning (Christianity) is suggested as the cause of current individual and social distress. Jung's confrontation with his own unconscious is used as one example of the recognition of the loss of the myth and the need for a new central myth to give life meaning and purpose. The new myth consists of an apocalypse, a confrontation between large and opposite forces that will overwhelm every individual and society, and a settlement between opposites bringing final understanding of man's existence in the universe. The ontology theorized is an alchemy of being, a union of opposites within God and self images. Mythical and symbolic ideas referring to the creation of consciousness have been found in literature and human philosophy of the past several centuries, e.g.,alchemy. The new myth prophets are seen as the carriers of consciousness, those who function to bring consciousness to all. The union of opposites in the individual ego is the essential feature of the creation of consciousness. It is suggested that: 1) the collective unconscious realization of the new myth is being expressed in dreams and visions representing the scriptures of the new myth; 2) these dreams and visions are not seen as personal and are not personally interpretable; 3) they are rather a collective psyche viewing the ontological destruction and renewal of the world; and 4) the new myth credo is that every human experience, to the extent that it is lived in awareness, augments the sum total of consciousness in the universe, providing meaning for every experience and giving each individual a role in the ongoing world drama of creation. 23 references.

**000992** Edwards, Keith J. Rosemead Graduate School of Psychology, CA **Effective counseling and psychotherapy: an integrative review of research.** Journal of Psychology and Theology. 4(2):94-107, 1976.

Research on the central role of cognition in emotional behavior is reviewed as the basis for the therapeutic approach known as cognitive behavior modification. The three stages of the therapeutic approach offer the potential of a unified explanation for the effectiveness of a variety of therapeutic schools as well as basis for integrating psychology and theology in therapeutic practice. The cognitive behavior modification model is embedded in an interpersonal view of therapy to account for the overwhelming evidence of the importance of the therapeutic relationship in effective therapy. The effect of client-therapist value similarity and therapist's characteristics on the quality of the therapeutic relationship are explored. Biblical and psychological data are shown to suggest a fruitful approach to effective and integrated intervention techniques.

**000993** Ellens, J. Harold. University Hills Christian Ctr., Farmington Hills, MI **Communication theory and petitionary prayer.** Journal of Psychology & Theology. 5(1):48-54, 1977.

On the basis of the Lord's Prayer, it is contended that the petitionary role of prayer is as much designed for its effect upon the person praying as upon God. The article is a psychoexegetical study of the Lord's Prayer with an analysis of the psychological and spiritual implications for Christian thought, behavior, and feeling regarding prayer's nature, objectives, function, and consequences.

**000994** Ellens, J. Harold, et al. University Hills Christian Reformed Church, Farmington, MI **Christian Association for Psychological Studies: Proceedings of the twentieth annual convention.** Grand Rapids, MI, Christian Association for Psychological Studies, 1973. 136 p.

Nine papers on the questions of church and family leadership, the nature of religious experience, the religious needs of young people, and religious orientation in psychiatric patients are presented.

**000995** Fay, Brewster Wright. Adelphi University **Religious experience as related to psychopathology and maladjustment. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-22566 HC$15.00 MF$8.50 154 p.

The relationship of self-reported religious experience to psychopathology and maladjustment was examined and the methodology of such investigations is discussed. The study sought to determine whether religious experience is symptomatic of regression, whether it may constitute adaptive regression in the service of the ego, or whether it may be a peak experience characteristic of self-actualized persons. Measures of religious experience, psychopathology, personal data, and maladjustment were administered to 84 subjects, but results showed no significant correlations of religious experience with measures of psychopathology or maladjustment. It is suggested that the Religious Experience Episodes Measure used is inapplicable except for unusual or extreme religious experiences and does not include types of religious experiences reported by subjects. It is further suggested that future studies use projective rather than written self-report data and incorporate third party reports and behavioral observations. Quasiexperimental designs to allow experimenter control over intervening variables and more effective statistical techniques are also recommended. (Journal abstract modified)

**000996** Ferrell, Donald R. Doane College, Crete, NB **Anxiety and the death of God.** National Catholic Guidance Conference Journal. 15(3):200-205, 1971.

Judeo-Christian perspective is used to give a theological analysis of anxiety in the time of the death of God. Presents the difficulties involved because the precursors, Nietzsche, Freud, Marx, Blake, Buber and Tillich, have so little common agreement as to the meaning of the claim that God has died. The aloneness in which man is left generates anxiety for the future as he projects it in the light of his value system. How do we trust in a world without God? Uncertainly, is it manifested in the drug experience, in the attempt to humanize institutions, in commitment to the here and now?

**000997** Fitchett, George. Rush-Presbyterian-St. Luke's Medical Center, Chicago, IL 60612 **Sometimes it is better to receive: ministry in a long-term care facility.** Pastoral Psychology. 25(2):138-144, 1976.

Ministry in a long-term care facility, involving the patients in a giving role, is described. The story of the sinful woman who anoints Jesus with her perfume and tears at Simon the Pharisee's table is used as a model for pastoral work in a long-term care setting. Intervention in the depersonalization of institutionalization is seen as an important aspect in such ministries. The focus of intervention is allowing residents to move out of the receiving role into the giving role. A case example of a patient led Bible class is presented. The difficulties that professional givers encounter in shifting to become recipients are noted. 4 references. (Journal abstract modified)

**000998** Ganz, Richard L. no address **Nouthetic counseling defended.** Journal of Psychology and Theology. 4(3):193-205, 1976.

This paper is an analysis and refutation of John Carter's article entitled, ""Adams' Theory of Nouthetic Counseling," in which Carter attacked Jay Adams' nouthetic counseling as being inadequate and unbiblical. Carter's accusation of Adams as being close to a ""full-fledged" behaviorist is also refuted. Further examined are Carter's attack of Adams' theory of man, Adams' counseling model, process and technology. In all of these areas, Carter either misunderstood or misrepresented Adams and in places contradicted his own argument. A further analysis is made of Carter's understanding of authority and ecclesiology.

**000999** Goldman, Norman S. Rabbi, Congregation Beth Sholom, Dover, Delaware. **The metapsychology of Abraham Joshua Heschel.** Journal of Religion and Health. 14(2):106-112, 1975.

The thinking of Heschel to an integration of psychology and religion are abstracted from his theological writings and analyzed. He gave great consideration to the problem of the personality structure and its implications for religious man. Discussions of his evaluation of psychology range across topics from his general critique of the nature of the discipline, its assumptions and methodology, to a more particular analysis of the ego as a source of man's religious difficulties. A variety of mistakes that can be made in the psychological analysis of religion are reviewed, as well as constructive insights.

**001000** Gonen, Jay Y. University of Rochester, Medical Center, NY **Then men said, ""Let us make God in our image, after our likeness."** Literature & Psychology. 21(2):69-79, 1971.

The imagery of the creation and Eden myths is analyzed. It is suggested that the duality of the Old Testament Eloha-Elohim reflects the masculine-feminine duality in God and man, with the feminine component being censored, perhaps because of its potential for sin. It is concluded that God is the projection of man's wishes and the impossibility of their attainment.

**001001** Gorsuch, Richard L.; Malony, H.N. no address **The nature of man: a social-psychological perspective.** Springfield, IL, Charles C. Thomas, 1976. 224 p. $12.75.

A collection of social-psychological essays on human nature originally presented as public addresses in 1973 at the third John G. Finch Symposium in Psychology and Religion are presented which focus on the limits of the human mind and the need to reorient theology. Among the topics considered are the influence of mind on man, the role of value commmitments, motivation, obedience, and the influence of emotional stress upon human consistency. The need to explore significant issues of fundamental concern to psychologists and theologians is emphasized.

**001002** Guggenbuhl-Craig, Adolf. no address **/Psychotherapist, charlatan and false prophet./** Psychotherapeut, Scharlatan und Falscher prophet. In: Guggenbuhl-Carig, A., Macht als Gefahr beim Helfer. Basel, Switzerland, S. Karger, 1971. 105 p. (p.15-24).

The psychotherapist is related historically to the physician and shares with him the negative aspects of his art. The charlatan uses his patients to acquire wealth and prestige; his interest in healing is secondary. His patients at times tempt him to substitute somatic treatment for the indicated psychotherapy; certain diseases of vague etiology (headache, backache, fatigue, cardiac and gastroenterological complaints) bring out his pseudoscientific side. If the medical man is one precursor of the psychotherapist, the priest of the Judeo-Christian civilization is another. The priest's negative shadow is the hypocrite who masks his doubts by sanctimoniousness. Other forms of religious charlatanism appear in the false prophet and the demagogue. The psychotherapist also works without the benefit of empirically verifiable criteria of success. Like the priest, the analyst deals with transcendental material: the patient's and his own unconscious language. Laymen expect the analyst to possess privileged and infallible information; few realize the ambiguousness of psychic signs and the therapist's unconscious blindness. Devotion to the truth requires the analyst to admit his weakness and to remain conscious of the patient's current needs. The true self appears only in tragic failure, as in the story of Oedipus.

**001003** Hall, Robert W. University of Vermont, Burlington, VT **Alfred Adler's concept of God.** Journal of Individual Psychology. 27(1):101-18, 1971.

Adler views God both as a synthesis of Being and Value, and as a being that is to be imitated by man whereby man strives for an imitatio dei. His conception aims to further his ideal of community. If the feeling of inferiority present in man is contemplated by the development of his tendency towards God or the societal community, the individual will attain the appropriate self-realization.

**001004** Hammes, John A. University of Georgia, Athens, GA **Beyond freedom and dignity: behavioral fixated delusion?** Journal of Psychology and Theology. 1(3):8-14, 1973.

A response is given to Skinner's premise that the traditional concept of autonomous man, one who has freedom and dignity, has been shown to be unscientific by behavioristic data. However, it is not Skinner's data which is attacked, but the theoretical assumptions which he relates to the data. Since the data is compatible with both the traditional and Skinnerian views it does not prove or disprove either view. Arguments are presented showing the inadequacies of Skinner's view as well as the strengths of the traditional (Christian) view that man does have freedom and dignity (derived from being fashioned in the Divine Image).

**001005** Hamon, Steven A. Box D-602, Trinity Evangelical Divinity School, 2045 Half Day Road, Deerfield, IL 60015 **Beyond self-actualization: comments on the life and death of Stephen the martyr.** Journal of Psychology and Theology. 5(4):292-299, 1977.

The life and death of Stephen the martyr are examined to introduce consideration of Christian martyrdom as a subject of study for students of the psychology of religion. It is suggested, based on material from the Book of Acts, that in circumstances surrounding his death, Stephen demonstrated development beyond Maslow's concept of self-actualization. The implications of this for the follower of Jesus Christ are discussed. Further discussion centers around a presentation of the need for more exploration of martyrdom as a psychological legacy for Christians. 21 references. (Author abstract modified)

**001006** Hanford, Jack T. No address **A synoptic approach: Resolving problems in empirical and phenomenological approaches to the psychology of religion.** A synoptic approach: Resolving problems in empirical and phenomenological approaches to the psychology of religion. 14(3):219-227, 1975.

A synoptic orientation for the study of the psychology of religion is argued. The argument is derived from a historical review of the field, beginning with the problem of a coherent and comprehensive methodology, proceeding with definitions of the two traditional research orientations (the empirical and the phenomenological), showing their major weaknesses, and concluding with historical evidence in support of the thesis. An orientation is needed which includes the strengths of both views and which excludes their weaknesses. Such an orientation is the synoptic, which includes the rigor of empiricism without its reductionism and includes the challenge of the phenomenologists without their insufficient means for validity. 20 references.

**001007** Heinroth, Johann Christian. no address **Textbook of disturbances of mental life, or disturbances of the soul and their treatment. Vol. 1: Theory. Vol. 2: Practice.** Baltimore, Johns Hopkins University Press, 1975. 467 p. $17.00.

The philosophical aspects of psychiatry are investigated as a means of giving medical psychology a philosophic foundation based on the German school of thought in the early nineteenth century. Although organic causes of insanity were acknowledged, the basic premise was advanced that the essential quality of the human spirit was freedom, and that freedom was different from nature and often conflicted with it. Reason, the instrument of God, mediated between man and nature. As long as man subordinated his spirit to reason by an act of will, he could live a good and sane existence in harmony with nature. If he refused, he would be trapped in the condition of unfreedom, the height of which was insanity. The treatments proposed constitute the duty of the physician as God like, to enforce the discipline of reason upon the unfree mind. Since freedom implied discipline and not license, many treatments proposed were coercive and paternalistic. An introduction includes biographical material and an analysis of the medical and philosphical traditions that influenced Heinroth. Volume 1 covers the basic concepts of psychic life, the history of the theory of mental disturbance, Heinroth's comprehensive nosology of mental disorders, and clinical vignettes of most of his 48 species of insanity. Volume 2 covers the practice of psychiatry and includes description of psychic and somatic treatments as well as information on forensic psychiatry, organization of lunatic asylums, criteria for admission, principles of ethics, and discussion of prophylaxis.

**001008** Heisig, J. W. Divine Word College, Epworth, IA 52045 **/Jung and theology: a bibliographical study./** Jung und die Theologie: eine bibliographische Abhandlung. Analytische Psychologie (Basel). 7(3):177-220, 1976.

A comprehensive bibliographical study of Jung and religion is presented. Jung's thought is analyzed in the light of: his general works, methodology, his views of God, Christ and the self, the Trinity and the Quaternity, his views of Protestantism and Catholicism, his attitude toward prophecy and gnosticism, psychotherapy and care for the soul, archetypal hermeneutics, and comparative studies. 442 references. (Journal abstract modified)

**001009** Hopkins, Samuel W. University of Southern Mississippi, Hattiesburg, MS **The relationship between religion and counseling/psychology.** Southern Journal of Educational Research. 10(4):221-227, 1976.

There are three possible relationships between religion and counseling/psychology: religion and counseling are identical, religion and counseling converge or overlap, and religion and counseling are different and distinct. Examples of each combination are discussed, particularly in reference to the writings in Protestant pastoral psychology. It is concluded that religion is a consumer of counseling and that counseling supplies the means for religion to realize its ethical impulse of love. Ideologically, religion and counseling use different methods and have different objectives. These differences must be kept distinct if the two fields are to have a complementary relationship. 19 references.

**001010** Huckaby, Phillip. University United Methodist Church, Huntsville, AL 35805 **Survey of the response to behavioral psychology in recent religious literature.** Journal of Pastoral Care. 29(4):262-270, 1975.

The religious response to behavioral psychology and the particular character of that response were investigated. It was found that the literature on pastoral counseling since 1968 has indicated little evidence of incorporating behavioral techniques or concepts into pastoral counseling and that behaviorist psychology has also had little influence on the field of Christian education. The theological response to behavioral psychology has taken two directions: responses in book reviews to Skinner's ""Beyond Freedom and Dignity", and reasons or rationales given by writers in making their responses in the fields of pastoral counseling and Christian education. This is attributed to the time lag between developments in one discipline and their appropriation in the life of the church, or to the current orientation of pastoral counseling which is built upon psychological principles derived from Freud and Rogers. In addition, it is suggested that the implications of behavioral psychology for an understanding of man are difficult to handle for the Christian counselor. 53 references.

**001011** Hug, William Fritz. University of Maryland, College Park, MD **A comparison of two psychiatric consultation processes involving the participation or nonparticipation of the female client. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-8393 HC$20.00 MF$10.00 133 p.

Controlled research to evaluate objectively the three way consultation is presented; specifically, the hypothesis that there is greater perceptual congruence between the female client and her therapist when the client participates in the psychiatric consultation than when she does not was examined. Questions were also asked regarding the existence of an interaction effect between either sex or ordination of the therapist and the degree of client participation in the psychiatric consultation. An Intake Process Questionnaire was developed which sought to elicit client and therapist perceptions about issues germane to the intake phase of therapy. This 28 item questionnaire was administered to 40 client/therapist pairs in a metropolitan pastoral counseling agency. The subjects were therapists on the clinical staff of the agency and their female clients who were 18 years of age or older. There were seven ordained male therapists and three nonordained female therapists. The results indicated that there was no significant difference at the .05 level in perceptual congruence between the client participating and the nonparticipating consultation groups. The results of the analysis which examined a possible interaction effect between either sex or ordination of the therapist and the degree of client participation in the psychiatric consultation did not obtain significance at the .05 level. (Journal abstract modified)

**001012** Hunt, Richard A.; King, Morton. Southern Methodist University, Dallas, TX **The intrinsic-extrinsic concept: A review and evaluation.** Journal for the Scientific Study of Religion. 10(4):339-356, 1971.

A critical view of selected articles and original data is presented to assess the research utility of Allport's concept of intrinsic-extrinsic(I-E) orientation to religion. Conclusions are that (a) I-E has not been operationally defined as one bipolar continuum; it contains several component variables; (b) I and E are not opposites; (c) E is well operationalized and a selfish, instrumental approach to religion; I has not been operationally defined; (d) these general labels, and ideas, should be abandoned in favor of attempts to define more specific components; and (e) the central phenomena involved may be pervasive personality variables, affecting secular as well as religious behavior. 28 references.

**001013** Hyder, O. Quenton. no address **The christian's handbook of psychiatry.** New Jersey, Fleming H. Revell, Company, 1971. 192 p.

Christian commitment is advocated and integrated with psychiatric theory and practice. A ""scriptural method" to free the mind from guilt is shown to be more profound, inexpensive and dramatic for eliminating neurotic thoughts and behaviors than any combination of medication, psychoanalysis and psychotherapy. Selfishness is the root cause of all sin and the results of sin may sometimes lead to personality or adjustment problems and some neurotic, psychosomatic or even psychotic conditions. There are, however, other causes than sin for mental breakdowns and emotional disturbances which may be outside the control of the sufferer. Issues discussed include the psychological values of a personal Christian faith, mental health and how to keep it, an overview of psychosis and psychosomatic illness, depression, despair, hostility, prejudice, anxiety, fear, stress, guilt, and Christian psychotherapeutic and counseling techniques.

**001014** Ihloff, Robert W. St. Paul's Episcopal Church, Natick, MA **Suffering to grow.** Journal of Religion and Health. 15(3):164-180, 1976.

The importance of the concept of suffering in both Gestalt therapy and the Christian religion are discussed. The basic assumptions of both are examined to demonstrate parallels in their emphasis on present awareness, personal responsiblilty and moral courage. Because of these similarities, it is contended that the Gestalt approach lends itself especially well to pastoral counseling, and that modern theologians and Gestalt therapists are saying many of the same things albeit from different viewpoints. Gestalt therapy is seen as offering a realistic and rewarding path to healthy living that is in keeping with basic Christian principles. It involves the total life situation of the individual, allowing him to pass successfully from one phase of life to another through growth that is achieved via suffering, or awareness of and coping with realities of life at the present moment. The manner in which this holistic approach to therapy operates and its basic principles are described via case material and personal observations, again emphasizing its mutuality with Christianity. 21 references.

**001015** Jackson, Gordon E. Pittsburgh Theological Seminary, PA **The problem of hostility psychologically and theologically considered.** Journal of Religion & Health. 11(1):73-93, 1972.

Hostility in the light of Freudian and other psychoanalytic insights is examined, comparing it with biblical theological teachings. Freud failed to see that hostility is the negative side of aggression, but recognized that hate results from efforts toward self-preservation. Biblical theology states that hostility is sinful. Man by nature hates both God and his neighbor. According to Freud, this hate is epitomized in man's resistance to death. Theology states, however, that man is held responsible by God toward God, and therefore not even death can erase the intensity of hostility. Psychoanalysis cannot expect to deal effectively with the hostile psyche. It can at best alter only situational anger. Primal hostility requires a deeper healing which occurs through God's grace. The common task of both religion and psychoanalysis is to curb hostility in its various forms. Unfortunately the church with its romantic approach has not always performed that work satisfactorily. 56 references.

001016 Jacobs, Joan L. no address **Christian client considers Carl Rogers.** Journal of Psychology and Theology. 3:25-30, 1975.

Carl Rogers has come upon much of God's truth about healthy human behavior in counseling insights. Christians find he makes a substantial contribution to our wholeness as people, but differ with Rogers in the matter of authority and responsibility and the doctrine springing from them. Rogers offers no ultimate solutions to the human dilemma. Christians are often afraid to be human, but the Bible does not teach us to be ashamed of our humanness. Carl Rogers' approach can help Christians to accept their true humanity -- the intent of Jesus Christ.

001017 Jung, C. G. no address **Psychology and religion. Why I am not a Catholic.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 645-647).

Reasons for his not being a Catholic are summarized by Jung: 1) he is a practical Christian to whom love and justice mean more than dogmatic speculations that are unprovable; 2) he is a doctor who could not help his patients if he believed he possessed ultimate truth; 3) he is a man of science who does not believe that what he himself believes or understands is the only and final truth. This unwillingness to commit himself is explained by the necessity to understand persons with differing religious beliefs. The schism that besets Christianity also exists in Jung, and one cannot come to terms with this conflict by imputing wrong to someone else but by solving it within oneself.

001018 Jung, C. G. no address **Symbols and the interpretation of dreams. 6. The function of religious symbols.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 244-252).

In the context of a discussion on symbols and the interpretation of dreams, written in essay form in 1961, it is pointed out that religious symbols, although they represent beliefs that cannot be proved, give meaning to man's life and help him find his place in the universe. It is pointed out that many persons have lost faith in religion and ask psychiatrists questions that were once reserved for theologians. Such symbols as the golden age, God/man, the cross, and the Hindu lingam are discussed, and the importance of imagination and intuition in the interpretation of dreams and symbols is emphasized.

001019 Jung, C. G. no address **Psychology and religion. Letter to Pere Bruno.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 673-678).

In a letter to Pere Bruno de Jesus-Marie, O.C.D. (1953), the means of establishing the existence of an archetype is demonstrated by the example of the prophet Elijah. Because the biography of Elijah contains mythical motifs and parallels, and because posterity has added elements that are clearly mythological, it is concluded that Elijah does indeed represent an archetype. The phenomena of assimilation, or mythical attributes, of Elijah are described from early history to contemporary times, establishing the figure as a living, or constellated, archetype. An archetype becomes active when a lack in the conscious psyche calls for a compensation by the unconscious. What is lacking is the immediate relation with God, and Elijah represents the ideal compensation for Christians, Moslems, and Jews. Further comments on the appearance of archetypes are offered in conclusion.

001020 Jung, C. G. no address **Addenda. Address at the presentation of the Jung Codex.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 826-829).

In an augmented version of an address at the presentation of the Jung Codex, a Gnostic papyrus acquired for the C. G. Jung Institute (1953), the psychological significance of the texts is summarized. The Codex gives insight into the mentality of the second century A.D. and early concepts of Christ and helps explain why the Christian message was taken up by the unconscious mind of that age. The text is described particularly as a phenomenon of assimilation, representing the specifically psychic reactions (originating in the unconscious) aroused by the impact of the figure and message of Christ on the pagan world. The therapeutic necessity of confronting the patient with his own dark side (the unconscious) is a secular continuation of the Christian development of consciousness and leads to phenomena of assimilation similar to those found in Gnosticism, the Kabbala, and Hermetic philosophy. Since real understanding of the human psyche requires knowledge of man's spiritual history, the Codex will be of great practical as well as theoretical value to the Institute.

001021 Jung, C. G. no address **Psychology and religion. Jung and religious belief.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 702-744).

Questions and answers regarding Jung and religious belief are presented. Answers cover the nature of religious truth and the psychic consequences of the search for it; the relative importance of consciousness and unconsciousness and the role of the unconscious in religious experience; the existence of images of God despite God's inaccessibility and the impossibility of proving his physical existence; the importance of other disciplines for the psyche; the force and implications of evil (Satan), the principle of opposites, and the quaternity as a symbol; conceptions of Christ and Job; the concept of Tao as a union of opposites and the question of whether a similar concept exists in Christianity; faith as a belief in projected contents of the unconscious; objections to the view of God as the Summum Bonum; a defense against charges of Gnosticism; Christ as an archetypal image identified with the self and the relationship of this image to good and evil, God, and the Holy Ghost; and the relationship of religious experience to mythology and the psyche.

001022 Jung, C. G. no address **/Psychology and religion. Foreword to Jung: ""Symbolism of the spirit."/** Psychology and religion. Foreword to Jung: ""Symbolik des Geistes" (1948). In: Jung, C., Collected Works of C. G. Jung. Vol. 18. Princeton University Press, 1976. 904 p. (p. 649-650).

In a foreword to ""Symbolik des Geistes" (Symbolism of the spirit) by C. G. Jung (1948), the five essays in the book are described: 1) an account of the spirit archetype; 2) a description of the development of the primitive nature spirit into the ""Spirit Mercurius;" 3) a description of the historical development of the ungodly spirit Satan (by Riwkah Scharf); 4) a sketch of the historical development of the Trinitarian concept; and 5) a description of an Eastern text describing meditation for the attainment of Buddhahood. It is pointed out that in discussions such as those of the Trinity, metaphysical views cannot be considered, for a belief such as the Trinity is subject to scientific observation only to the extent that it is a human concept falling within the sphere of psychology. Such observation does not affect the object of the belief in any way.

**001023** Jung, C. G. no address **The symbolic life.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 267-290).

A seminar talk to the Guild of Pastoral Psychology, London, 1939, is presented which answers two questions on why believing Roman Catholics are seldom subject to neurosis. It is suggested that Catholics do become neurotic but seek the help of priests instead of doctors. It is also suggested, however, that the small number of complex manifestations in Catholics may be due to the church's attention to the symbolic life that all men need. The confession, the father/confessor, the mass, and other sacraments embody the mystery that reaches back into the history of the human mind. In answer to a second question, the need and place of God in the psyche are demonstrated from clinical cases, and uncertainty is expressed regarding the historical future of religion. Discussion follows concerning ritual, symbolism, neuroses among Protestants, and other topics relating to religion and mental health.

**001024** Jung, C. G. no address **Psychology and religion. On the discourses of the Buddha.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 697-699).

The usefulness of the discourses of the Buddha as a source of understanding in therapeutic treatment is explained. In response to arguments that the Christian religion offers ample consolations, it is pointed out that faith is often absent and that an unfamiliar doctrine can promote understandings that have been lost in one's familiarity with his own belief system. The discourses offer Western man new ways of disciplining his inner psychic life, which Christianity often does not. In response to criticism for regarding religion as ""mental hygiene," it is argued that the doctor uses whatever views of the world are helpful or therapeutic to ease suffering, including religious ideas. Buddhism is singled out because its essence is deliverance from suffering through maximum development of consciousness.

**001025** Kahoe, Richard D. Psychology Department, Georgetown College, Georgetown, KY 40324 **Intrinsic religion and authoritarianism: a differentiated relationship.** Journal for the Scientific Study of Religion. 16(2):179-182, 1977.

To further study the specific relationship of authoritarianism to intrinsic religion, scales to measure Krug's (1961) F-scale factors were constructed, and these were correlated with a version of the Allport-Ross intrinsic religion scale as previously used by Kahoe (1974, 1975) for 200 denominational college students. Intrinsic religious orientation was related to six factor scales from the California F-scale items. The results cross-validated a prior item analysis of the entire F-scale. Only two factors (conventionalism, and superstition and stereotypy) accounted for the previously reported relationship between authoritarianism and intrinsic religion, and these factors were independently judged to be highly salient for sincerely but traditionally religious Baptists. 12 references. (Author abstract modified)

**001026** Kao, Charles C. L. Presbytery of the Pacific. **Identity, faith, and maturity.** Journal of Psychology and Theology. 3(1):42-48, 1975.

In an attempt to find correlations between psychology and theology and East and West, the article centered on three key concepts: identity, faith and maturity. These concepts are related in their common emphasis on internal integration which is manifested in identity formation, the Holy Trinity and the Confucian self-cultivation as well as Taoist sagehood. The quality of sameness which characterizes the process of identity formation is theologically significant in the understanding of eternity and the Eternal who is the source of maturity.

**001027** Kelsey, Morton T. University of Notre Dame, Notre Dame, IN **God, education and the unconscious.** Religious Education. 65(3):227-234, 1970.

Actions reveal a personality theory more tellingly than do verbal expressions. Until implicit attitudes are stated, divergencies between them and a consciously held set of assumptions cannot be reconciled. The Aristotelian view of human nature, prevalent in today's society, can be contrasted with that of Jung, who emphasized psychic and biological inheritance and structure. Jung considers man to be caught between two worlds, a world of space and time and a world of nonphysical reality, the latter being the collective unconscious or the objective psyche. Acceptance of the basic epistemology of Plato, upon which Jung's formulation rests, can result in education adequate to the totality of the person and to the two kinds of phenomenal reality he experiences. Educators becoming aware of both realities in themselves is essential to adequate religious education.

**001028** Kelsey, Morton T. University of Notre Dame, Notre Dame, IN **Aggression and religion: The psychology and theology of the punitive element in man.** Religious Education. 68(3):366-386, 1973.

Various theories of aggression are discussed. It is noted that both B. F. Skinner and C. Rogers consider aggression to be a reaction learned through experiences of frustration and denial. K. Lorenz sees aggression as a biological instinct that continues in human evolution and that in its natural state only rarely results in destruction. For Freud, aggression is understood as the death wish, or thanatos, turned outward against persons in the external world. A Storr, incorporating the work of Lorenz within a modified psychoanalytic framework, suggests that a combination of purely psychological and biological factors produces aggression. Jung's view denies none of the basic discoveries of these other positions but sees the problem of controlling aggression as, first, that of discovering and identifying the destructive elements operating within oneself, of perceiving and withstanding the forces awakened by confronting the unconscious, and of allowing the power of the self to break through to integrate opposites, thus leading to an experience of psychic totality and creativity. Jung's theory is viewed as necessary to explain human aggression and as offering the most fruitful solution to the problem of aggression.

**001029** Klauber, John. no address **Notes on the psychical roots of religion, with particular reference to the development of Western Christianity.** International Journal of Psycho-Analysis. 55(2):249-255, 1974.

Religious faith has its origin in infancy when the child creates fantasies that justify the continued existence of the ever-present mother. The irrational concepts of religion, damnation, and derivation of religious faith are interpreted in these terms. 16 references.

**001030** Knaut, Horst. no address **/A psychological study of modern doomsday prophets./** Propheten der Angst. Percha, Schulz, 1975. 231 p. DM9.80.

The individual, social, psychological, and political consequences of the Jehovah's Witnesses movement in West Germany are discussed. Disguised as a willing novice, the author went on field missions, assisted preachers with street proselytizing, and eventually won acceptance as one of the ""anointed." Based on these direct experiences, the sect is analyzed from the viewpoint of understanding the motivation and character of its individual members. Not only was there no apparent charitable or welfare work of social value carried on by the Jehovah Witnesses but signs of psychotic behavior, especially at crucial periods such as the moment of conversion, were evident. The danger of allowing children to be raised in a family environment dominated by such obsessive religious beliefs is pointed out, but since freedom of religion is a basic human right there seems to be no immediate solution to the problem. Believing Witnesses reveal little insight about the contradictions inherent in some of their fundamentalist beliefs.

**001031** Lambert, Kenneth. Flat 4, St. Edmund's Court, St. Edmund's Terrace, London, N.W.8, England **Analytical psychology and historical development in Western consciousness.** Journal of Analytical Psychology (London). 22(2):158-174, 1977.

Jung's later work (1944 to 1960) is reviewed as psychohistorical studies of archetypal changes affecting Western European consciousness during the last 2500 years. One group of writings during this period studies the relationship between the emergence of the self and the symbolism of the established Hebrew/Christian tradition. A second group of writings is discussed in which Jung handles the literature of esoteric movements such as gnosticism, alchemy and mysticism. It is suggested that this work is an important part of the struggle to understand how a firm foundation for the development of true ego consciousness can be most effectively laid. 18 references.

**001032** Leverenz, David. Livingston College, Rutgers State University, New Brunswick, NJ **Shared fantasy in Puritan sermons.** American Imago. 32(30:264-287, 1975.

Puritan sermons are seen as fantasies shared between preacher and audience which not only helped to manage individual anxieties, but furthered a social attempt to reconstitute the patriarchal family. Four central Puritan concepts--the minister, God, the Word, and Grace--were the images through which the fantasies of heavenly patriarchy, oral regression, and earthly self-transformation were elaborated.

**001033** Llewellyn, Russell C. no address **A second look at B. F. Skinner.** Journal of Psychology and Theology. 1(3):3-7, 1973.

When Skinner advocates what goals behavioral science should serve and when he pits his ideas of human nature against the ideas contained in the literature on freedom and dignity, he should be viewed as a social philosopher and not as a scientist. Beyond Freedom and Dignity is Skinner's philosophy based on the technology of behavioral science. Skinner errs when he calls his philosophy ""science" and then asks for belief in the findings of science. The findings of science are facts, but the way one looks at the facts is interpretation. What Skinner asks of us is that we change our interpretation or way of looking at the facts. Such an appeal comes from Skinner the philosopher. Skinner is at odds with Christian doctrine at many serious points, although a point of agreement is reached in that both claim behavior is important. Skinner's technology of operant conditioning is highly useful but his philosophy is stilted.

**001034** Loschen, E.L. Psychiatry Department, University of Nebraska College of Medicine, Omaha. **Psychiatry and religion: a variable history.** Journal of Religion and Health. 13(2):137-141, 1974.

The mutual influences religion and psychology have had on each other during ancient and modern history are discussed. Cyclic patterns are shown to have occured in this relationship and to be continuing today. Science (including psychiatry) seeks concrete answers to abstract questions; religion supplies abstract answers to undefinable questions. A better understanding of the historical and functional relationships among science, psychiatry and religion will improve the perspectives and effectiveness of each discipline.

**001035** Lowen, Alexander. no address **Depression and the body: the biological basis of faith and reality.** New York, Coward, McCann, and Geoghegan, 1972. $7.95.

Empirical evidence from observing and working with depressed persons was used to demonstrate the hypothesis that loss of faith is the basic cause of depression, and that this occurs when the reality of the body is denied and persons block off their feelings from consciousness. The unhealthy rejection of bodily needs and feelings begins in early childhood through training in conformity and lack of love. A depressed person must recover his faith in life, and this may be achieved by a number of physical exercises which renew the senses. The fallacy of separating mind from body is stressed; both spirit and body must remain as one whole if one is to avoid depression.

**001036** Lustig, Eric. no address **On the origin of Judaism: a psychoanalytic approach.** Psychoanalytic Study of Society. 7:359-367, 1976.

The transition in Biblical times from child sacrifice to surrogate animal sacrifice is suggested as the origin of Judaism. In Oedipal terms, the Rosh Hashanah and Yom Kippur Torah readings state that failure to adhere to fundamental laws will lead to punishment similar to the ancient threat of infanticide. The Biblical cases cited herein suggest a memory of infanticide that challenges Freud's emphasis on the religious role played by parricide. They also suggest a child's castration anxiety may be renamed an infanticide anxiety. 8 references.

**001037** Magnus, Ernest Stefan. Theologische fakulteit, Rijksuniversiteit, Gronigen, The Netherlands. **/The divinity, its substance and structure, particularly in the so-called primitive societies. (D.D. dissertation).** Die divination, ihr wesen und ihre struktur, besonders in den sogenannten primitiven gesellschaften. Hannover, Selbstverlag, 1975.

The essence and structure of divinity and its parapsychological, theological, and sociological aspects are examined. Divinity, understood as the will of the divine being expressed in human behavior, is alternately thought to originate in dreams, magic, or paranormal phenomena. Theology is beginning to pay more attention to parapsychological research in connection with supernatural phenomena reported in the Bible. The manifestation of divinity in the primitive cultures is discussed. It is recommended that parapsychology become a legitimate part of theology.

**001038** Malev, Milton. 67 East 82nd Street, New York, NY 10028 **Discussion of the paper by John Klauber on "Physical roots of religion".** International Journal of Psycho-Analysis (London). 55(2):257-259, 1974.

Klauber's study of the psychical roots of religion is examined and found to contribute evidence for dating the origin of the first mode of devine assurance of life and protection to the early months of life, to point up its importance to men so that they readily lay aside reality testing to retain it, to provide an account of a patient who actually feared damnation, and to identify the importance of this first mode as doctrine for use in hard times. It is suggested that to gratify a universal wish (the illusion of Divine protection against misfortune and death) there exist two separate myths, that they have their origin in two different stages of individual psychic development, that each is reflected in the religious beliefs and modes of living, and that progression and regression from one to the other can begin to be understood in its circumstances and dynamics. 3 references.

**001039** Nalony, H. Newton. Fuller Theological Seminary, Graduate School of Psychology, Pasadena, CA **New methods in the psychology of religion.** Journal of Psychology & Theology. 4(2):141-151, 1976.

Psychologist's preferred assumptions (religious empathy, grounding in general psychology, and experimental methodology) for the study of religion are discussed. Possible new approaches to the psychological study of religion are discussed as they relate to (a) theory--cognitive dissonance and experiencing; (b) subjects--secular religionists and encounter group participants; (c) techniques--game theory and obedience to authority; and (d) dependent measures--religiosity and value conflict. 84 references.

**001040** Malony, H. Newton. School of Psychology, Fuller Theological Seminary, Pasadena, CA **Current perspectives in the psychology of religion.** Grand Rapids, Eerdmans, 1977. 454 p. $7.95.

The background and perspective, content of research, and implications of work in the area of the psychology of religion are examined in a collection of papers by prominent authors in the field. Background papers consider the topics of history and trends, method, and orientations. Research content is found in four areas: (1) psychodynamics; (2) religious experience; (3) religious development, and (4) measurement. The final section reviews the religion of psychologists with emphasis on implications for the future.

**001041** Mauger, Paul A. Bethel College, St. Paul, MN **Psychology, theology, and sin.** Pastoral Psychology. 23(227):5-11, 1972.

Increased awareness of each other, a growth of mutual respect, and a willingness to learn each other's language are the basic ingredients needed for a fruitful collaboration between psychology and theology.

**001042** May, Gerald G. 9270 Lapwing Court, Columbia, MD 21045 **The psychodynamics of spirituality.** Journal of Pastoral Care. 28(2):84-91, 1974.

The difficulties experienced by clergymen and other psychotherapists in incorporating spirituality into their work with clients and in dealing openly with it with themselves and each other are examined. Spirituality is defined as something for which there is a basic human drive and which is subject to various healthy and destructive psychodynamic influences. Evidence for society's need for increased spiritual experience and taboo aspects of spirituality are discussed. Personal and societal defenses against spirituality have led to inadequate spiritual training for clergymen. (Author abstract modified)

**001043** May, William E. Department of Theology, Catholic University of America, Washington, DC 20017 **The role of work in fulfilling the right to integral human development: a Roman Catholic theological perspective.** Social Thought. 3(1):67-77, 1977.

The role of work in fulfilling individual personal and social development needs is discussed from a Roman Catholic theological perspective which presupposes individual worth and personhood as a result of human participation in the Godhead and man's moral redemption through Christ. Work is seen as integral to human development as it provides opportunity for interpersonal association and the distinctly human activities mandated by the Bible. A distinction is made between two types of occupation: homo faber, labor of the body, and homo artifex, labor of the hands. It is suggested that for the good Christian, physical and menial labor should not be considered degrading or inferior, as all work confers a divine human order bestowing individual dignity and worth and bringing the individual to the love of God.

**001044** McCarthy, Pamela. no address **Problems in Freud's psychology of religion.** Smith College Studies in Social Work. 48(1):69-70, 1977.

The strengths and weaknesses of Freud's theoretical framework concerning the phenomenon of religion are discussed with regard to the application of psychoanalytic theory of the individual to a cultural phenomenon. Methodological and theoretical problems inherent in viewing religion as a collective neurosis are noted. Many of Freud's hypotheses, such as that of phylogenetic inheritance, are considered invalid. It is suggested that theoreticians and clinicians should recognize the difficulties involved in applying Freud's theory of religion to a definitive religious belief and those involved in applying psychoanalytic theory to group and cultural phenomena.

**001045** McDonnough, Vallie Merle. no address **The significance of Buber's i-thou philosophy for counseling theory and practice. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-Films, No. 76-20533. HC$16.50 MF$8.25 247 p.

A descriptive-analytic approach is used to present four elements of Buber's dialogical philosophy that are significant for counseling: existential guilt from i-it relationships is universal in today's world; the human person only is expressed in the context of i-thou relationships; important distinctions must be made between i-thou encounters vs. i-thou relationships; the i-thou relationship is an effective counseling paradigm. Characteristics of an i-thou relationship are presented in terms relating directly to the responsibilities of a counselor and to the closely related theories of Rogers, Carkhuff, Truax and others. Implications for clinical pastoral education are discussed.

**001046** McLemore, Clinton W. Fuller Graduate School of Psychology, Pasadena, CA **The nature of psychotheology: varieties of conceptual integration.** Journal of Psychology and Theology. 4(3):217-220, 1974.

The necessity of advancing psychotheological integration is argued. Then, four types of conceptual integration are outlined: (1) applying theoretical concepts or empirical findings to help Christians individually or collectively; (2) pointing to the ontological and cosmological bases of such concepts or findings; (3) exploring the relationship(s) between the psychological effects of responding to the gospel and the effects of such helping processes as psychotherapy; and (4) integration in the service of apologetics, i.e.,endorsing the Christian faith from a platform of respect within the general society. Points of articulation between this taxonomy and others which have been proposed are highlighted.

**001047** McNamara, Patrick H. Department of Sociology, University of New Mexico, Albuquerque, NM **Comment of Fenn's ""Toward a new sociology of religion".** Journal for the Scientific Study of Religion. 12(2):237-239, 1973.

A critique of Fenn's ""Toward a New Sociology of Religion" is presented. It is felt that large value issues, questions of ultimate meaning, persistently reappear in both the world of work and in the political process. Inquiries about the meaning of work, the quality of life on society, the national role of the country and the solution to domestic social problems are not questions of management and administration but rather have to do with goals and moral choices. Prophetic religion is seen to have a continuing function for society as a whole since man cannot afford to disengage his deepest motivations and values from the areas of political and economic action. 3 references

**001048** Meissner, W. W. Harvard Medical School, Boston, MA **Toward a theology of human aggression.** Journal of Religion & Health. 10(4):324-332, 1971.

Freud was influenced by the events of World War I when he developed his psychoanalytic theory regarding aggression. Freud interpreted aggression as a poorly controlled impulse and destructive drive. It is suggested that today aggression needs to be reinterpreted as developmental striving that must be channeled into constructive and adaptive avenues for Christian theology, this is accomplished through adequate mothering and supportive love which brings aggression under socialized controls. However, theology aligned aggressive drives with extrabiblical mythologies about fallen angels during the middle ages and was later reinforced by Freud's notions. Sadistic mythology now must be detoxified (demythologized), and fears of loss of love (of the mother in early life, and eternal punishment) must become regulated through a sense of belonging. Little evidence is seen that theological tradition is currently ridding itself of anxiety and guilt related to aggression.

**001049** Meyer, Stephen G. no address **Neuropsychology and worship.** Journal of Psychology and Theology. 3:281-289, 1975.

In scripture man is challenged to transform himself through the renewal of his mind. Research in neuropsychology suggests that there are at least two minds, a verbal, analytic left hemisphere and a spatial, gestalt right hemisphere. This research is reviewed and the conclusions are applied to biblical modes of communication. It is suggested that forms of worship be devised which emphasize the symbolic forms in the Bible as well as the rational forms of discourse in order that complete transformation of the mind may occur.

**001050** Mishlove, Jeffrey. no address **The roots of consciousness.** New York, Random House, 1975. 341 p. $9.95.

The roots of human consciousness are traced through the history of man's religious thought and experience, especially as related to parapsychological concerns (survival, prophecy and precognition, meditation, astrology and religious miracles), scientific approaches to consciousness, including the early Duke research, the experiments with Geller at SRI, the Maimonides dream research, and a fairly comprehensive survey of OBE research. Various aspects of mental healing are discussed, including psychic diagnosis, psychosomatic medicine, radionics, and psychic healing, and psychokinesis is touched upon. The survival problem is examined with attention concentrated on evidence from hauntings, mediumship, and cases suggestive of reincarnation and possession. The question of flying saucers is examined, followed by discussions of the ecology of consciousness, research into the human aura, Kirlian photography, the chakras, orgone energy, and astrology. Finally, quasimathematical and quasiphysical theories of parapsychological phenomena are explored, centering on the work of cosmologist Arthur Young and a mathematical theory of psi phenomena couched in terms of the theories of general relativity and quantum mechanics by physicist Jack Sarfatti.

**001051** Moreno, Antonio. author address not given **Jung, Gods, and modern man.** Notre Dame, IN, Univ. of Notre Dame Press, 1970. 274 p.$7.95.

In order to probe the causes of modern man's religious activity, or lack of it, an examination is made of Jung's main ideas about religion and elements related to it. The collective unconscious is felt to be the source of religion as well as revelation and individuation, the human process of growth. A critical analysis of Jung's ideas about religion includes examinations of: the Trinity Christ; the Holy Spirit; myth and God; evil; and the implication of morality and religion in neuroses and therapy. The personality of Nietzsche and his death of God attitude are also examined. A critique on Jung's ideas on religion is included.

**001052** Morgan, John H. Institute on Ministry and the Elderly, Kansas Newman College, Wichita, KS 67213 **Pastoral ecstacy and the authentic self: theological meanings in symbolic distance.** Pastoral Psychology. 25(2):128-137, 1976.

Pastoral ecstacy, defined as the capacity for and the experience of ""my distance from myself" and the authentic self, and theological meanings in symbolic distance are discussed. Pastoral ecstacy is the ability to stand outside one's social roles for purposes of critical reflection. Social roles are inevitable and cannot be laid aside. The role distancing of the authentic self nurtures emotional well-being and enables the pastor to reflect, address his failures, and modify his patterns and behavior. The capacity for role distancing demonstrates a natural self-role duplicity that is legitimate, i.e., to stand outside of and critically reflect on one's role while performing responsibly within it. Authentic living involves this legitimate duplicity and indicates honest commitment. 14 references. (Journal abstract modified)

**001053** Motet, Dan. University of Washington, Seattle, WA 98105 **Moses and Freud, a psychological analysis. (Ph.D. dissertation).** Dissertation Abracts International. Ann Arbor, MI, Univ. M-films, No. 76-25439 HC$15.00 MF$8.50 205 p.

The historical and psychology accuracy of Freud's interpretation of Moses, as contained in his last book, ""Moses and Monotheism", was assessed, along with Freud's motivation to devote his last years of life to the topic of Moses and religion. His hypothesis that Moses was an Egyptian was not sufficiently supported, and there was little evidence that Ikhnaton's religion was the source of Moses' monotheism. Arguments were made for the Semitic origin of Moses' religion, and it was suggested that in the event of a relationship between the two, it is more likely that the Semitic influence accounts for Ikhnaton's practices. Concerning the hypothesis on religion as a neurotic phenomenon, research data supported the idea that, while extrinsic religion can be neurotic, intrinsic religion is beneficial psychologically. Psychological and anthropological data does not support the universality of the Oedipal complex which is essential for Freud's hypothesis on the origin of religions. The existence of two different Moses was also not verified. It was concluded that Freud's motivation to eliminate Moses as a spiritual leader was rooted in his own Oedipal complex and resultant guilt feelings. There was a conflict between seeing Moses as a threatening father figure and the tendency to identify himself with the hero. Elimination of Moses and his religion would have left a free place for the rise of Freud, the new Moses, and psychoanalysis, the new religion. (Journal abstract modified)

**001054** Muller-Pozzi, Heinz. no address **/The psychology of faith: an attempt to define the relationship between psychology and theology./** Psychologie des Glaubens: Versuch einer Verhaltnisbestimmung von Theologie und Psychologie. Grunewald, Kaiser, 1975. 191 p. SF24.40.

The individual's religious belief in its psychogenetic, dynamic/economic and structural functions within the total personality is discussed. Topics examined include: 1) theology vs. empirical science; 2) theological musings on the presence of God in the world; 3) subjective and objective psychology; 4) psychology of religion as a psychology of belief; 5) experimental religious psychology; 6) Freud's psychoanalytic critique of religion; and 7) Jung's concept of religion as a manifestation of the collective unconscious. A critical definition of the relationship of theology to psychology is then rendered. The core concept of the psychology of belief is to be found in symbol.

**001055** Muthen, Bengt; Olsson, Ulf; Pettersson, Thorleif; Stahlberg, Gustaf. Department of Statistics, University of Uppsala, 75120 Uppsala, Sweden **Measuring religious attitudes using the semantic differential technique: an application of three-mode factor analysis.** Journal for the Scientific Study of Religion. 16(3):275-288, 1977.

To explore the structure of religious attitudes and possible inter-individual differences, 120 subjects rated six religious concepts on sixty semantic differential bipolar scales. The results of a three-mode factor analysis indicated six interpretable factors among items: a general evaluative factor, a specific evaluative factor, a traditional Christian factor, a traditional pietistic factor, an activity factor, and a familiarity factor. Two person mode factors demonstrated a difference among respondents who classified themselves as Christians, Christians with reservations, and non-Christians. These factors were interpreted as an affective untraditional and a cognitive traditional factor. Three concept mode factors were tentatively interpreted as factors relating to the persons in the deity, describing the continuum religious/nonreligious, and reflecting the variable human religious behavior contra divine action, respectively. It was concluded that the three mode factor analysis used in this study of religious attitudes should be a valuable addition to the working tools of researchers in the psychology of religion. 31 references. (Journal abstract modified)

**001056** Myers, Henry L.H. no address **Ego as therapeutic barometer: notes on ego strength and supportive counseling.** St. Luke Journal 18:175-188, 1975.

Ego strength is the barometer dictating the kind of counseling needed. Counseling in support of the ego is perhaps the most used modality in pastoral care. Pastoral practitioners should be familiar with its various nuances. Some diagnostic assumptions are made and procedures outlined. Primary modes of supportive counseling are defined and its limits set. Finally, ten criteria for ego strength are noted.

**001057** Narramore, Bruce. Rosemead Graduate School of Psychology, CA **Perspectives on the integration of psychology and theology.** Journal of Psychology & Theology. 1(1):3-18, 1974.

Goals of the new Journal of Psychology and Theology are stated, presenting a brief evaluation of the current status of efforts to integrate biblical and psychological truth. 25 references.

**001058** Nelson, L.D. no address **Functions and dimensions of religion.** Social Analysis. 22:263-272, 1974.

The vitality of religion's frustration reduction function is examined in terms of death fear and self-esteem. The utility of religion in promoting norm adherence is assessed through analysis of the effects of religion on orientations toward the social responsibility norm. Religion is dimensionalized into public and private ritual activity (church attendance and devotionalism), religious experience and religious orthodoxy. Results from a statewide probability sample of males indicate that high levels of frustration are no more prevalent among the non-religious than among those high in religiosity, but that devotionalism promotes norm adherence.

**001059** Neuman, Erich. No address **Stages of religious experience and the path of depth psychology.** Israel Annals of Psychiatry & Related Disciplines. 8(3):232-254, 1970.

During the process undergone in the course of depth psychology, the modern individual passes through the same stage, encounters the same suprapersonal forces, and lives through the same experiences, as are recounted in the myths and religions of mankind. Present day efforts to come to an integration of the ego and the unconscious is a vital counterweight to the increasing collectivization and automization of man. It is shown that if depth forces are not encountered and absorbed, they can threaten both the individual and mankind with destruction. A section of this process is illustrated by a series of dreams.

**001060** Nicholls, W.; Kent, I. no address **Religion and reality.** In: Miller, L., 4th Intl. Cong. of Social Psychiatry: Abs. of Papers. Jerusalem, Ahva Cooperative, 1972. 237 p. (p. 15-16).

In an abstract of a paper presented at the Fourth International Congress of Social Psychiatry, the distinction between reality and illusion as it pertains to psychiatry and religion is discussed. In his classic analysis of religion as 'illusion', Freud assumed as reality the picture of the world given by the science of his own time. This procedure seems to have been valid, for that time, and to have been therapeutically justified, both then and later. However, it is no longer certain that this picture is reliable. The history of ideas shows that the 19th Century picture was conditioned by materialistic-positivistic assumptions not essential to scientific method as such. Recent phenomenologically oriented sociological studies (e.g.,Berger, Luckmann) argue that reality is socially constructed, and therefore that all such pictures are relative. Recent work in psychiatry by investigators also using phenomenological methods (e.g.,Cooper, Laing) has suggested that present society should be regarded as insane, and therefore incapable of providing a norm of reality to which the individual can relate himself. The study of religions outside our own culture has given new prominence to religious philosophies (e.g.,Yoga, Zen) which are at least as critical as Freud of conventional religion and its reliance on illusory parent projections. But these philosophies are equally critical of conventional notions of reality, including those entertained by Freud and his followers. The discussion on religion and reality should be reopened at a fundamental level, beginning with the question of identity. The authentic identity and reality are both even more unconscious to the individual than the contents of the unconscious mind as described by Freud. Interdisciplinary work at the University of British Columbia has developed a synthesis of methods for penetrating the barrier of resistance and bringing about the first glimpses of awareness of the Self beyond the ego. Psychoanalytically oriented existential group therapy is combined with techniques of concentration, using psychophysiological principles adapted from philosophies of Self-realization. These methods have been found to be effective both therapeutically and in public workshops. (Author abstract modified)

**001061** Nosovich, V.I. author address not given **/Psychology of faith./** Psikhologiia very. Leningrad, Lenizdat, 1970. 68 p. 11 kopecks.

The psychological sources of religious faith and the influence that it exerts on the spiritual and behavioral areas of believers are examined. Psychological ties arising upon completion of religious acts are also discussed. The concluding section is devoted to the question of religious psychology and its incompatibility with the moral and psychological character of members of a communist society. 41 references. (Author abstract)

**001062** Nudelman, Arthur E. Department of Sociology, Old Dominion University, Norfolk, VA 23508 **Measuring religiosity by direct and indirect methods: a multiple replication.** Review of Religious Research. 17(2):102-106, 1976.

Data from 838 college students and reanalysis of data on 111 college students studied by another investigator are analyzed which strongly suggest that, contrary to common belief, relationships between religious references on the Twenty Statements Test, a projective instrument, and responses to various direct measures of religiosity included in questionnaires are substantially and significantly related. It is concluded that while it may be useful at times to distinguish between ""private" and ""public" religiosity, the two are far from independent of each other. 8 references. (Author abstract modified)

**001063** Nugent, Frank McGill. Catholic University of America, Washington, DC **The disengagement theory of aging and retirement applied to clergymen. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-9169 HC$20.00 MF$10.00 118 p.

Aging, retirement, and social withdrawal were examined among 150 clergymen representing three distinct lifestyles (married clergy, unmarried priests belonging to a diocese, and unmarried priests who were members of a religious community), so as to examine aspects of Disengagement Theory. Subjects were interviewed and also completed tests to measure life satisfaction and to distinguish personality types. It was found that clergymen postpone retirement for a significantly longer time. Married clergy were found to enjoy greater life satisfaction. Data favored the Activity Theory on the question of disengagement as related to successful aging. Those who had a higher engagement index also showed a higher degree of life satisfaction. The difference in lifestyles between the two groups of unmarried priests failed to affect significantly their life satisfaction. (Journal abstract modified)

**001064** O'Byrne, Margaret M.; Angers, William P. Newark State College, Newark, NJ **Jung's concept of self-actualization and Teilhard de Chardin's philosophy.** Journal of Religion & Health. 11(3):241-251, 1972.

A commonality between Jung's theory regarding religion and Chardin's conception of spiritual evolution is shown. Parallels between the two theories are noted. Each theory views man in a process of spiritual, mental evolution. Consciousness and teleology are primary, and both are optimistic philosophically, while Jung proposes that causality as well as teleology drive man, Chardin proposes that man marches toward new entitity in his process of evolving. The prevailing emphasis in the review is progress along the evolutionary axis.

**001065** O'Connell, Walter E. Veterans Administration Hosp., Houston, TX **Frankl, Adler, and spirituality.** Journal of Religion & Health. 11(2):134-138, 1972.

In a paper given by the author, then President of the American Society of Adlerian Psychology, at the 1970 Alfred Adler Centennial, it is contended that Frankl misunderstands Alder and is not justified in creating his Third Viennese School of Psychotherapy. Specifically, Alder's will to power, social interest, and use of humor in therapy are misunderstood. By power, it is stated, Alder did not imply raw aggression or crass force, but rather self-esteem related to social interest. Social interest is not identical with social conformity, as Frankl argues. Frankl's spirituality is viewed as identical with Adlerian social interest a striving toward completion that has very little to do with the theological meaning of the term. While Frankl has attracted many clergy by employing this term, it is alleged that he has also misinterpreted Alder's theory and that logotherapy offers no advances beyond traditional Adlerian psychotherapy. Frankl is seen as an orthodox tutor who lectures to people, while Alder wanted clients to discover themselves through social interaction.

**001066** Oakland, James A. Fuller Graduate School of Psychology, 135 North Oakland Avenue, Pasadena, CA 91101 **The introjected and the intrinsic in psychology and Christianity.** Journal of Psychology and Theology. 5(2):91-94, 1977.

The introjected and the intrinsic form are examined as part of the growth process in Christianity and in psychology. The psychoanalytic description of introjection is seen as emphasizing the unassimilated, split off quality of the introject. The individual or institutional forms of the introject in psychology also share this quality. In contrast, Allport's intrinsic religious orientation is correlated with self-actualization, sanctification and healthy functioning. It is suggested that institutional Christianity and psychology as well as the individual Christian and psychologist need the growth process of moving from an introjected to an intrinsic relationship to its beliefs and styles. 6 references. (Author abstract modified)

**001067** Oden, Thomas C. Drew University Graduate School, Madison, NJ **The intensive group experience – the new pietism.** Philadelphia, Westminster Press, 1972. 189 p. $2.95.

The experience of significant intensive encounters, usually denied in routine social exchanges, is analyzed in terms of significance for the church. The book is addressed to three types of readers: (1) those with Judeo-Christian backgrounds who haven't experienced intensive groups; (2) those who have been in intensive groups and want to assess how that experience relates to their understanding of the worshiping community, intimacy and love; and (3) those affected by such groups but who don't see them as religious. Group processes are shown to focus on both interpersonal and transpersonal awareness. Many similarities to biblical preaching and historical Protestant Pietist groups and Jewish Hasidic groups are reviewed. There is a common emphasis on ""here and now" experiencing, honest confession, a trusting comunity, mutual pastoral care and the operation of the Spirit at verbal and non-verbal levels. An implicit theology is explained in which intensive group experience can help develop a trust and belief in God.

**001068** Oliver, Ivan. University of Warwick, Warwick, England **The limits of the sociology of religion: a critique of the Durkheimian approach.** British Journal of Sociology (London). 27(4):461-473, 1976.

The positivist element in the Durkheimian approach to religion is criticized, and an attempt is made to determine the limits to the sociological study of religion. Two propositions are discussed: 1) although Durkheimians claim to be positivist, their views on religion are inconsistent with positivism, and 2) even if consistent in claiming adherence to positivism, their search or any search for the reality behind religion ought (a logical not a moral imperative) to be inadmissible in sociology. It is impossible for a positivist methodology, or anything passing under the wider rubric of science, to make statements on the truth of religious beliefs since these are metaphysical, i.e. nonempirical, and hence outside the realms of science.

**001069** Pais, Istvan. No address **Emotional-dependency aspects of religion.** Magyar Pszichologiai Szemle. 28(4):528-537, 1971.

An overview of the evolution of religion is presented, discussing its functional significance in meeting man's affective needs. Dependency needs are an outgrowth of man's fear and sense of helplessness in the face of nature and his fellow men. Religion evolved as a means of fulfilling the needs for dependency and security. On the positive side, religions became significant as ways of ensuring emotional relief, transcending fear, and continuing tradition and culture. On the negative side, religions enhanced passivity and discouraged active search for new, objective solutions. The affective needs that were met through religion became means of strengthening false and illusory religious cognates. Historically recent religious cognates are directly related to novel feelings of helplessness and victimization. Since, more than likely, such negative feelings are brought about by the existing social order, the adverse forces should be identified and overpowered.

**001070** Peacocke, A. R. Clare College, Cambridge University, Cambridge, England **Reductionism: a review of the epistemological issues and their relevance to biology and the problem of consciousness.** Zygon. 11(4):307-334, 1976.

The epistemological issues of reductionism and their relevance to the problem of consciousness and biology are reviewed. Many scientists have adopted a methodological attitude on the relation of biology to physics and chemistry and proceed to assume that biological theories and processes cannot be autonomous and so extend their account to animal and human consciousness. It is then a small step to a totally reductionist view of human personality which is the antithesis of the sense of personal significance that has inspired religion. Christianity, in particular, with its belief in a creating, immanent personal power in the cosmos who became incarnate in a historical human person, is in direct opposition to such theory. In this assessment of reductionism and consciousness, the author refutes the theory that man can be reduced to mere biological matter, and cites a definition of ontological reductionism to justify his views. 32 references.

**001071** Proudfoot, Wayne; Shaver, Phillip. no address **Attribution theory and the psychology of religion.** Journal for the Scientific Study of Religion. 14:317-330, 1975.

Recent anthropological and sociological studies emphasize the cognitive functions of relgion, but few draw on relevant work by cognitive social psychologists. One current social psychological approach, attribution theory, is especially promising for the study of religion because it deals directly with individuals' interpretations of their own experiences and behavior. Three lines of attribution research are reviewed and each is shown to be useful for understanding certain religious phenomena. A classic conversion experience discussed by William James, the experiences of the apostles at Pentecost, an experimental study of mystical experience and several examples from an American Nichiren Shoshu group are considered in the light of attribution theory. Future research possibilities are also considered.

**001072** Pruyser, Paul W. no address **Between belief and unbelief.** New York, Harper & Row, 1974. 286 p. $10.00.

The functions of belief and unbelief in psychic life are analysed in reference to the contemporary phenomena of secularization, disaffiliation from religion and religious institutions, disbelief, and unbelief. The pursuit of happiness by man is postulated as the basic thesis for both belief and unbelief as they individually relate to psychological tension. Topics analyzed include religious beliefs and unbeliefs, alienation, dependency, autonomy, mystery, options, providence, fantasy, reality, and object relations theory. Ontological bases of belief or unbelief described may be helpful for psychiatrists in assessing their patients' religious beliefs with relation to behavioral and psychological dynamics.

**001073** Pruyser, Paul W. Menninger Foundation, Topeka, KA **A psychological view of religion in the 1970s.** Bulletin of the Menninger Clinic. 35(2):77-97, 1971.

Religion will continue to influence the minds of men. Manifestations of the irrational which influence religion are intertwined with it with new trends and forces that are likely to influence religion in a creative direction.

**001074** Puerta, Ricardo A. No address **Psychologism and the Catholic Church.** Cornell Journal of Social Relations. 5(2):182-198, 1970.

Legitimation process of psychologism within the Catholic church during last 50 years are analyzed. Three differentiated states are involved: (a) total rejection of psychologism because its philosophical foundations seemed to contradict those of the Church; (b) there was a long debate between its practical utility and concepts of man and society behind it; and (c) there was a partial acceptance of its philosophical principles and theories, as well as total agreement with its practices. The symbols and practical consequences that the legitimation process has brought into the formation of new priests and into the new relationship between the priest and his parishioner are examined. The religious model formulates the understanding of man in terms of ""faith" and ""religious issues," and the psychological model explains it through ""scientific reasons" and ""psychological issues."

**001075** Raschke, Carl A. no address **Human potential movement.** Theology Today. 33:253-262, 1976.

A critique of the Human Potential Movement and the theological uses to which it has been put within churches is presented. This movement is explained to be a type of ""psychoreligiosity" that is only a new variation on the American tradition of ""positive thinking". The various forms of Eastern mysticism, meditation and pop therapies incorporated in this movement are explored. Negative Christian ethical implications of the Human Potential Movement presented include its enthusiasm for narcissism and self-absorption without regard for social responsibility. Rather than resisting the forces of manipulation in modern society, the movement tacitly gives legitimacy to them. The author explains his view that the Human Potential Movement, instead of serving as a cure for today's social and spiritual ills is actually a symptom of the social pathology itself and must be resisted by the clergy.

**001076** Renear, Miles. Atascadero State Hosp., CA **Gestalt therapy and the sacramental experience.** Atascadero State Hosp., CA 30(1):3-15, 1976.

The three basic principles of Gestalt therapy are described: (a) emphasis on actuality in the here and now; (b) high value of awareness and acceptance of experience; and (c) the importance of wholeness of responsibility. Parallels between these concepts and those of Christianity are pointed out, and their application to religious experience is urged. In particular, the 2nd concept is regarded as a potential means of enriching the sacraments of baptism and communion. How and why it would deepen these experiences, by leading the participant to feel them bodily as well as mentally, is described. Suggestions are made for incorporating into the sacramental ceremonies some of the themes of Gestalt therapy.

**001077** Rosenblatt, Howard S. Department of Psychology, University of North Carolina, Asheville, NC **/A comparison of Abraham Maslow with the biblical Abraham./** The humanness of two Abrahams. Journal of Religion and Health. 16(1):22-25, 1977.

The work of Abraham Maslow is related to the characteristics of the Jewish patriarch Abraham, as discussed in the Bible. Abraham is said to have possessed both profound spiritual depth and human weaknesses and needs and his personality is described in terms of Maslow's concepts of self-actualization, deficiency needs, and meta needs. Parallels between the two men are also noted: Maslow, like the biblical Abraham, was considered to be the father of a significant movement -- humanistic psychology. Both men had great spiritual depth and overcame great difficulties. The influence of both has continued to the present. 10 references.

**001078** Rubins, Jack L. New York Medical College, NY **Religion, mental health and the psychoanalyst.** American Journal of Psychoanalysis. 30(2):127-134, 1970.

Changes are discussed in today's concepts and functions of religion, and the increasing involvement of psychoanalysts in mental health. Changes in religious concepts are described as (a) new concepts of God, (b) decentralization of authority, and (c) new dimensions in the role and functions of religion. Three questions are discussed, raised by an article by A. Apolito: (a) at what point and by what criteria can it be said that the patient's religious problems are sufficiently analyzed; (b) will the belief in the existence of the soul, in religious patients, pose an obstacle to analysis, and (c) will the analyst's personal unresolved conflicts prevent understanding of religious problems in the patient.

**001079** Sadler, William A. Editor. Bates College, Lewiston, Maine. **Personality and religion.** New York, Harper Forum Books, Harper & Row Publishers, 1970.

A comprehensive overview of the current scientific study of religion in terms of its role in personality formation and mental health is presented through papers by a variety of authors. A background in personality theory is first presented and then related to religious experiences, religious development and historical-cultural theological material. Research data and theoretical systems are reviewed concerning subjective religious states of peace, harmony, fulfillment and insight as well as objective conditions of personality integration, improved communication and actualized behaviors and attitudes.

**001080** Sanford, John A. St. Paul's Episcopal Church, San Diego, CA **Jesus, Paul and the shadow.** Psychological Perspectives. 4(1):9-21, 1973.

Apostle Paul and the teachings of Jesus are analyzed in terms of Jung's concept of the shadow (that part of ourselves which contradicts our ego ideal), persona, repression, and other psychological concepts.

**001081** Schoen, Edward L. University of Southern California, Los Angeles, CA **Aristotle's modern conception of man: A reply to Basil Jackson.** University of Southern California, Los Angeles, CA 3(2):109-115, 1975.

It is argued that Basil Jackson (1975) has confused the Platonic and Neoplatonic conceptions of man with the thought of Descartes. Because of this confusion, it is claimed, Jackson has inappropriately ascribed to both Berkhof and Chafer, his representatives of modern theological thinking, a Platonic psychology. In fact, it is argued, insofar as their views are traceable to any historical influence, they must be said to favor a Cartesian rather than a Platonic model. An attempt is made at a brief explication of the Aristotelian notion of soul in order to show that the work of Aristotle matches almost point for point Jackson's explication of the concept of soul as found in the Old and New Testaments. It is suggested that an Aristotelian understanding of the nature of man may provide a solid theoretical basis for contemporary Christian theology and psychological practice.

**001082** Scobie, Geoffrey E. University of Glasgow, Scotland **Psychology of religion.** New York, NY, Halsted Press, 1975. 189 p.

An introduction to the psychology of religion is presented, pointing out problems and limitations of the field and placing the psychology of religion within the perspective of other approaches to religion. Different forms of belief and behavior normally considered religious are described, and their relationship to demographic, social, and attitudinal characteristics are discussed. Methods and techniques of religious attitudes change are examined, and some possible reasons for the apparent decline in Western Christianity in the last decade are considered.

**001083** Shaw, Blair W. Ontario Inst. for Studies in Education, Toronto, Canada **Religion and conceptual models of behaviour.** British Journal of Social & Clinical Psychology. 9(4):320-327, 1970.

The relationships between a number of religious variables (e.g.,denominational affiliation, devoutness, and intrinsicness) and the ways in which people tend to perceive and respond to the behavior of others in an experiment with 170 undergraduates are studied. The latter variable was measured by use of the Beliefs About Behaviour Inventory which assesses the relative extent to which a person uses each of three conceptual models of behavior: theological, illness, and psychological. These models were selected for measurement because of their significance historically and in contemporary debates. Results indicate that subjects who are fundamentalist, devout, or indiscriminately proreligious were significantly lower in the use of a psychological approach to conceptualizing behavior and, conversely, subjects who are not characterized by these religious dimensions are more prone to use a psychological approach and to reject a theological conceptualization of human behavior. 20 references.

**001084** Shea, John J. no address **On the place of religion in the thought of Viktor Frankl.** Journal of Psychology and Theology. 3:179-186, 1975.

As a response to the deficiencies he finds in the psychoanalytic view of man, Frankl proposes an existential analysis focusing on the spiritual dimension in man, a spiritual dimension which he describes in terms of freedom, responsibility, and will-to-meaning. Within this spiritual dimension are ""traces of transcendence" which seem to reveal a religiosity in man that is inherent yet often repressed. While the practice of logotherapy (predicated on existential analysis) is closely correlated with religion, it does not specifically engage the religious dimension.

**001085** Sheldon, William H. no address **Prometheus revisited.** Cambridge, MA, Schenkman Publishing Co., 1975. 248 p.

A philosophical and religious critique of modern society is presented. Underlying the many points brought up is the main theme of Prometheus (forethought) versus his brother Epimetheus (afterthought) -- the daring and radical versus the conservative and organizational. The ultimate function of religion is to harmonize Promethean and Epimethean urges by attempting to integrate affect with cognition. Unfortunately, religion is hindered by the pitfalls of power money, and sexual morality. Worst of all, the conflict between the Promethean and Epimethean trends contributes to the rise of ""waster personalities" i.e. the many people affected by human disorientations who give up the use of their forebrain and become addicted to advertising and slogans. As a remedy to this rather gloomy situation, a fusion of religion and social psychiatry is recommended. The main tenets of five dimension of feeling and awareness are discussed: 1) material relationships; 2) social interrelationships; 3) reproductive relationships; 4) need for a humanistic religion; and 5) aesthetic fulfillment. Clinical issues in regard to each of these dimensions are discussed.

**001086** Shulman, Bernard H. no address **The political science of the Ten Commandments.** Journal of Individual Psychology. 29(1):97, 1973.

In a paper presented at the 20th Annual Meeting of the American Society of Adlerian Psychology, subjective insights from group psychotherapy were reported which suggest that there are six major factors which help create an enduring and functioning group: 1) a raison d'etre larger than the individual aims of each member; 2) a code of conduct governing relationships between members; 3) mutual respect; 4) a limit on unbridled competition; 5) full membership for each individual; and 6) rituals certifying group existence and membership. The Mosaic Ten Commandments are seen as a set of rules embodying these factors and contributing to the enduring existence of the Jewish people. The insights from group psychotherapy shed light upon the Ten Commandments as a sociopolitical code. (Author abstract modified)

**001087** Snyder, Roger David. Graduate Theological Union **An approach to some philosophical concepts of Marcel and Heidegger, using various psychological techniques. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-7800 HC$10.00 MF$4.00 353 p.

A project is discussed which studied whether abstract philosophical concepts, contacted through group experiencing, can be integrated into the group members' lives. Results indicate that concepts handled in this manner become integral parts of people's lives and help them orient their lives toward themselves, others, and the universe more humanistically. It is noted that the project has important implications for psychology in the area of group work, for philosophy in the area of ethics and value formation, for education in the area of methodology, and for religious thought in the area of humanistic preparation for religious concepts. (Journal abstract modified)

**001088** Sobosan, Jeffrey G. University of Notre Dame, Notre Dame, IN **Existential psychiatry and religion** Pastoral Psychology. 23(227):24-28, 1972.

During most of the 19th century scientific imperialism prevailed in Western thought, including psychiatry. Now psychiatry sees the need for a psychology and philosophy of its own to deal with mental disorder. Existentialism provides this base. Its general attitude toward religion remains agnostic, indicating that uncertainy involved is only part of the larger uncertainy of the human condition.

**001089** Spero, Moshe HaLevi. School of Applied Social Sciences, Case Western Reserve University, Cleveland, OH 44106 **Anxiety and religious growth: a Talmudic perspective.** Journal of Religion and Health. 16(1):52-57, 1977.

The Talmudic concept of the nature and relevance of penitence and its related emotional states is discussed as psychological and religious phenomena and as phenomena with meaning for man's existence as such. It is argued that, while elemental or psychological anxiety and guilt may be an individual's basic reaction to sin and penitence, this fact does not exhaust the creativity inherent in the prototypical ""anxious man." Man experiences anxiety in the ontological sense that he feels confronted with his basic weaknesses and responsibilities. While he may feel threatened by nonbeing as the ultimate punishment, he is also anxious due to the despair of experiencing God's absence. This state persists until man acts in a way that merits God's return. Failure to experience such ontological awareness is to fail to appreciate the full import of man's relation to God and the overall creativity of religious growth. 21 references.

**001090** Spilka, Bernard. University of Denver, University Park, Denver, CO 80210 **Utilitarianism and personal faith.** Journal of Psychology and Theology. 5(3):226-233, 1977.

The hypothesis that religiously intrinsic and committed persons will evidence personal perspectives and goals which are not utilitarian and that extrinsic and consensual faith will associate with aggrandizement motives was examined. Utilizing measures designed to evaluate the materialism in the frame work of American cultural values, extrinsic consensual faith was shown to associate with concern for money, prestige and materialistic goals. In contrast, intrinsic committed religion appeared to counter these tendencies while emphasizing social religious humanistic themes. 17 references. (Author abstract modified)

**001091** Spilka, Bernard. no address **Compleat person: some theoretical views and research findings for a theological-psychology of religion.** Journal of Psychology and Theology. 4:15-24, 1976.

Some basic elements of Judeo-Christian theology are developed into a theoretical framework for research in the psychology of religion and shown to be a useful model. The basis for the model is a dichotomous scheme of personal religion: intrinsic-committed faith vs. extrinsic-consensual faith. An extrinsic-consensual religion involves a closeminded, superficial, instrumental version of religion that reflects inaccurate self-perceptions and like views and behavior toward others and God. An intrinsic-committed faith, however, contributes to a truly complete person who has internalized an integrated system in which views of the self, others and God are constructively united in a purposeful plan for living. Research support for this model of religious faith is presented.

**001092** Stackhouse, Max L. no address **Technology and the supernatural.** Zygon. 10:59-85, 1975.

In response to recent proposals by biogenetic structuralists regarding both brain functions that produce religious ritual behavior, and the prospect of controlling these, three questions are raised. First, if this is so, which rituals, myths and symbols ought to be induced or limited? Second, do we have the freedom to make such choices or are they biophysically pre-programmed? Finally: Is the development of technology to manipulate religious ritual not itself a function of ""supernatural" value choices not reducible to biogenetic functions. The paper concludes with a discussion of the place of technology and values in a general theory of social ethics and psychological manipulation of values.

**001093** Steinberg, Richard David. York University, Canada **The encounter group movement and the tradition of Christian enthusiasm and mysticism. (Ph.D. dissertation).** Dissertation Abstracts International. 36(10):5286-B, 1976.

An analysis of the current encounter and related experiential groups movement, placing it in the Christian enthusiastic and mystical tradition of North America, is presented. The development of the movement, the religious tradition in which it lies, the beliefs and practices of the movement, the current social forces and the American context of the movement, and contemporary issues within and concerning encounter groups are examined. It draws on David Bakan's work on the duality of agency and communion, on the psychological meaning of the Judeo-Christian tradition, and particularly on the mentality of Christianity. (Journal abstract modified)

**001094** Stern, E. Mark. 215 East Eleventh Street, New York, New York 10003 **Hope-reconciliation and dynamic tension.** Voices. 6(3):18-20, 1970.

The contribution of hope as an element in the psychotherapeutic relationship is discussed, emphasizing its lineal descent and interaction with the teachings of the Christian religion. Hope is the reconciling factor with roots stemming deep into the collective nature of man's aspirations found in religious experience. For the psychotherapist, it is that unifying factor which draws disparate elements together within the cognitive field. Hope gradually expresses itself in the libido as aggressiveness and love and in the ego as faith and attentiveness. As related to religion, hope is the primary process of authentic religious experience, and its legacy to mankind is the appreciation of its value. Psychotherapy may be a worthy recipient of this legacy if it remains steadfast to its cognitive tasks, among which are:

the establishment of higher levels of object relations, the greater sophistication of choices, an increase in the repertoire of responses to life's demands; and awakening in the areas of people-bonding and people-separations, and finally, a continual libidinization of the patient's contacts with the community and with the material surroundings. 5 references.

**001095** Strunk, Orlo. Boston U., School of Theology. **Humanistic religious psychology: A new chapter in the psychology of religion.** Journal of Pastoral Care. 24(2):90-97, 1970.

Although the psychology of religion is nearly 100 years old, its survival as an academic discipline frequently has been in jeopardy. The present humanistic psychology movement may provide the psychology of religion with needed vigor by emphasizing the depth dimensions of religion, by greater stress on interdisciplinary involvement, and by providing the field with a new perspective.

**001096** Strunk, Orlo, Jr. Boston University, 755 Commonwealth Ave., Boston, MA 02215 **New faces of spiritual pride.** Pastoral Psychology. 25(2):100-107, 1976.

The new faces of spiritual pride and the difficulties it causes are examined. Contemporary counseling and psychotherapy, including pastoral counseling and psychotherapy, frequently claim as their domain the total person including the spiritual dimension. Within the traditions of spiritual direction is a deep concern for the phenomenon of spiritual pride. If counseling and psychotherapy are to deal with the person's spiritual development, counselors ought to be aware of this disruptive dynamic. It is suggested that the counselor's own personhood may be a primary condition for leading to spiritual pride and that the process of termination may be a specific illustration of this phenomenon. The negative power of spiritual pride is significant in that it leads to premature closure relative to the growth process. 17 references. (Journal abstract modified)

**001097** Tansey, Michael Anselme. California School of Professional Psychology, Fresno **Religious commitment and anxiety level as function of ego-strength. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-19648 HC$15.00 MF$8.50 69 p.

The interplay of religious commitment (belief/activity) and sociopsychological integration was investigated, focusing on the relation of such commitment to manifest anxiety for differing levels of ego strength in 168 subjects. It was found that: 1) the relation of manifest anxiety to religious commitment is contingent upon differences among the subject population on the variable of ego strength; 2) a strong, linear, and inverse relation occurred between manifest and religious commitment for subjects low in ego strength, while this was lacking in high ego strength subjects; 3) the utility of religious beliefs and concomitant activity are apparently rooted in the individual personality; and 4) the functional efficacy of religion lies in the extent to which it is utilized and incorporated by the individual. Findings challenge the view of religion as a causative agent capable of enduring and generic change with respect to the individual. The data suggest that religion, religious beliefs, and concomitant activity should be considered in the context of intrapersonal dynamics and their utility as acceptable and universally available adjuncts in efforts to ameliorate life experience and handle anxiety. Secondary findings indicated a strong, linear, and inverse relationship between manifest anxiety and ego strength, and showed that females scored lower on ego strength than males. This finding is discussed in terms of culturally induced role behavior. In the low ego strength group, females used religious adjuncts more efficaciously than males. (Journal abstract modified)

**001098** Teschner, George. Christopher Newport College of the College of William and Mary, Philosophy Department, Box 6070, Newport News, VA 23606 **The Psychology of faith and the meaning of transcendence in the philosophy of Kierkegaard.** Journal of Psychology and Theology. 5(4):300-311, 1977.

The phenomenological meaning of the concept of faith in the philosophy of Kierkegaard is examined and its psychobiological implications are considered. The aesthetic and ethical modes of existence showing how these are components of religious consciousness are discussed. A dialectical resolution of the conflict between aesthetic and moral impulses places the religious consciousness before a possibility which Kierkegaard calls the theological self that is wholly unlike what is known. It is in the context of the discussion of the possibility of this extraordinary self-identity that the attitude of faith and sin are analyzed. The movement toward the possibility which transcends the known is a death and rebirth process which, according to Kierkegaard, man is unable to choose on his own. Here the meaning of Christ is discussed as the bridge between the finite and infinite which replaces the necessity of choice with an acceptance of this extraordinary possibility achieved through a suspension of the standards of the ordinary and familiar. The article ends with a discussion of the role of reason and indirect communication in the dialogue between therapist and patient, where the therapist is seeking to communicate a world view that transcends what for the patient is probable and familiar. 4 references. (Author abstract modified)

**001099** Touchet, Francis H. no address **Perfectionism in religion and psychotherapy or: on discerning the spirits.** Journal of Psychology and Theology. 4:25-33, 1976.

Taking the Mormon prophet, Joseph Smith's controversial King Follett Sermon as an expression of endemic American perfectionist strivings, the author suggests that perfectionism may be the conscious expression of its unacknowledged opposite -- Despair. The problem of perfectionism constantly emerges both in American religion and more recently in the newer therapies. The inheritance of the Age of Reason propels the various therapies to disguise their philosophical and theological assumptions in a cover of secularized science. Perfectionism and adulation of ""science" can lead to antinomianism cloaked in professional garb as psychotherapists fail to recognize the limitations of science, the presence of a faith system in all therapy and the possibility that psychotherapy at its best is an art with a scientific base. The danger of scientific professionalism is likened to a failure to discern the spirits.

**001100** Ulanov, Ann Belford. no address **The christian fear of the psyche.** Journal of Pastoral Care. 30(24):140-149, 1975.

Christians with a strong social conscience have found themselves alienated from the life of the psyche, largely due to a fear of the unconscious. Many who seek counseling feel pulled apart, nailed to a cross of cross-purposes. Depth psychology posits many of the same events and factors in life as does the Christian myth. Exaggerated self-consciousness kills spontaneity, destroys all joy and creates a fearfulness of being. Psychiatric theories and applications are shown to help analyze the various manifestations of this maladaptive fear and to help overcome it.

**001101** Ulanov, Ann; Ulanov, Barry. no address **Religion and the unconscious.** Philadelphia, PA, Westminster, 1975. 288 p. $12.

Psychological, literary, and Christian elements are combined to provide insight on depth psychology as a means to religious meaning. Using the interplay between psyche and soul, key issues are examined: (1) the unconscious points to the primordial where primary process and nondirected thinking dominates, (2) religion contains such thinking by moving it away from chaotic imbalances, and (3) depth psychology acknowledges its presence and primacy by freeing the core of religion from its legalistic incarceration in dogma for a more receptive cognitive integration. The unconscious is explored contextually from Freud's move from unconscious to conscious to Jung's move from conscious to unconscious to Boss's move to the unconscious itself. World views and language systems of religion and depth psychology are shown to overlap, yet neither converge nor converse easily.

**001102** Vitz, Paul. New York University, New York, NY 10003 **Psychology as religion: the cult of self-worship.** Grand Rapids, Eerdmans, 1977. 149 p. $3.95.

Self-theory is criticized as being entirely rooted in secular humanism while excluding Christian concepts of God and man. The theories of Fromm, Maslow, May, and Rogers are described as exclusively promoting the human self as the only criterion for personal growth and values. It is asserted that the concept of selfism, as encouraged by self-theory, has contributed to the secularization of society. The development of a rapprochement between psychoanalysis and Christianity is recommended.

**001103** Von Der Heydt, V. 21 Lennox Gardens, London, S.W.1, England **Jung and religion.** Journal of Analytical Psychology (London). 22(2):175-183, 1977.

Jung is discussed in terms of his feelings, acts and experiences in relation to what he considers the divine. The numerous religious experiences of Jung and their central position in his thinking are considered. Levels of consciousness are described in their relation to the limits of ego. It is suggested that levels of consciousness must be taken into consideration by the analyst and he must recognize that the patient may belong to another century in terms of his consciousness development. 11 references.

**001104** Von Der Heydt, Vera. no address **Prospects for the soul.** London, Darton, Longman and Todd, 1976. 119 p. L2.

Essays for the general reader on psychology and religion are presented. There are two sections: aspects of man, and analytical psychology and the Christian. The analysis is concerned with universal problems of human living and how they are illuminated by analytical psychology. Among the themes discussed are loneliness, separation from parents, the problems of being a woman in the modern world, the specific problems of Catholics in analysis, and questions of guilt and confession.

**001105** von Premerstein, Richard. Sudetenstrasse 9, D-3550 Marburg/Lahn, Germany. **/Healing and related concepts used by philosophers and theologians of classic age and the Middle Ages as precursors of the concept of remedial education./** ""Heilen" und verwandte Begriffe bei Philosophen und Theologen der Antike und des Mittelalters als Vorlaufer des Begriffes ""Heilpadagogik." Heilpadagogische Forschung (Berlin). 6(3):334-347, 1976.

History of the concept of healing is sketched from the earliest references in Pythagoras through successive ancient philosophers, the New Testament, the Church fathers, and the 12th century German mystic, Hildegard von Bingen. For Pythagoras, Plato, and Seneca the health of the soul, man's mental health, is the goal of philosophy. An analogy may be formulated between the healing activities of the physician and the healing activities of the philosopher. The ordered state of the soul can be achieved only through integration, variously construed by the different philosophical schools, of the life of the individual and the order of the universe. After the appearance of the New Testament, tranquility of the soul was to be achieved through conversion to God and, consequently, deliverance from sin. The philosophic/pedagogic/theological traditions of healing may be considered antecedents of the 19th century concepts of remedial education. 25 references.

**001106** Walker, James Lynwood. Graduate Theological Union **Body and soul: an essay on Gestalt therapy and religious experience. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.71-15507 HC$10.00 MF$4.00 197 p.

Religious, spiritual, social and sexual components of a holistic conception of man are considered. A discussion is presented of the dualistic conception of man which led, in the Judeo-Christian religion, to a split between body and soul. The solution to the mind-body dualism and its personal social deficit effects is the reintegration of body and soul, as in Gestalt therapy which focusses on man as a total organism. The process of change in Gestalt therapy is likened to conceptualization of the religious experience as a process of death and rebirth. (Journal abstract modified)

**001107** Warren, Neil C. no address **After therapy what? Lay therapeutic resources in religious perspective: The Second John G. Finch Symposium on Psychology and Religion.** Springfield, IL, Charles C. Thomas, 1974. 205 p. $11.75

A collection of nine lectures and symposium papers are presented on the relatonships between psychotherapy and the Christian faith. Topics include the diffusion of therapeutic agency, the human potential and evangelical hope, and a psychological interpretation of T. C. Oden's theological substructure.

**001108** Warren, Neil C. Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA **Empirical studies in the psychology of religion: an assessment of the period 1960-1970.** Journal of Psychology and Theology. 4(1):63-68, 1976.

Developments in the psychology of religion during the 1960s are discussed. The upsurge in interest in the area since 1950 is noted. Special attention is given to advances in (1) the definition of religion; (2) the relation of religion and prejudice; and (3) personality correlates of religious behavior. However, it is suggested that the field still suffers from a paucity of experimental data, sampling deficiencies, the problem of legitimate control subjects, overenthusiastic generalization of findings, and lack of programmatic designs.

**001109** Wehr, Gerhard. no address **/C. G. Jung and Christianity./** C. G. Jung und das Christentum. Olten, Walter, 1975. 220 p. SF29.50.

The relationship of Jung's analytic psychology to religion in general and to Christianity in particular is described. The theme that psychology can assist in making the Christian message existentially experienceable is developed in two parts. The first describes Jung's departure from the theological religion of his parents due to a ""primordial religious experience" that occurred during a critical period in his middle years and which was a rebirth and turning point for him. Temporal life from then on was a religious experience tightly bound with the processes of transformation, new manifestation, and individuation; processes which he felt principally occurred in the second half of one's life. The second part is a discussion of the archetype of the self, which bespeaks the greatest possible entity. This entity is the unity of antitheses, the integration of the shadow and the feminine. For Western culture, Christ is the core essence of the human self. The awareness of God and self are indivisibly bound, and only in this binding can analytical psychology be understood as a guide to salvation and as a receptacle for the Christian Logos.

**001110** Westendorp, Floyd. no address **Value of Freud's Illusion.** Journal of Psychology and Theology. 3:82-89, 1975.

Sigmund Freud wrote extensively regarding his analysis of the religious experience. This article summarizes some of his basic insights into the psychology of religion and some criticisms of his perspectives by his Christian colleagues Dr. Oskar Pfister and Dr. Gregory Zilboorg. Possibilities are pointed out for a practical application of Freud's insights to the church in the areas of the religious life, church discipline and proselytization. The final question considered is whether Freud's insights are applicable to pastoral psychotherapy, i.e.,can the patient be helped by directing him toward the source of all love, namely, God?

**001111** Whitlock, Glenn B. no address **Preventive psychology and the church.** Philadelphia, Westminster, 1973. 174 p. $5.95.

The need for coordinated care between clergy and mental health professionals in crisis intervention is considered. Resources available to the clergy in handling mental health problems are reviewed. The complexities of the theological and psychological problems of cooperative consultation and problem solution are explored.

**001112** Wimberley, Ronald C.; Clelland, Donald A.; Hood, Thomas C.; Lipsey, C. M. North Carolina State University, Raleigh, NC 27607 **The civil religious dimension: is it there?** Social Forces. 54(4):890-900, 1976.

The existence of the empirically elusive dimension of civil religion which has been suggested by Bellah and others is sought against the backdrop of previously established orientations to church religion. Items designed for both civil and church religious dimensions are factor analyzed and obliquely rotated. In contrast to previously unsuccessful efforts with less direct techniques, civil religion clearly emerges as a distinct factor, separate from other types of religious commitment dimensions. While civil religion correlates positively with religious experience, belief, and behavior, it distinguishes itself from the church religious dimensions in a pair of positively related, higher order factors. 46 references. (Author abstract)

**001113** Wolman, Benjamin B. Long Island University, Greenvale, NY 11548 **Psychoanalysis and Catholicism.** New York, Gardner Press, 1976. 219 p. $19.95.

Correlations between psychoanalysis and Catholicism are suggested and cultural/historical and ethical issues are analyzed within the framework of psychoanalysis and Catholicism. Also covered are ideas that allow a dialogue between Catholic and psychoanalytic thinkers, a contrast of Jung's and Freud's views of religion, an analysis of Freud's ideas on religion, and a summary of Augustine's, Bonaventure's and Thomas' concepts of soul. A discussion of how psychotherapy may help a Catholic discover the depths of his mental life and a discussion of Christian vocations seen from the point of view of psychoanalysis and psychodiagnostic techniques are also featured. (Author abstract modified)

**001114** Yinger, J. Milton. Oberlin College, Oberlin, OH **The scientific study of religion.** London, Macmillan Company, 1970.

Contemporary religion is shown to be in a process of fundamental change rather than mere decline. The scientific study of how today's religion survives and fulfills psychological needs is such a complex issue that it requires the simultaneous application of anthropological, psychological and sociological research. Several chapters relating directly to mental health issues describe methodologies for measuring religious attitudes and behaviors, analyzing the reciprocal interactions of personality and religion, identifying individual religious needs and attempts at salvation, studying religious organizations and professional roles, and evaluating the influence of religion on major social problems.

**001115** Zychowicz, Marlene Jane. Northern Illinois University **American Indian teachings as a philosophical base for counseling and psychotherapy. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-4896 HC$18.00 MF$7.50 100 p.

An attempt was made to locate and articulate those American-Indian philosophies which have been lost to American society at large and to use them to provide insight into the work of counselors and psychotherapists and to the field of mental health in general. It was found that the American-Indians had a strong belief in God, that man was created by God. Once born, the spirit would live forever, first as a physical entity, and later in the nonphysical world as a spirit. Life is seen as a process, where specific persons and events are not considered more important than the total unfolding of that process, although each person and event plays a specific role that is important to the process. Time is viewed in a nonlinear sense, and small units of measurement lose importance; past, present, and future are seen as one and thus have equal value. Time is seen as a synchronistic tool of the society rather than a dominating feature. Investigation of the application of the spiritual beliefs of the Indians to specific concerns of their lives revealed that the feeling of oneness with the universe affected behavior in most aspects of life. The religious foundation permeated actions and provided the strength as well as the societal attitude that was necesary to meet the demands of a rigorous life. It is felt that application of the same philosophical base to modern life would also result in harmonious solutions to current problems. It is suggested that counselors and psychotherapists adopt this philosophy and then teach it to others. (Journal abstract modified)

## 26 ORGANIZED RELIGION: COMMUNITY INTERACTION AND COLLABORATION

**001116** Greeley, Andrew M. National Opinion Research Center, University of Chicago, Chicago, Illinois **The urban church.** In: Moynihan, D., Toward a National Urban Policy. New York, Basic Books, 1970. 348 p. (p. 186-194).

The many communities to which a person may belong need not necessarily be in harmony with another. Consideration is given to the conflict between one's commitment to the local community or neighborhood and the larger metropolis. There is evidence that many urban residents have intense loyalty to their local communities but have little sense of metropolitan problems. The problem of establishing harmony between the local community and the metropolis is viewed as philosophical and theological. The church is challenged with devising a vision of metropolitan urbanity to prove it has some relevance to the modern world.

**001117** Harris, Philip R. No address **Behavioral science applications to religious organizations.** National Catholic Guidance Conference Journal. 14(3):152-161, 1970.

Major units of various religious groups are turning gradually to external management consultants to help them meet the challenges of accelerating change and more open communication. Behavioral scientists can be of assistance in: (a) survival and planned change; (b) increasing the effectiveness of their human services; (c) expanding the human potential of their members, and (d) providing a more creative organizational environment. Procedures for a men's and for a women's institute are detailed.

It is concluded that differences between these and secular institutions are frequently a matter of degree only; an outside consultant is needed; many viewpoints are found within religious organizations; task orientation needs to be changed to people orientation; and a consultant must be ready for cross-cultural learning.

**001118** Harwood, Alan. University of Massachusetts, Boston, MA 02116 **Puerto Rican spiritism: part 2 -- an institution with preventive and therapeutic functions in community psychiatry.** Culture, Medicine and Psychiatry. 1(2):135-153, 1977.

The preventive functions of spiritism and spiritist psychotherapy in a low-income Puerto Rican urban population are examined. Spiritism in this milieu is viewed as a social institution which serves both therapeutic and preventive functions as a voluntary organization, a religion, a way of ordering social relationships, an identity, and a vehicle for enhancement of status through development as a medium. Spiritism is compared with mainstream psychotherapies. Suggestions are offered for the integration of Puerto Rican spiritism into comprehensive community health care. 85 references.

**001119** Jules-Rosette, Bennetta. Department of Sociology, University of California at San Diego, La Jolla, CA **Organizations in periurban Africa.** Final report, NIMH Grant MH-26921, 1976. 22 p.

To examine the influence of religious factors on urban community change in Marrapodi, Lusaka, Zambia indepth interviews were conducted with members of the community, and family and work interactions among church members were videotaped. Particular emphasis was placed on the social and economic relationships among church members and with the community of the followers of John Masowe and of John Maranke, the two predominant indigenous religious groups. Among the functions served by these churches are: 1) gathering places for new urban immigrants; 2) sources of cultural preservation; 3) agents of cultural innovation; 4) adaptive mechanisms for new orientations to urban life; and 5) focal points for new urban social networks. Both groups emphasize the work ethic and the Christian doctrines of salvation and spiritual equality. Results demonstrate that the churches are important as agents of social change and as catalysts in the psychological adjustment of members. 96 references.

**001120** Kaseman, Charlotte M.; Anderson, Robert G. Yale University Divinity School, Berkeley Center, New Haven, CT 06511 **Clergy consultation as a community mental health program.** Community Mental Health Journal. 13(1):84-91, 1977.

The planning, development, implementation, and results of a consultation program to the clergy as part of an agency's community mental health service are described. The four main program goals were: 1) revitalizing a local association for the clergy; 2) developing the clergy's pastoral skills; 3) increasing community supports for mental health; and 4) developing a counseling service sponsored by the local clergy for community residents. The Clergy Consultation Program, which involved a minimum of time commitment by the agency task force, is viewed as having positive results by the clergy, the community, and the agency. In addition to its stated goals, it is reported the program has been influential in improving clergy/agency relationships, in creating a better understanding of respective roles, and in effecting a more collaborative understanding of community mental health. 3 references. (Author abstract modified)

**001121** Kephart, William M. U. Pennsylvania University of Pennsylvania, Philadelphia, PA **Why they fail: a socio-historical analysis of religious and secular communes.** Journal of Comparative Family Studies. 5(2):130-140, 1974.

Despite recurrent attempts to establish alternative family life styles in America, most of the ventures have failed. The 19th century experiments tended to have a religious base, exemplified by Bethel, Amana, Oneida, and the Shakers. Twentieth century communes - which for the most part started to flourish in the late 1960's, may be either religious or secular. But irrespective of the century and of the type, one of the characteristic features of American communes is their propensity for failure. The chief causes of failure appear to be economic fragility, defective leadership, inadequate social organization, lack of commitment, aberrant membership, failure to satisfy primary group needs, and difficulty in the realm of child-rearing. Supporting evidence, based on personal interviews, is presented. It is hypothesized that if a specific communal-organizational problem is found to exist in both 19th and 20th century communes, of both religious and nonreligious types, then the problem may be endemic to American communal culture.

**001122** LeFeber, Larry Alan. Boston University Graduate School **Factors in and channels of community involvement of selected Protestant socially active churches in New York City. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-21001 HC$13.50 MF$5.00 331 p.

Factors that have fostered the development of the urban church's expression of community concern and action are delineated, and the major channels now used by socially active urban churches in implementing their concern and action are analyzed. Thirty-two socially active churches representing eight Protestant denominations were sampled. It is concluded that church size affects the number of community programs organized and the resources available for such programs. Further, long pastoral tenure influences the church's ethically responsible behavior, an appreciation of the pastor by the laity, the number of community organizations to which the pastor belongs, more complete and constant social action education, and participation by clergy and laity in community organizations. Finally, differences between Black and White churches are noted. (Journal abstract modified)

**001123** Martin, Roy Newman. Drew University, Madison, NJ 07940 **Religious organizations in disaster: the United Presbyterian Church in the USA and tropical storm Agnes 1972. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-24,314 HC$15.00 MF$7.50 382 p.

The response of a major religious organization to a major natural disaster is investigated. The specific disaster selected was the widespread flooding attributed to tropical storm Agnes, 1972. A model for organizational response to disasters was developed against which the data on a religious organization could be evaluated. Case studies of seven Wilkes-Barre area congregations, which were victims, in that church property was damaged and over 50% of their membership were flooded, provided data related to the responses of religious organizations at the point of impact. The response of the United Presbyterian Church in the USA was consistent with the model derived from the literature. Structural factors in the generally effective response at all levels were identified. The response of this religious organization validated its structure. The primacy of worship in the local congregation was indicated in the special efforts in reestablishing preflood patterns although temporary modifications in place of worship were evident. The centrality of the presbytery was reaffirmed in that it became the node for information, decision-making, and distribution of resources. Generally each subunit fulfilled its basic functions in the response to the disaster, following the same patterns for fulfilling those functions in normal times. (Journal abstract modified)

**001124** Pattison, E. Mansell. Department of Psychiatry and Human Behavior, University of California at Irvine, Irvine, California **The chaplain in community mental health: agent of program and community.** AMHC Newsletter. 23(1):14-25, 1970.

The role which the church and the clergy have played in the five-year period since the community mental health enabling legislation was passed by the United States Congress is examined, and the role they must yet play in the saga of community mental health is considered. In addition, and more specifically, the role of the chaplain in the community mental health enterprise is examined. First, two areas of cooperation between mental health professionals and clergy professionals are examined: cooperation in the referral area, an area in which it is believed both groups of professionals may indeed profit from a working liaison; and cooperation in the consultation process -- consultation which may occur at many levels. The problems in both areas of cooperation are discussed. The role of the church and of the clergy in one of the key concepts of community health, primary, secondary and tertiary prevention of mental illness, is the next area to be examined. The role of clergymen in the program of a community mental health center is discussed in relation to the four functions the pastoral specialist may serve: director of pastoral care, consultant in treatment, diagnostic consultant, and as liaison with the religious community -- functions which require clinically trained clergymen. The role of ideology and allegiance in community health, the mental hospitals ideology, the private practice ideology, and the ideological vacuum are discussed. It is noted that nowhere is the ideological vacuum seen so acutely as in the efforts to develop a working relationship between the community and the mental health center. The psychiatrist is considered in the role of a double agent and as a member of the social system, and the question is asked: whose agent is the chaplain? 8 references.

**001125** Powers, Richard C. Westminster Presbyterian Church, 8200 Devonshire Drive, Dallas, TX 75209 **When the chapel meets the streets.** Police Chief. 41(5):58-59, 1974.

The relationship between religion and the law is discussed. The skepticism between clergy and police is born from past experience that is somewhat irrelevant today. The stereotypes of each profession are discussed and repudiated to show that both offices are dedicated to personal sacrifice for public welfare. The clergy can both aid a troubled officer in a tragic situation and confront a disorderly person as the collective conscience of the community with the police. It is felt that law and religion are separate traditions within American culture but together can become an unparalleled fortress of moral authority for dealing with the discipline problems of the community. 1 reference.

**001126** Steindl-Rast, David; Dass, Ram. Mount Saviour Monastery, Elmira, NY **On lay monasticism.** Journal of Transpersonal Psychology. 9(2):129-150, 1977.

Participants in a meeting of monks, nuns, and lay people of differing religious traditions discuss ways to foster the encounter between Eastern and Western modes and the emergency of lay monasticism in communities where persons can share the monastic experience either permanently or temporarily. Ram Dass and Brother David Steindl-Rast explore their early training and their individual searches for appropriate religious experiences. The nature of monastic life and the possibilities of sharing it with lay persons are discussed, and an eradication of distinctions between monastery guests and monks is suggested (although the desirability of permanent stability in the monastery is noted). The nature of the commitment made by monks is considered, and it is suggested that spiritual commitment is not to a particular form of expression. The relation of lay monasticism to religious tradition and continuity is further examined.

**001127** Szafran, Robert. Department of Sociology, University of Wisconsin, Madison, WI 53706 **The distribution of influence in religious organizations.** Journal for the Scientific Study of Religion. 15(4):339-349, 1976.

The distribution of influence in determining policies and actions in 85 Roman Catholic dioceses is investigated. Based on the responses of over 3000 diocesan priests, the influence structures were centralized both in the actual and ideal situation for all dioceses. In a comparison with union locals, Leagues of Women Voters, and stations of a delivery company, the religious organizations were found to be the most centralized and to have the least amount of total influence operating within the system. The nature of the professionalism of the Roman Catholic diocesan priesthood and the impact of innovative reforms stemming from the Second Vatican Council are discussed in the light of these results. 17 references. (Journal abstract)

**001128** Thomas, Paul R. Southeast Kansas Mental Health Center, 201 S. Ninth, Humboldt, Kansas 66748 **Pastoral counselor program.** In: Williams, H., 314(d)--A Force for Service. Topeka, Kansas Department of Social Welfare, 1970. 150 p. (p. 61-65).

A pastoral counseling program carried out by a community mental health center for 18 months provided both positive and negative results. Main emphasis was consultation and education of the ministers concerning mental health problems encountered in pastoral work. A minister hired for two days per week helped develop a program in three phases. Evaluation considers philosophy of the clinical director, philosophy of the minister and a change of administration and philosophy. Questionnaires administered to ministers indicated confusion about the mental health center and the pastoral counselor as well as faulty priorities in program development. However, both experiences of the pastoral counseling program and the questionnaire indicated a definite need for a program of consultation and education directed toward the ministers of the area.

**001129** Westberg, Granger C. Hamma School of Theology, Wittenberg University, Springfield, Ohio **The parish pastor's finest hour.** Journal of Religion and Health. 9(2):171-184, 1970.

The activities of the clergyman can be relevant and the dedicated, sensitive, well equipped pastor can make a difference in our society. We should do less analyzing of the pastors' past inefficiencies and problems and discuss more of what the pastors are going to do today and tomorrow to challenge their largely untapped potential for human relations. There is an awakening of the ministry and an awareness of the need to become involved directly in the current social and political issues of the day. Race problems, the Vietnam war, the deterioration of our inner cities, the reform of our educational institutions are the kind of concrete issues with which the parishioners are concerned and the pastors can no longer make general comments on them. His statements and actions must be addressed to specific problems and specific courses of action. The training and the position of the pastor in the social framework, perhaps, best suits him to play the role of coordinator of the many fragmented volunteer activities in the community. Thus, a concept of a church clinic is proposed to offer comprehensive care to the whole man.

**001130** Wood, James R. no address **Organizational control and social change.** Final report, NIMH Grant MH-22884, June 1976.

A study of Protestant church national organizations' control over their local churches was undertaken in order to develop a theoretical model of organizational control in voluntary organizations. The hypothesis that the extent to which local churches' stances will transcend (in this context, be more liberal in regard to policies of social change) members' attitudes will vary directly with the strength of the organizations' control structures (e.g.,the degree of formal legitimacy in the denomination) was tested and supported. Both formal legitimacy and attributed legitimacy were found to correlate significantly with transcendence. In a formal theoretical model, four variables appeared to mediate the effect of formal legitimacy on transcendence: 1) minister's attribution of legitimacy; 2) minister's attitudes toward the church's social policies; 3) members' attribution of legitimacy; and 4) members' tolerance of policies with which they did not agree.

## 27 ORGANIZED RELIGION: RACE OR ETHNIC ISSUES

**001131** Dreifuss, Gustav. 62 Margalit Street, Haifa, Israel /**Contemporary Jewish history and its archetypal background.**/ Zeitgenossische judische Geschichte und ihr archetypischer Hintergrund. Analytische Psychologie (Basel). 6(3):428-436, 1975.

Contemporary Jewish history is interpreted in the light of the Jungian concept of archetypal symbolism, and the Jewish experience is traced briefly from the loss of the homeland 2000 years ago. In Jewish history, religion and land are observed to be inextricably interwoven; the land of Israel is considered a symbol of the female principle, mother earth, a promise of renewal. It is observed that the Jews, who during the dispersion lived too much in the spirit, now run the risk of being overwhelmed by the mother archetype and materialism, thereby losing the more spiritual male archetypal values. The tremendous impact of the reunion of the people and their land is analyzed in terms of Jung's unification symbolism, Israel as the chosen people being seen as the individuation process of the Jewish people. 10 references.

**001132** Glenn, Norval D.; Gotard, Erin. University of Texas, Austin, TX 78712 **The religion of Blacks in the United States: some recent trends and current characteristics.** American Journal of Sociology. 83(2):443-451, 1977.

Evidence from diverse sources which depict aspects of change and stability in the religion of American Blacks since the upsurge in Black protest in the early 1960's is presented. The evidence does not support earlier predictions of widespread apostasy and conversions to Catholicism, high status Protestant denominations, and Black nationalist sects and cults. Blacks as a whole report a continued high level of church attendance and confidence in the clergy, although, for reasons which are not clear, there has been a steep decline in the number of Black clergymen. Recent evidence lends little support to the traditional image of Black religion (reported by Dollard, among others) as unusually otherworldly and nonascetic. 16 references. (Journal abstract)

**001133** Hoffnung, Robert A. Elizabeth General Hospital, Community Mental Health Center, Elizabeth, NJ. **Responality and dogmatism among selected groups of Orthodox Jews.** Psychological Reports. 37(3, Pt. 2):1099-1106, 1975.

Four groups of a total of 200 male Orthodox Jews differing in current religious practices and educational affiliation were administered the California Psychological Inventory (CPI) and the Rokeach Dogmatism Scale. Matched groups of 30 subjects each controlled for age, social class, and generation (how long the subject's family had been in the U.S.)were then formed. For the analysis of CPI scores, college norms were used. Significant group differences in personality and dogmatism were found with the ultra-Orthodox group being significantly more dogmatic, more stereotyped in thinking, more compliant, and more deferential than the other three groups which did not differ from each other. 35 references.

**001134** Hoffnung, Robert Allen. Fordham University **Patterns and relations of personality and dogmatism among selected groups of Orthodox Jews. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-16017 HC$10.00 MF$4.00 112 p.

The influence of subcultural religious affiliation among Orthodox Jews on personality and dogmatism was investigated in a group of male graduates from an Orthodox Jewish parochial school representing each of four subgroups: secular modern Orthodox, (enrolled in a full time course of studies at a secular university), traditional modern Orthodox (enrolled in an institution providing an integrated program of secular education and traditional rabbinic lore), educated sectarian Orthodox (enrolled in an advanced yeshivah and also attending evening college classes), and ultraOrthodox (enrolled at an advanced yeshivah full time). For an analysis based on the California Psychological Inventory (CPI), a fifth group representing the male college norms was included. The results strongly supported the importance of subcultural religious affiliation as a determinant of personality and dogmatism. The need for subgroup norms for subculturally deviant groups is therefore stressed. Finally, although support for the concept of the dogmatic personality was found, it is suggested that this may be the most appropriate adjustment to a relatively closed minded environment. (Journal abstract modified)

**001135** Hunt, Larry L.; Hunt, Janet G. Department of Sociology, University of Maryland, College Park, MD 20742 **Black Catholicism and the spirit of Weber.** Sociological Quarterly. 17(3):369-377, 1976.

The background of the relatively recent phenomenon of Black Catholicism in America and the empirical studies which have explored possible connections between Catholic affiliation among Blacks and their changing patterns of secular status are examined. The problem addressed is whether the tendency for Catholicism to be associated with high socioeconomic status among Black Americans can be interpreted as the operation of a religious factor in a classic Weberian sense. By comparing Black Catholicism to the historical case of Protestantism, it is shown that Catholicism may well have some implications for character structure, social disengagement, and mobility which warrant its designation as a religious factor in the Black American experience. 24 references. (Author abstract)

**001136** Hunt, Larry L.; Hunt, Janet G. University of Maryland, College Park, MD 20742 **Black religion as both opiate and inspiration of civil rights militance: putting Marx's data to the test.** Social Forces. 56(1):1-14, 1977.

The claim of a general tension between religiosity and civil rights militance among Black Americans through a secondary analysis of the 1964 Gary Marx data is evaluated. When important secular factors are controlled, Marx's findings of greater militance in largely white denominations, and an inverse correlation between militance and both church attendance and orthodoxy of belief essentially disappear. Additional lines of analysis support the proposal that only a sectlike orientation corrodes militance, while a churchlike orientation actually makes for greater militance. 7 references. (Journal abstract modified)

**001137** Krausz, Ernest. Bar-Ilan University, Ramat-Gan, Israel **The religious factor in Jewish identification.** International Social Science Journal. 29(2):250-260, 1977.

The social significance of the Jewish religion among Jews in contemporary society is assessed and the role that religion has in the overall pattern of Jewish identification is analyzed. It is concluded that: 1) where the religious factor operates, its positive effect stands out clearly; and 2) where emphasis shifts towards the more secular expression of Jewishness, these will partially compensate for loss of identification through religion. A compensatory effect is also observed in the investment of some ethnic/national symbols with religious meaning. On the whole, for the majority of Jews the trend has been one of secularization, under which may be subsumed both the process of acculturation in Western Diaspora communities and the process of nationalization in Israel. American identification models suggest that religion is now just one of a number of identification variables and that its multidimensionality allows it to be made objective through dimensions more amenable to the secular surroundings and demands of the modern world. These changes have diminished the role of religion in Jewish identification significantly and, if no reversals take place, they are likely to push such identification to extremely low levels. (Author abstract modified)

**001138** Lavendar, Abraham D. Department of Sociology, University of Maryland, College Park, MD 20740 **The Sephardic revival in the United States: a case of ethnic revival in a minority-within-a-minority.** Journal of Ethnic Studies. 3(3):21-31, 1975.

Sephardic Judaism in the U.S. is described as a case of ethnic revival of a minority within a minority. Characteristics of the group are described. In contrast to the majority of Jews in this country who have an Ashkenazic or European background, Sephardim comes from Islamic countries. Ethnic revival is occurring in the areas of education and scholarship, culture, and politics and international relations. Sephardim in the U.S. are beginning to gain recognition for several reasons: their numbers have increased due to the migration of Jews from Arab countries since the 1950s; conditions of Sephardic Jews in Israel and Arab countries have the power of arousal which can overcome previous apathy; and a resurgence of ethnicity has affected U.S. Sephardim, both as Jews and as Sephardim. It is concluded that the Jewish community in the U.S. can benefit from the recognition of Sephardic perspectives which developed in the pluralistic society of Spain and other Islamic countries. 46 references.

**001139** Lazerwitz, Bernard. Department of Sociology, Bar-Ilan University, Ramat-Gan, Israel. **The community variable in Jewish identification.** Journal for the Scientific Study of Religion. 16(4):361-369, 1977.

The extent to which locality must also be considered along with measures common throughout the country in creating models of religious and ethnic identification is examined. Survey data on members of a large number of United States Jewish communities indicates that the national factor of denominational preference is the dominant variable. But locality, along with generations in the U.S. and family life-cycle, is influential. Socioeconomic factors account for very little identification variance. Hence, the locality complex, which involves local history, institutions, and leadership, ought to receive more attention in religious and ethnic research done at a national level. 8 references. (Author abstract)

**001140** Moore, Sidney Harrison. American University **Family and social networks in an urban Black storefront church. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-20567 HC$13.50 MF$5.00 329 p.

A small, predominantly Black, storefront church in Washington, DC, was studied from the perspective of social structure and adaptive strategies of an urbanizing group. The congregation of 30 adults had at its core a group of siblings and their descendants. The day to day operation of the church depended largely on the personal network of one of these siblings, the church mother. The interaction of this storefront church with a group of other storefront churches provides the basis for another type of social network, the institutional network. The links making up the study are formed as a result of ""fellowshipping", the visiting of churches with each other, on a regular basis. Through fellowshipping, congregations share religious services; at the same time, social and financial aspects of the institutional network are important to the continued existence of the churches involved. A delineation and examination of these networks is carried out in conjunction with an analysis of various unique aspects of the storefront church which promote its viability. (Journal abstract modified)

**001141** Pereira de Queiroz, Maria Isaura. Centro de Estudos Rurais e Urbanos, University of Sao Paulo, Sao Paulo, Brazil **Messiahs, miracle workers and 'Catholic duality' in Brazil.** International Social Science Journal. 29(2):298-312, 1977.

The argument is presented that the dichotomy between official Catholicism and popular Catholicism is not appropriate for an analysis of certain facets of religion in Brazil. The difference between official Catholicism and popular Catholicism is seen to be very slight in an examination of the lives of Padre Cicero, a ""messiah" at the beginning of the century, and Padre Donizetti, a miracle worker in the second half of the century. Doubts expressed as to the pairing of the official religion and popular religion stem from the fact that dichotomies are not based on systematic theoretical reasoning with empirical realities as its starting point, but relate back to ideological conceptions. Therefore, a dualistic approach, instead of allowing a coherent analysis of social realities, distorts them to suit the ideology of those engaged in research. 24 references.

**001142** Photiadis, John D.; Schnabel, John F. West Virginia University, Morgantown, WV 26505 **Religion: a persistent institution in a changing Appalachia.** Review of Religious Research. 19(1):32-42, 1977.

A survey of 1050 West Virginia adult male heads of households was conducted to examine some of the reasons why religious fundamentalism continues in Appalachia with more strength than prevalent in the rest of the United States. The major hypothesis suggests that fundamentalism persists because it acts as a buffer for the large number of rural and low income Appalachians who feel alienated because of dislocations that took place in the region since World War II. Findings indicate that aspects of religiosity involving strong potential for alleviation of anxiety tend to be associated not simply with lower socioeconomic status but also with alienation measured as bewilderment and confusion. Changes from sectarian to nonsectarian churches were also examined in light of alleviation of anxiety. Membership in churches with fundamentalist attitudes tended to be positively associated with the reduction of anxiety aspects of religiosity while membership in institutionalized churches was associated with aspects that involve status recognition. It is suggested that the survey data will offer insights into the role religion is playing in Appalachia. 34 references. (Author abstract modified)

**001143** Remy, Martha Caroline Mitchell. University of Texas at Austin **Protestant churches and Mexican-Americans in South Texas. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-11598 HC$10.00 MF$4.00 370 p.

The complex intercultural relationships of Mexican-Americans in Anglo-American dominated South Texas was studied from the viewpoint of Mexican-American Protestantism in that region. A discussion is included on the effects of the Spanish-Mexican social system, with its strong class structure and the concept of subordination, on reinforcement of the basis southern traditions and how they led to domination of the social and economic life in the region by Anglo-American Protestants. It is also emphasized that institutional forms of Protestantism developed later in South Texas than they did in the more heavily populated eastern section of the state, and that they still retain many of the features of the nineteenth century. It is concluded that: (1) Mexican-American Protestantism is important, despite its apparent insignificance in South Texas, for the insights it provides into the problems of this ethnic groups' religious, social and economic dependency. (2) The religious institutions are being confronted by demands for restitution for societal failures. They are at the same time attempting to adjust their institutional structures and modes of behavior to meet the demands of the twentieth century. (Journal abstract modified)

**001144** Ruiz, Pedro; Langrod, John. 781 East 142nd Street, Bronx, NY 10454 **The role of folk healers in community mental health services.** Community Mental Health Journal. 12(4):392-398, 1976.

Data from a 6-year collaborative study of service utilization between a community mental health center and two local spiritualistic centers were used to assess the relationship between sociocultural factors and psychopathology in Hispanic ethnic groups in a disadvantaged urban area. The importance of severe culture shock caused by migration from lower socioeconomic, rural environments to urban areas of greater economic promise and differing nationality is emphasized. The majority of the Hispanic population, although Catholic, also make use of other religions' resources such as spiritualism, witchcraft, and black magic. It is posited that psychiatric health services are ignoring these factors of Hispanic background. Comparisons between classical mental health personnel and indigenous folk healers focused on their differing terminology, means of communication and diagnosis, techniques of treatment, and utilization of social behavior and moral values. Uncertainty about achieving socially valued goals was related to the tendency to seek and accept help from both mental health clinics and spiritualistic centers. The importance of understanding and utilization of local folk resources in the planning and implementation of mental health services in urban ghettos is documented. 8 references. (Author abstract modified)

**001145** Sklare, Marshall. no address **America's Jews.** New York, Random House, 1971. 234 p.

A history of America's Jews is presented. Among topics discussed are: Jewish immigration; the social characteristics of America's Jews, including population increase, fertility ratio, urban concentration, total population, level of education, populations; ritual observances of American Jews; the synagogue and the community center and social services; and intermarriage.

**001146** Wikler, Marvin. Jewish Family Service, Inc., New York, NY **The Torah view of mental illness: sin or sickness?** Journal of Jewish Communal Service. 53(4):339-344, 1977.

The understanding of mental illness promulgated by the Torah is discussed. References in the Tanach and the Talmud, the writings of current authorities, and the opinions of Orthodox Jewish and Chassidic clients indicate that mental illness is a sensitive issue shrouded in fear and shame. A causal relationship between mental illness and sin is indicated, but the two are not equivalent. The Torah seems to view mental illness as having varied causes, among which are sin, physical illness, and environmental factors. The treatment of mental illness involves complicated interpretations and numerous Halachic considerations. 14 references.

**001147** Wimberly, Edward Powell. Boston University Graduate School, Boston, MA 02215 **A conceptual model for pastoral care in the Black church utilizing systems and crisis theories. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11642 HC$15.00 MF$8.50 190 p.

A model of pastoral care to inform effectively persons in urban Black churches of the nature, purpose, and meaning of such care was developed. Pastoral care was defined as the total ministry of the religious community to individuals and families in crisis; the model was defined as that structure which is used to organize and analyze seemingly unrelated data from local Black churches to draw inferences about the nature and meaning of pastoral care for these institutions. Exploratory research was conducted to evaluate the usefulness of systems and crisis theory in the model. Correlation, a method of analogy that attempts to ascertain what the various frames of reference mean to each other as a result of the analysis of common data, was also used. Historical study of the Black church indicated that the model must focus on the corporate development of the personality, role of support systems in crisis coping, the role of social protest in facilitating personality growth, and the role of the historical Jesus in everyday lives of persons. The major question was: how can the liberation ministry of Jesus be made concrete in the lives of Black persons? A case study of a family in crisis is included, and systems network theory was used to analyze the bereavement ministry of a Black African pastor. (Journal abstract modified)

## 28 RELIGION AND MENTAL HEALTH AND ILLNESS

**001148** Academy of Religion and Mental Health. Academy of Religion and Mental Health **Conference on religion and mental health concepts.** Final Report, NIMH Grant MH-18102, 1971, 5 p.

A conference on religion and mental health concepts is reported and reveals the complexities involved in researching the two areas together. The problems attendant with such research are noted along with the lack of success met by the use of traditional scientific models for studying the phenomena. It is felt that the turbulences of the times and the changing social and religious milieu may bring new perspectives and questions leading to more fruitful research in the future, but that present work is hampered by funding being limited usually to ""safe" topics and means. Specific topics discussed at the conference include: perspectives on research in mental health and religion; maturity and cultural values; trends in research indices of religion; and emerging trends in religion and mental health. It is concluded that the meeting was a good summing up of current research status and was successful in identifying leading problems of the future.

**001149** Adams, Bert N. University of Wisconsin, Madison, WI **Urban skills and religion: mechanisms for coping and defense among the Ugandan Asians.** Social Problems. 22(1):28-42, 1974.

A random sample of 190 Kampala, Uganda, Hindus, and 104 Ismaili Muslims used to test, in their natural setting, several hypotheses concerning coping ability and defenses among a minority under stress. It was found that: 1) religiosity reduces anxiety or insecurity, but tends to be accompanied by feelings of empirical fatalism in a stressful situation; 2) those Asians with high socioeconomic status and local investments see themselves as more vulnerable and are thus more emotionally insecure, but high socioeconomic status also makes them feel more able to cope or change their situations if necessary. The significance and implications of these findings are discussed. 20 references. (Author abstract modified)

**001150** Anderson, George C. Academy of Religion and Mental Health, New York, NY **Maturing religion.** Pastoral Psychology. 22(213):17-20, 1971.

The mature individual is a symbol rather than a fact. A person develops or uses his religion according to his psychological needs. The nature of these needs determines the nature of one's religion. But applying mental health criteria to religion is a limited approach. The search for meaning is what makes man religious, whether he be healthy or not.

**001151** Anderson, George Christian. no address **Your religion: neurotic or healthy?** New York, Doubleday, 1970. 191 p. $5.95.

Neurotic and healthy aspects of religion are analyzed psychiatrically. The emotional problems of clergymen and the issues of sin and sickness, guilt, sex and suffering are discussed in terms of their impact on mental health and the role of the pastoral counselor. The final chapter reviews characteristics of a healthy religion such as: good self-understanding and discipline, deep concern for others, transcendental meanings and purposes in life, a sense of humility and wonder. The fundamental mystery, faith and hope of a mature religion are argued to be more important for mental health than specific religious dogmas or rituals. Institutional religion is shown to often obstruct individual intrinsic religion and to lead to bigotry, mental health problems and decreasing church attendance.

**001152** Andreasen, N.J.C. State Psychopathic Hospital, University of Iowa, Iowa City, IA **The role of religion in depression.** Journal of Religion and Health. 11(2):153-166, 1972.

Religion sometimes plays a role in depression and the therapist must often deal with it. This type of depression falls into four basic modes: 1) nonspecific feelings of guilt or worthlessness that are within normal limits and may be considered a valid religious experience; 2) a sense of isolation from God and from the sense of meaning in life; 3) a feeling of sinfullness with the guilt being totally out of proportion to the actions behind it; 4) feelings of sinfullness and worthlessness that grow out of actual sins or crimes and that the patient believes must be expiated. Each of these calls for a different reaction of the part of the therapist. The first type does not present a problem as long as the state of depression is brief and does not impair his normal functioning. Various methods can be used in dealing with the second type including a positive use of the patient's religious beliefs. In dealing with depression expressed in terms of a sense of excessive guilt, the patient should be made to realize his conscience is overharsh. However, when the guilt is justified support and reinforcement should be given through expiative behavioral therapy. 8 references.

**001153** Asuni, T. Neuro-Psychiatric Department, Aro Hospital, Abeokuta, Nigeria **Existing concepts of mental illness in different cultures and traditional forms of treatment.** Mental Health Services in Developing Countries. Geneva, World Health Organization, 1975. 132 p. (p. 12-17).

Mental health service concepts in developing countries are addressed, along with traditional forms of treatment, in a paper presented at the 1973 World Health Organization seminar on the organization of mental health services. It is noted that many common features exist among concepts of mental illness in different cultures. Such differences stem from geographical, climatic, economic, religious, and other sociocultural factors. The belief in witches as causative agents of mental illness is given as an example of a universal concept. Peculiarities in some African cultures are examined in regard to mental health services, and studies on causes of mental illness, attitudes toward mental illness, and forms of treatment in these cultures are reviewed. Emphasis is placed on the role of traditional and religious healers used as either auxiliaries or collaborators in mental health services. It is concluded that whether traditional healers can be used as auxiliaries will depend on a number of factors about them and their practices, thorough study of which is recommended. 10 references.

**001154** Barron, Jules. 114 Honeysuckle Dr., Westwood, New Jersey 07675 **The psychotherapist as priest, prophet, holy man, ""religious" educator and person.** Voices. 7(3):8-10, 1971.

Consideration is given to the emergence of a strong flavor of a secular priesthood in the psychotherapeutic arena. A change in therapeutic language, the crossing over into the religious dialect, the adoption of spiritual terminology, and concern about values may reflect a search for a more personal identity and feeling of community rather than an institutional identity or professional detachment.

**001155** Barte, Henri. Psychiatric Hospital, Bonneval, France **A mystic or a delirious experience? Concerning the observation of Yogi.** Evolution Psychiatrique. 36(4):817-827, 1971.

Method of research of self is discussed. The Yoga experience poses problems related to the delirious experience. The case of a 27-year old male suffering from morbid ideas, who underwent the Yoga experience, is reported. Treatment included conferences with a psychiatrist, during which it became clear that the subject was suffering from schizophrenia. It is suggested that organodynamic principles applied to the subject's problems opened up a new areas of research in psychiatry. 19 references.

**001156** Beit-Hallahmi, Benjamin. University of Haifa, Haifa, Israel **Encountering orthodox religion in psychotherapy.** Psychotherapy: Theory, Research and Practice. 12(4):357-359, 1975.

Case studies in two different cultural settings which illustrate issues in psychotherapy with religious clients are presented. Aspects of therapy with a Mormon and an orthodox Jew suggest that: 1) the therapist must understand the function of religion in defining the client's identity, existence, and close relationships; and 2) the issue of a religious gap in the therapist-client relationship is best handled openly and directly. Recognition of differences in religious orientation between the therapist and client may encourage the client's individuality in the face of the therapist's authority. 8 references.

**001157** Beit-Hallahmi, Benjamin; Argyle, Michael. University of Haifa, Haifa, Israel **Religious ideas and psychiatric disorders.** International Journal of Social Psychiatry (London). 23(1):26-30, 1977.

A study of the role of religious ideas in psychiatric disorders is presented, focusing on whether or not religious ideas occur in mental patients, and whether people who have intense religious experiences suffer from mental disorders. (Author abstract modified)

**001158** Bock, David C.; Warren, Neil Clark. Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA **Religious belief as a factor in obedience to destructive commands.** Review of Religious Research. 13(3):185-191, 1972.

The significance of religious belief in man's response to destructive commands by an authority figure is analyzed. Conflict arises when one is confronted with two demands that oppose each other: the demand of an external, legitimate authority and the demand of one's commitment to the protection of the welfare of others. Thirty subjects were selected from a college population and evaluated according to three religious beliefs' scales: extreme nonbelievers, extreme believers, and moderates. They were subsequently exposed to a modified version of Milgram's (1963) procedure in which they were instructed to administer shocks to victims for supposed errors on a learning task. Although it was hypothesized that persons scoring in the midrange of religious scales would be less obedient than extremes, it was in fact found that moderate believers administered significantly more punishment that either the religious or nonreligious extremes. The unexpected direction of the results and the size of the sample limit the extent to which generalizations are valid. However, the provocative outcome of this study suggests the need for future research designed to clarify the relationship between religious variables and ethical decisions which involve the demands of authority. 20 references. (Author abstract modified)

**001159** Bonhoeffer, Thomas. Department of Pastoral Psychiatry, University of the Ruhr, Bochum, Germany **Christianity and Fear revisited.** Journal of Religion and Health. 13(4):239-250, 1974.

Oskar Pfister's book ""Christianity and Fear" and his psychohygienic analysis of the history of Christianity as a history of the Church's dealing with anxiety are examined. It is noted that Pfister is for Jesus but against the Church. He attempts to separate the respective neurotic mechanisms of defense against anxiety from the healthy development of overcoming anxiety. Pfister's treatment of anxiety and narcissim is examined in relation to Freud's writings. 10 references.

**001160** Brink, T. L. no address **Joseph Smith: The verdict of depth psychology.** Journal of Mormon History. 3:76-84, 1976.

Life of Joseph is considered from five different perspectives in depth psychology (those of Freud, Hartmann and Kris, Jung, Adler, and Erikson) and concludes that the founder of Mormonism was of sound mind and sincere religious convictions. Previous psychological explanations for Smith (epilepsy, paranoia, and psychopathic imposture) are examined and rejected.

**001161** Burgess, John H.; Wagner, Ralph Lee. Adolf Meyer Zone Center, Decatur, Illinois **Religion as a factor in extrusion to public mental hospitals.** Journal for the Scientific Study of Religion. 10(3):237-240, 1971.

Extrusion rates to public mental hospitals were studied as a function of the makeup of six different religions and denominations in a general population, and the comparative admission rates for respective affiliations. Roman Catholics and Baptists evidenced significantly higher proportions in the admissions population, with Methodists and Lutherans found to be significantly lower in their proportions admitted. Minority status in an exploratory study was also found to be a factor in extrusion to public mental hospitals. Results are interpreted in considering religion as both a precipitative condition and as a community mental health resource. 7 references. (Author abstract)

**001162** Burgoyne, Rodney W.; Burgoyne, Robert H. Univ. of Southern California Medical Center, 1237 N. Mission Rd., Los Angeles, CA 90033 **Conflict secondary to overt paradoxes in belief systems -- the Mormon woman example.** Journal of Operational Psychiatry. 8(2):39-45, 1977.

Using Mormon women as an example, the underlying problems of religious women seen in psychiatric treatment are described, and clinical approach to management of this reality based stress is presented. It is noted that the following paradoxes produce reality based stress for Mormon women: education, civic and community involvement, women church leaders as models, and the idea that religious women are healthy and happy. Conflicts are increased by the reaction of the church to the changing role of women. Recommendations for clinical management and development of a trusting relationship for Mormon women in psychotherapy include exposing the anger and frustration of the institutionalized ideals and practices of the Mormon religion. 6 references.

**001163** Burns, George W. Department of Corrections, Perth, Western Australia **Religious influences on behavior of the group therapist.** Psychological Reports. 531(2):638, 1972.

It was hypothesized that the religious person would be more authoritarian, intolerant, conservative, suspicious and group dependent, and that he would function less effectively as a group therapist. Using 20 male and 20 female subjects from four training courses, it was found that persons of high religious value differed from those of low religious value only on conservativism and group dependence, as measured on the Beliefs and Experiences Scale. Using the Group Therapy Questionnaire to assess therapist behaviors, no differences were found on the 15 dimensions that constitute measures of the amount, style and content of the leader's participation. While religious groups scoring high and low differed significantly in areas of religious values and practices, and while the high were significantly more conservative and group dependent, the performance of either as group counselors was not affected. 7 references.

**001164** Campione, Umberto. no address **A case of strong masturbation originated by an iatrogenic complex of guilt, resolved in three hypnotherapeutic meetings.** Revista Internazionale di Psicologia e Ipnosi. 14(4):417-422, 1973.

A case study of a 15-year old Italian Catholic male is described. Upon confessing his masturbation to a priest and being informed that this activity is always a mortal sin, he masturbated more frequently. After logotherapy, hypnotherapy was used and frequency of masturbation returned to its original level. The authors implore educators to compare moral theology with psychological findings to better understand the overbearing power of sexual instinct in the adolescent. (French, Spanish, and Italian summaries)

**001165** Cardwell, Sue W. Christian Theological Seminary, Office of Pastoral Care, Indianapolis, IN **Reflections on religion and the vital balance.** Journal of Religion and Health. 10(2):138-159, 1971.

The writer, a past missionary and psychologist in the disciples of Christ church, expounds on theological concepts introduced in the Menninger book. The nature of man, good and evil, health and illness, recovery (salvation), and coping are considered. It is pointed out that the dualistic concept of good vs. Evil is inherent in Menninger's renewed endorsement of Freudian theories regarding the struggle between the id and the ego. These opposing forces are often felt as thing-like drives; the latter are personified by some as demons or as the devil. Aggression basically needs to be converted or harnessed. Hence, salvation above all includes self-control. Faith in the growth of oneself and of others is seen as the epidemiology of religion as well as psychology. Faith, hope, and love were not only important to St. Paul but to Freud as well as other psychologists.

**001166** Carrington, Patrica. Princeton University, Princeton, NJ. **Freedom in meditation.** Garden City, NY, Anchor Press/ Doubleday, 1977. 384 p. $8.95.

An overview and analysis of the nature of meditation is presented in terms of various meditation techniques and their effectiveness; how it might enhance work, creativity, and athletic performance; whether a mantra ever loses its effectiveness; the various effects of meditation and whether they are really deep and long lasting; and whether the results of scientific studies of meditation are compatible with the claims of practitioners. 18 references.

**001167** Cohen, Eric J. 550 East California Avenue, No. 3, Pasadena, CA 91106 **Holiness and health: an examination of the**

**relationship between Christian holiness and mental health.** Journal of Psychology and Theology. 5(4):285-291, 1977.

A functional integration of clinical psychology and Christian theology is proposed which considers the relationsihp between holiness and mental health. The nature of this relationship is explored through a definitional investigation of the terms involved and a systematic examination of the relational possibilities. The following questions are examined: a) Are holiness and mental health one in the same; b) if not, are they antithetical; c) if not, is there a correlational relationship involved; d) is there any causality present between the two. It is concluded that the relationship between holiness and health is very complex due to the possiblity of numerous interactions. The relationship, however, is seen to be correlational with unidirectional causality involved. 22 references. (Author abstract modified)

**001168** Crockett, Margaret Williams. 315 Musketaquid Rd., Concord, MA 01742 **Depression in middle-aged women.** Journal of Pastoral Care. 31(1):47-5[illegible], 1977.

The symptoms and causes of depression among middle-aged women are described, focusing on physical changes, role changes, and psychological and social patterns. These etiological factors are discussed from the point of view of the private and professional experience of a woman pastoral counselor. It is suggested that through pastoral counseling, the depressed woman can perhaps understand her anger and express it in a nonjudgmental situation. She may begin to feel accepted, regain her self-esteem, and engage in interesting and renewing activities. Insight therapy is posited as perhaps the most effective form of depression counseling. 13 references.

**001169** Curran, Charles A. no address **Psychological dynamics in religious living.** New York, Herder & Herder, 1971. $6.95.

The need of man to create a bond with something beyond himself is explored as an activity that consumes much of man's energy; the bond that will help man to escape from loneliness and guilt is religion. Man is seen as needing to be accepted and loved by others so that he can leave his selfish world and find his greatest fulfillment and accomplishment in responding to and loving others. Man must learn to trust himself to others and to God. An authentic religious community is necessary if man is to achieve this goal. The church is seen as a ""teaching learning community in an atmosphere of loving first." The redemptive elements of the client counselor relationship are present in that community. The counselor is one who listens, understands, and reflects to the client; his own process of understanding encourages the client to reflect, understand, and communicate.

**001170** Curran, Charles A. Loyola University, Chicago, IL **Loyola University, Chicago, IL** Journal of Religion and Health. 11(1):7-39, 1972.

Belief is defined as commitment to or trust in another. Yet one must first believe in onself, next in others, and only then is it possible to believe in another Other, God. Thus religious commitment is a result of a mature personality. Absence of such maturity is viewed in terms of Adlerian constructs of the pursuit of power and of self-excellence. Giving of the self and trusting others is made difficult by self-centered maneuvers and narcissism. Ultimate fulfillment and the zenith of all abandonments results in a religious bind or bond that is freely willed. It results in faith and commitment to others and to a final Other.

**001171** De Maria, F.; Giulani, B.; Annese, A. Corfiati, L. University of Bari, Psychiatric Clinic, Italy **A picture of psychopathological conditions in members of religious communities.** Acta Neurologica. 26(1):79-86, 1971.

Psychopathology in the cases of three nuns is described, explaining the motivations for embracing religious status, fallacy, and failure of their defense mechanism. Neurotic traits, such as need for security stemming from chronic emotional starvation or from perception of world as source of danger or the need to have own value confirmed, are frustrated by the influence of the organization which restrains interpersonal relationships and individual feelings by demanding respect for the rules of the church. Thus, the religious institutions which do not provide what their members expected and hoped for favor reinforcement of the superego and provoke a spilling over of impulses. Sublimation fails and ego has to resort to socially less valid defenses such as projection and conversion.

**001172** De Vol. Thomas I. University of Missouri **Trends and correlates of religious orthodoxy in college student counseling.** College Student Journal. 7(4):30-33, 1973.

Earlier studies are replicated which indicate that religious orthodox students attached greater importance to the counseling relationship than nonorthodox students and that a relationship existed between orthodoxy and counseling efficacy. Subjects were 35 volunteer students at a testing and counseling center. Orr's Religious Sentiment Inventory (RSI) and Orr's Counselor Rating Scale of Client Behavior (CRSCB) were used. Clients rated the efficiency of the counselors by a revision of Tucker's Client Post Rating Scale (CPRS). Product-moment rs were computed between the scores on the RSI and the CRSCB, and between the RSI and the CPRS. No significant relationship was found between the RSI and the CRSCB. Several positive relationships were found between the RSI and CPRS in the feeling of contentment with self, valuing counselor's help, and feeling free to handle personal problems. Negative relationships include the feeling of no need for further counseling, deriving enjoyment from interests, and accepting the shortcomings of others. The data do not seem to support the view that orthodox students attach greater importance to the counseling relationship.

**001173** Dickinson, Corita. Eastern Montana Regional Mental Health Center, Miles City, MT **The search for spiritual meaning.** American Journal of Nursing. 75(10):1789-1794, 1975.

The importance of spiritual meaning in life and the role of the nurse in administering spiritual care are discussed. It is suggested that during illness, when one's mode of living is called into question, character, commitments of the heart, and answers to the ultimate question of what it means to be alive are of supreme importance. Nursing care should include concern for the patient's pursuit of meaning and happiness, along with the prolongation of his life. Nurses today can freely use concepts of religion, philosophy, science, psychoanalysis, and psychotherapy, as all are embraced in a contemporary definition of nursing. The nurse's attitude should reflect support, self-awareness, other awareness, understanding, openness, nonjudgmental acceptance of the person as he is, and willingness to help the patient work toward what he can become and, in doing so, to find meaning in his life experience. 16 references.

**001174** Doyle, Brian B.; Smith, Walter J. School of Medicine and Health Sciences, George Washington University, Washington, DC 20006 **Using short-term intervention with priests.** Hospital and Community Psychiatry. 26(1):30-32, 1975.

A short-term group program was set up to increase the effectiveness of priests in helping others. Six priests met in 10 weekly sessions with a psychiatrist and a psychologist to increase their knowledge of mental health resources, to break down stereotypes concerning both mental health professionals and priests, and to help the priests deal with the changes that are occurring in the church organization. It was found that the priests were able to deal only superficially with issues such as identity and intimacy, but that as a result of the experience they could cope better with their day to day work and were better able to use mental health professionals as consultants. (Journal abstract modified)

**001175** Drakeford, John W. Southwestern Baptist Theological Seminary, Fort Worth, TX **Mowrer from the religious perspective.** Counseling Psychologist. 3(2):37-42, 1972.

O. H. Mowrer's view of religion within its nontheistic emphasis is discussed. The implications of Mowrer's religious philosophy are summarized. The leaders of religious groups being recalled to their fundamental tasks of clarifying values. The religious leader should be concerned about guilt in terms of being able to distinguish between scrupulosity and real guilt and helping his people to handle their guilt constructively. Confession must be reevaluated. Consideration may have to be given to making provision for experiences of openness in church life. Churches may have to rediscover the redemptive group and in so doing reject the cold bureaucratic frameworks which freeze church life. The relationship between faith and action will need a reexamination. Any act of faith which becomes an end in itself without calling forth action must be suspected. Ministers may have to reexamine their techniques of counseling. For too long they have followed the medical model and fashioned themselves in the image of the psychiatrist. 9 references. (Author abstract)

**001176** Drucker, Trudy. 39 Lincoln Park, Newark, NJ 07102 / **Case history of religious hallucinations in psychosis.**/ Malaise of Margery Kempe. New York State Journal of Medicine. 72(23):2911-2917, 1972.

The mental illness of Margery Kempe, a 14th century autobiographer, is described as a form of psychosis in which religion, or a distortion of it, provides the vehicle for the symptoms. It apparently had its beginnings in a form of postpartum psychosis, based upon sexual fantasies and guilt feelings. Symptoms included uncontrollable crying, epileptic convulsions, migraine, and other manifestations of overt psychotic behavior. Particular attention is paid to the cultural milieu that conditioned the form of her symptoms, to the significance of their onset after childbirth, to the concomitant physical and emotional illnesses, and to factors associated with specific attacks. Her mystical experience is discussed and characterized as unauthentic. 36 references. (Author abstract modified)

**001177** Entner, Paul Dwight. Rosemead Graduate School of Psychology **Religious orientation and mental health. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.77-21525 HC$15.00 MF$8.50 130 p.

The relationship between extrinsic/intrinsic religious orientation and mental health variables of trust, empathy, emotional stability, anxiety, and self-concept was studied in 116 students from theologically conservative schools. Due to the direction of the scoring, the intrinsic scale was expected to correlate negatively with all mental health variables except anxiety; the reverse was expected for the extrinsic scale. Based on personality and anxiety measures, a correlation using the intrinsic scale yielded four significant mental health variables: empathy, emotional stability, anxiety, and trust. The extrinsic scale did not correlate with mental health variables. Further analysis indicated that male subjects were responsible for the significant correlations between the intrinsic scale and the variables. The female intrinsic scores related to empathy, whereas male scores related to empathy, emotional stability, anxiety, trust, and personal self. (Journal abstract modified)

**001178** Epstein, Gerald. no address **Healing and imagination.** Academy. 21(4):8, 1977.

The role of imagination in religion and spiritual life is presented in connection with the healing process that is, or should be, the goal of psychoanalysis. Freud's rejection of religion and his failure to understand the spiritual life is reviewed. It is suggested that dreams can be dealt with directly as a visual phenomenon rather than forcing them into a lexical interpretation. It is concluded that the failure to explore the imaginal region, and its potential for opening the spiritual dimension, will cause psychoanalysis to perpetuate the fragmentation and inhibition of growth that besets the client.

**001179** Erichsen, F. Universitats-Nervenklinik, Osianderstrasse 22, D-74 Tubingen, West Germany /**The significance of moral values in schizophrenia.**/ Die Bedeutung von Werthaltungen fur die Schizophrenie. Psychiatria Clinica (Basel). 6(1):30-52, 1973.

The influences of personal values of good and evil as they relate to psychopathology are discussed and cases in which these values are detected in connection with delusions are cited. In 142 schizophrenics with symptoms related to religious values, 50% of the cases reflected conflicts in sexuality; only 14% of the schizophrenics studied who did not have relevant religious thought content were subject to conflicts of sexual import. Splitting personal attitudes into good and evil apparently allows the schizophrenic to assume the authoritarian model set by his parents and adhere to it under the conditions of his illness. This reduces his outlook to a good or evil perspective, persisting in a moralism of the infantile stage. Religious and sexual thought content may also be mixed in cases where a beloved person is identified with the deity; this confusion is found more frequently in women and may be due to an attachment to a religious counselor. 69 references.

**001180** Erichsen, Freerk. Univ.-Nervenklinik, D-7400 Tubingen, Osianderstr. 22, Germany /**Religious aspects of the schizophrenic experience.**/ Bemerkungen uber das sogenannte ""religiose" Erleben des Schizophrenen. Nervenarzt (Berlin). 45(4):191-199, 1974.

The religious aspect of the schizophrenic experience is discussed, along with an overview of past and present psychiatric literature on the topic. Religious delusions of 142 schizophrenics were analyzed and it is concluded that they can be understood from a psychopathological point of view. Mystic and religious concepts are replaced by scientifically clearer psychiatric terminology because it is maintained that theological concepts have a tendency to confuse issues. 85 references. (Author abstract modified)

**001181** Erickson, Richard C. Veterans Administration Hospital, Day Hospital Unit, Seattle, WA **The vulnerable hero: Theology and the goals of therapy.** Journal of Religion and Health. 12(4):328-336, 1973.

Semantics and philosophy of not-so-perfect heroes (vulnerable heroes) are discussed. It is maintained that the myth of the rugged individual -- the invulnerable hero -- predominates in the American consciousness. This ideal promises security to the striving person by suggesting that cleverness and effort lead to invulnerability. Therapists are faced with such expectancies generally as clients come to them, and they are in turn tempted to act like invulnerable heroes. In order to achieve remediation of maladaptations or mental illnesses, however, they must teach reality orientation, i.e.,how to live vulnerably. It is also suggested that Christianity's God is not like the Greek gods -- invulnerable -- but rather chooses to make Himself vulnerable. He is not viewed as forcing people and he appears weak and powerless in a world that crucifies him. It is further argued that striving toward invulnerability (superiority?) leads to loneliness. Reality orientation, on the other hand, leads to satisfaction as an interacting member in a community.

**001182** Erinosho, O. A. Department of Sociology, University of Ibadan, Ibadan, Nigeria **Social background and pre-admission sources of care among Yoruba psychiatric patients.** Social Psychiatry (Berlin). 12(2):71-74, 1977.

A retrospective study was carried out of 208 treated schizophrenic patients of Yoruba origin and their next of kin in two apparently dissimilar psychiatric centers in Nigeria. The two groups were approximately matched on a number of demographic variables. The educational and religious background of the patients who obtained preadmission care, as well as the sources which the patients utilized, were investigated. A substantial number of the patients from all educational levels sought care from either native healers or syncretic churches: this was true for both Christians and Moslems. The utilization of traditional healers prior to the admission of patients with diverse background suggests that psychiatric disorder is well placed within the belief system despite modernizing influences. 10 references. (Author abstract)

**001183** Fernando, S. J. M. Claybury Hospital, Woodford Bridge, Essex, IG8 8BY, England **A cross-cultural study of some familial and social factors in depressive illness.** British Journal of Psychiatry (London). 127:46-53, 1975.

Jewish cultural factors implicated in the genesis of depressive illness were investigated. The study considered familial and social factors in Jewish and Protestant depressives, and in nonpsychiatric controls. Depressives compared to normals had: 1) a higher rate of psychiatric illness in their families; 2) lower scores on maternal overprotection; and 3) higher rate of marriage in both ethnic groups and both sexes, except in the case of Jewish men. Religiousness was associated with depression among Jews but not among Protestants. Jewish fathers compared to Protestant fathers were: 1) less strict in the normal group; and 2) less strict, less dominant and more inadequate in the depressed group. Ethnic links among depressed Jews were weaker than those among depressed Protestants. It is concluded that: 1) depression among Jews is related to mental stress arising from marginality; and 2) single Jewish men are particularly vulnerable to depression. 45 references. (Author abstract)

**001184** Forman, Rhea Hulett. Fuller Theological Seminary, Graduate School of Psychology **The physiological effects of Christians visualizing they are committing a sinful act and the function religious variables play in the intensity of such effects. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-31500 HC$12.50 MF$4.00 228 p.

The basic thesis that sinning leads to stress was used to investigate the physiological effects of Christians sinning. Richard Lazarus' theory of stress was applied to test the hypothesis: 1) that if a person visualizes himself committing a sinful act, he will react with greater autonomic stress than if he visualizes himself committing a neutral, nonsinful act; and 2) that if a Christian visualizes himself committing such an act, the more important certain religious beliefs and practices are, the more intense will be his autonomic stress response. Subjects were theology students who were tested for the concepts of sin, righteousness helping others, stealing, works are more important than faith for salvation, and honesty. They then visualized two sinning scenes under two levels of the independent variable, sinning in visualization. The first hypothesis was partially disconfirmed, while the second was partially confirmed. It was apparent that there is no simple relationship between sinning and stress and suggestions are made for further resarch. (Journal abstract modified)

**001185** Fromberg, Vivian; Rosenbaum, Salo. Department of Psychiatry, New York University School of Medicine, New York, NY **Sin and the sense of guilt.** In: Post, S., Moral values and the superego concept in psychoanalysis. New York, International Universities Press, 1972. 502 p. (p. 437-461).

The concept of sin and its transformation in the early Judaic and Christian literature are explored in terms of Freud's hypotheses and current psychoanalytic formulations regarding the superego and its ultimate internalization. The sense of guilt is reaffirmed to be a byproduct of the oedipal struggle and its resolution, and the heritage of a relatively internalized superego. The vicissitudes of the superego development of a religious people are demonstrated, as reflected in their shared concepts of sin, morality, and relationship with God, and the laws of God are seen as parental superego admonitions. It is suggested that the vicissitudes in the development of ancient Judaism and the rise of Christianity parallel the increase or decrease of ego autonomy, which in turn fluctuates with the relative internalization of aggression and consequent superego functions. 44 references.

**001186** Gardner, Richard A. 54 Forest Road, Tenafly, New Jersey 07670 **The use of guilt as a defense against anxiety.** Psychoanalytic Review. 57(1):124-136, 1970.

The utilization of guilt as a defense mechanism in handling the anxieties of existence, and the employment of this type of quilt reaction in certain psychoanalytic, social and religious phenomena, are discussed. Guilt is used as a method of achieving control over the uncontrollable. The use of this type of guilt reaction is demonstrated in a discussion of the origin of religious beliefs. Its further employment in the involutional depressive reaction, the catatonic schizophrenic reaction, and the guilt reaction of parents of children with severe physical illness is discussed. The guilt concept has value for the understanding of original sin and certain other religious phenomena. It forms the basis for scapegoatism, prejudice and many other neuroses and psychoses. 11 references. (Author abstract modified)

**001187** Gay, Volney P. no address **Psychopathology and ritual: Freud's essay ""Obsessive actions and religious practices."** Psychoanalytic Review. 62(3):493-507, 1975.

While the rhetorical tone of Freud's essay (1907) supports the identity of religious acts and obsessional neurosis, the actual arguments and concepts which he uses do not. It is suggested that a closer reading of the actual metapsychological terms used reveals that the mechanisms said to underlie religious acts and obsessional neurosis are not identical. 30 references.

**001188** Ginanelli, A.; Casati, C. Servizi Psichiatrici di Bergamo, Italy **Clinical-statistical research on mental diseases of religious people.** Lavoro Neuropsichiatrico. 55(1-2):91-102, 1974.

Methods and results of a clinical-statistical study are presented that compared mental disease among the religious and laity in the province of Bergamo. Members of religious orders seemed to exhibit more mental disorders than members of the laity, and to suffer more from schizophrenia, psychopathy, and organic psychoses. Possible explanations of these findings are suggested.

**001189** Glass, Kenneth Denton. University of Tennessee **A study of religious belief and practice as related to anxiety and dogmatism in college women. (Ed.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-347 HC$10.00 MF$4.00 78 p.

An effort to determine the relationships between the two religious variables of belief and practice and the two personality dimensions of anxiety and dogmatism is reported. Subjects were 495 college freshman and sophomore females. Data was obtained through the use of questionnaires and self-report type instruments. Major findings suggested that individuals who score high in religious belief are more dogmatic on social, political and economic issues than individuals who score low on religious belief. There was a slight tendency for subjects who scored high on religious belief to be less anxious than subjects who score low on religious belief but there was no significant relationship between religious practice and dogmatism. There was a tendency for subjects who practice their religion regularly to be less anxious than those who don't. The relationships between the two religious variables and geographical background, college achievement, denomination affiliation, and parental religious practices of the subjects were also investigated. Results indicated that the individual who practices his religion regularly emerged as the person who is likely to avoid the dogmatism associated with the high belief but low practice individual and is likely to be more secure than the person who does not practice his religion consistently. (Journal abstract modified)

**001190** Gluscevic, M.; Kilibarda, Mo.; Savicevic, M. Mental Health Service of the Federal Institute for Health Care, Belgrade, Yugoslavia /**Research on socio-cultural factors in relation to mental health in the region of Gornjeg Polimlja.**/ Istrazivanje socijalno-kulturnih cinilaca sa stanovista mentalnog zdravlja u podrucju Gornjeg Polimlja. In: Persic, N., Socijalna Psihijatrija. Zagreb, Pliva, 1971. 823 p. (p. 128-132).

The influence of sociocultural factors on mental disturbances was examined in a city which evolved from a warrior culture to an industrialized one. The respondents in industry and in the overall sample of the population who have higher social ranking compared to their parents demonstrate lesser rates of mental disturbances in comparison with respondents who have lower rank or have kept the same rank of their parents. When education of the parents is taken into account, the greatest frequency of mental disturbances has been found among the respondents whose parents are illiterate or have very little schooling. In relation to confessional origin, the lowest rates of mental disturbances are found among those whose fathers are atheists. Others of orthodox or Moslem religious origin witness approximately the same frequency of mental disturbances. (Journal abstract modified)

**001191** Granek, M. 44, Rehou Habilouim, Ramat-Gan, Israel / **The concept of madness and its implications in the Talmudic literature and its exegesis.**/ Le concept du fou et ses implications dans la litterature talmudique et ses exegeses. Annales Medico-Psychologiques (Paris). 1(1):17-36, 1976.

The concept of madness in Talmudic literature is discussed. In traditional judaic literature, the problem of mentally disturbed person is approached through specific cases to be resolved, such as the legality of madman's acts, the social and religious implications of his acts, and the care and attention he needs from an ethical rather than medical or therapeutic viewpoint. Talmudic criteria for derangement are discussed. The fact that the Talmudic concept of madness is legally rather than medically oriented is emphasized. Community action is centered on protecting the mentally disturbed from society and society from the mentally disturbed. 23 references.

**001192** Greeley, Andrew M. Center for the Study of American Pluralism, University of Chicago, IL. **Pop psychology and the gospel.** Theology Today. 33(3):224-231, 1976.

Therapy groups replace worship, encounter weekends substitute for retreats, and sensitivity training replaces contemplation in America today. But this rhetoric of the personal development craze in American religion conveniently overlooks the harsh and unpleasant fact that this maturing process is erratic, uncertain and arduous. Psychotherapy is not the same as a growth in holiness. Pop and professional psychology may be good for eliminating naive traps of fear and anxiety, but this only makes it possible for the gospel goal of unselfish love to have a chance to develop. Religion at its best is a post-neurosis fulfillment of intrinsic goals that is more enduring than the emotional binges of psychotherapy and intensive group experience. Although B.F. Skinner is reported as having once referred to himself as a religious prophet, the author advocates seeing religion as starting where psychology leaves off.

**001193** Groesch, Sara J.; Davis, William E. Psychology Department, University of Notre Dame, South Bend, IN 46556 **Psychiatric patients' religion and MMPI responses.** Journal of Clinical Psychology. 33(1)(Supplement):168-171, 1977.

The relationship between psychiatric patients' psychological test responses and their religion is explored. MMPI protocols were obtained from samples of 18 Roman Catholic schizophrenic, 18 Protestant schizophrenic, 18 Roman Catholic drug dependent and 18 Protestant drug dependent male patients. The profiles reflected significant religion related differences in scales L, HY, D, MF, PA and SC. The results suggest that the religion of the psychiatric patient is a potentially important S variable that could influence the psychiatric diagnosis and subsequent treatment. 4 references. (Author abstract)

**001194** Guttmacher, Sally; Elinson, Jack. Columbia University, Division of Sociomedical Sciences, New York, NY **Ethno-religious variation in perceptions of illness: The use of illness as an explanation for deviant behavior.** Social Science and Medicine. 5(2):117-125, 1971.

Differences in perception of behavior as signs of mental illness among eight ethnoreligious groups are examined. Over 2,000 New Yorkers were given 13 case descriptions of varying degrees of deviant or problematic behavior, and asked to indicate whether mental illness was associated with each example. A Guttman attitude scale was then constructed, and group differences measured by frequency of distribution of scale types. The Puerto Rican group was found to have the most distinctive distribution. Regardless of ethnicity, subjects in higher occupational and educational categories frequently attributed illness to the sketches.

**001195** Harman, Robert C. California State University, Long Beach, CA **Stress and susto in a Mexican Indian community.** Final progress report, NIMH Grant MH-20604, 1972. 13 p.

In an attempt to develop a better understanding of a folk illness known as susto, organic, social, and personality factors correlated with the syndrome were studied in the Mexican Tzeltal Maya community of Yochib. Susto is an intrasocietal illness found throughout rural Hispanic America which is precipitated by an unsettling experience that induces soul loss and a syndrome of core symptoms; only certain individuals are prone to the illness, with some individuals seldom or never suffering from it in adulthood. Among the people in Yochib are a number of converts to Protestantism and Roman Catholicism, all of whom are prohibited from partaking in many traditional customs. Although the cures for susto are among these religious proscriptions, most converts still consider themselves susceptible to the illness. Some acknowledge that they suffer susto, some manifest the susto syndrome but are noncommittal concerning its cause, and others deny the existence of susto as an illness. In order to obtain relief from the sickness, afflicted converts must either revert to the traditional Maya Catholic religion or be treated in complete secrecy. Certain social stress variables correlate significantly with the occurrence of susto, while organic factors show no such correlations. Persons affected by these social stress variables are susto prone. Other individuals interacting under identical social circumstances, minus the preexisting stress variable load, may elect to suffer from a nonsusto illness or to behave in violent or other culturally unacceptable manners. On the other hand, tension involving potential social stresses stimulates some people to become involved in profitable positive pursuits. (Author abstract modified)

**001196** Heinroth, Johann .C. no address **Textbook of disturbances of mental life or disturbances of the soul and their treatment: Volume I: Theory. Volume II: Practice.** Baltimore, MD, Johns Hopkins U., 1975. 229 p. $17.

A new two-volume translation of Johann Christian Heinroth's study of mental pathology, which was first published in 1818 is presented. The work of Heinroth is based on a broad religious perspective in which mental disease is regarded as a manifestation of sin, although he was one of the major forces in establishing psychiatry as the domain of the physician rather than of the philosopher or theologian.

**001197** Henday, Fadila Shamy. University of Kansas **Perception of mental disorder and the counseling role among clergymen. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-30039 HC$18.00 MF$7.50 174 p.

Perception of mental disorder among 100 clergymen was assessed as a function of religious attitudes, along with their role as counselors to persons perceived as being mentally ill. Data analysis indicated that clergymen tended to see abnormality in the six descriptions provided them as serious behavior more than as mental illness, as compared with respondents in earlier studies. Premises concerning relationships among religious attitude and perception of mental illness or seriousness were generally substantiated. It was found that clergymen would refer and followup on cases perceived as serious more than those perceived as mental illness. A number of exogenous variables, however, were operative in the relationship among perception of mental illness or seriousness and religious attitudes, and this made it difficult to untangle the variance accounted for by the variables and to attribute proportions of it to each individual variable. It is concluded that research should concentrate on developing methods for untangling the effects of religious attitudes on perception of this type of deviance, and for determining consequent effects of this latter variable on the counseling role. (Journal abstract modified)

**001198** Hufford, David. Dept. of Behavioral Science, Hershey Medical Center, Pennsylvania State Univ., Hershey, PA 17033 **Christian religious healing.** Journal of Operational Psychiatry. 8(2):22-27, 1977.

The effects of belief in Christian religious healing on interactions between patients and modern Western medicine is explored in regard to the seeking of care, the process of diagnosis, patient decision-making, and compliance. It is suggested that in dealing with a patient who is involved in an unorthodox health system, it is necessary to ascertain how complex and well integrated the system is, and how likely the system is to have negative health implications. Major strategies for avoiding conflicts with the differing world views of such patients include: linguistic ambiguity, internal consistency, and correspondence with reality. Christian religious healing systems are divided into two general categories: those which emphasize physical healing exclusively, and those which emphasize a miraculous physical or spiritual healing. It is concluded that the religious conversion experience is a barrier to good physician-patient relationship when religious systems are involved.

**001199** Hyder, O. Quentin. Christian Counseling and Psychotherapy Center, 342 Madison Avenue, New York, NY 10017 **On the mental health of Jesus Christ.** Journal of Psychology and Theology. 5(1):3-12, 1977.

The idea that Jesus Christ, though an historical figure, was a victim of delusions, is examined through comparing Scriptural writings about Jesus with psychiatric symptoms manifested by those diagnosed as deluded. Four basic psychiatric categories in which delusions may be a symptom are discussed: 1) psychosis resulting from organic brain syndrome; 2) major affective disorders; 3) the schizophrenias; and 4) paranoid states. The actions of Jesus in themselves and in relation to those around him, as revealed in Scripture, are examined and found to be incompatible with a diagnosis of delusion. Characteristics of people with good mental health are described, and Jesus is seen as exhibiting these characteristics in his sense of self-esteem, his relationships with others, his ability to meet life's demands and in his teachings. It is concluded that Jesus was not diagnosable as mentally ill, and that his claim to deity is worth evaluation. 2 references. (Author abstract modified)

**001200** Imai, Tomohiro; Ogushi, Shin; Yamashita, Kaku. Dept. of Psychiatry, Kushiro Municipal Hospital, Hokkaido, Japan **A pathological survey of the religion of outpatients -- taken from the most recent three years of statistics on the outpatients at the Department of Psychiatry, Hokkaido University.** Psychiatria et Neurologia Japonica (Tokyo). 79(5):261, 1977.

At the 50th Hokkaido Symposium for Neuropsychiatrists held in December 1976 at the Hokkaido Medical School, Japan, the results of a survey of the religions of 2566 outpatients at the Department of Psychiatry of Hokkaido University were presented. Where appropriate the patients were grouped under two headings: 1) those patients or members of their family who worked in some sort of religious capacity, and 2) those whose mental affliction was somehow connected to their religious beliefs. In group 1, 13 people were found to be neurotic. In group 2, 47 were neurotic and 22 were schizophrenic. Three categories of patients were derived: 1) those who thought that religion played some part in their affliction or their understanding of it (18 persons); 2) persons whose onset of symptoms had something to do with religion (13 persons); and 3) those whose symptoms had some kind of religious flavor (16 persons). Various comments were made about these classifications and their relationship to the type of mental affliction shown.

**001201** Johnson, Paul E. Christian Theological Seminary, Indianapolis, IN **The emotional health of the clergy.** Journal of Religion and Health. 9(1):50-59, 1970.

The question of how we can maintain emotional health in the face of the ills and sorrows of our mental life is investigated. Mental health is defined as creative growth through all the relationships of life. It is a dynamic and resilient spirit. It takes what comes in faith and courage. It responds to each situation creatively and responsibly. Clergymen need to be aware of the particular hazards of their vocation which may endanger their emotional health. The clergymen must know to whom they belong and learn to be at home with those persons and groups who become their living, working and reciprocal community of outgoing care and forgiving love. Emotional health must be viewed as a dynamic process of ever growing outreach and integration as the clergyman responds as person to person in the ultimate concerns of life in his community.

**001202** Kahoe, Richard D. Georgetown College, Georgetown, KY **A search for mental health.** Journal of Psychology and Theology. 3(4):235-242, 1975.

Several sets of psychological concepts are reviewed that reflect the general position that mental health and mental illness are separate dimensions and not just the opposite or absence of one another. The impact of these concepts is that mental illness involves defensive ego orientation, and mental health involves a growth-related task orientation. The position is related to concepts of conventional morality and some explicit teachings of Christ regarding self-denial and giving one's life for a greater cause. In the review of psychological concepts, S. E. Asch's (1952) task-orientation is juxtaposed with a self-orientation implicit in C. R. Roger's (1951) theory. F. Herzberg's (1959) job factor theory, the concepts of coping and defending, and G. W. Allport's (1968) intrinsic and extrinsic religious orientations also depict similar dichotomies of mental health and mental illness. Relationships between theology and psychology in general are discussed. 20 references.

**001203** Katchadourian, Herant. Stanford University School of Medicine, Stanford Medical Center, Stanford, CA 94305 **A comparative study of mental illness among the Christians and Moslems of Lebanon.** International Journal of Social Psychiatry (London). 20(1/2):56-67, 1974.

A comparative study of mental illness among the Christians and Moslems of Lebanon reveals significant differences. Christians outnumber Moslems in the overall patient population as well as in the incidence, point prevalence and readmission subgroups. Among Christians the overall rates of mental illness for the two sexes are very close. However, Moslem males greatly outnumber Moslem females. These findings indicate a significant relationship between religious affiliation and the prevalence of treated mental illness. The actual diagnostic distributions of psychiatric illness within the two religious groups is also examined. 11 references.

**001204** Kim, Kwang-iel. Department of Neuropsychiatry, School of Medicine, Kyung Hee University, Seoul, Korea **""Sin Byung": a culture-bound depersonalization syndrome.** Neuropsychiatry (Seoul). 11(4):223-234, 1972.

""Sin-byung," a culture-bound depersonalization syndrome known as initiation disease in Korean shamanistic society, is studied. Symptomatology and psychiatric diagnosis are discussed, and four cases of sin-byung are analysed from the psychoanalytic viewpoint to determine psychodynamic meaning. Results indicate that: 1) active motivation of escaping from painful reality to the fantastic world is unconsciously underlined; 2) sin-byung is a culturally approved channel for expressing inner hostility and managing other persons; 3) a search for infantile wish fulfillment in the regressed state of sin-byung, refers to the concept of transient regression in the service of the ego. Sin-byung is not only a psychopathological manifestation but also a manifestation of unconscious trial for resolving conflicts by way of projection onto the shamanistic value system. 27 references. (Journal abstract modified)

**001205** Koberle, A. Hochkalterstrasse 4, D-8 Munchen 90, Germany /**Cause and healing of ecclesiogenic neuroses.**/ Ursache und Heilung ekklesiogener Neurosen. Zeitschrift fur Analytische Psychologie und ihre Grenzgebiete (Basel). 5(1):55-61, 1974.

Neurosis among the clergy (ecclesiogenic neurosis) is attributed to the legal aspects of the faith and tabu related anxieties with regard to questions of sexuality. It is suggested that the pastoral counselor could do much to prevent such sickness by working for more freedom and openness within the Christian Church. Those with a clerical vocation are also endangered by those aspects of their religion which lead to the development of a neurosis. The cleric's needs for recognition and experiences of erotic transference can endanger the work of the pastoral counselor as well. Prayer, the involvement in the world of God, and supplications for the Holy Spirit are all basic sources of Christian existence. However, the psychotherapeutic experience may also be vital to health in the religious life. (Journal abstract modified)

**001206** Kuruvilla, K. Department of Psychiatry, Christian Medical College and Hospital, Vellore, India **Concept of mental illness in ancient Indian medicine.** Christian Medical Association of India Journal (Mysore). 47(3):101-105, 1972.

The striking similarity between concepts and descriptions of psychiatric symptoms in ancient Indian medicine and those in modern psychiatry is examined. The concepts of rebirth and transmission of souls affect the psychophilosophical theories of India to a great extent. The most developed system of Indian medicine, Ayurveda, which deals with positive health, studies man as a whole, keeping in view his social, religious, seasonal, climatic, and regional environment. The ""tridosa" concept of Ayurveda is considered to be somewhat similar to the humoral pathology of ancient Greece. The two broad groups of mental disorders, as divided by Atreys, are examined: those caused by endogenous factors -- provoked by humours; and those caused by exogenous factors and named after the various supernatural beings whose influences caused them. 8 references.

**001207** La Boria, Giovanni. Ospedale Psichiatrico di Brescia, Brescia, Italy /**Clergy and mental illness: study of a section for religious patients in a psychiatric hospital.**/ Clero e malattia mentale. Indagine su un reparto di religiosi in un ospedale psichiatrico. Rivista di Psichiatria (Roma). 10(4):365-377, 1975.

Research is performed to ascertain the individual and group dynamics which could have brought about psychological disturbances in a group of religious patients. The study was done in a local psychiatric hospital which has had a special ward for clergy for more than 20 years. About 446 religious patients have been treated in this ward since its inception, and 70% of those have shown symptoms of phobia obsession. Of 60 patient studies, all but one had entered the religious seminary prior to 12 years of age. It was concluded that even before their mental illness, these patients could not communicate with others, there was complete absence of identity of self, confusion, and an ego complex. Their absorption into a religious group actually served as a defense for the loss of their individuality. Although the many years of religious life exacerbated the emotional and maturational status of these individuals, a latent deficiency in maturity and emotion existed prior to their acceptance into the religious life. 27 references.

**001208** Le Bars, Alain. Nancy, France /**Psychoanalysis of the religious symbol.**/ Psychoanalyse du symbole religieux. Revue Action et Pensee (Nyon). 46(3-4):17-29, 1970.

A religious experience is discussed as one which encompasses the feelings associated with divinity, superhumanity and awe though not attributed to a substantial or personal being. Baudouin discusses the religious symbol under the headings indoctrination (insertion) in humans, plenitude, and communion. The psychoanalytic view of the religious attitude of a child is linked with his resolution of the Oedipus conflict. Under circumstances where the child does not identify with the father this conflict may lead him to enter the church (referred to as mother church). Analysis agree that anxiety is the basic factor in neurotic problems. Baudouin enumerated its various forms as: anxiety of birth which he related to the separation from the womb; anxiety of separation, usually with respect to the mother but also in the broader sense of being deprived; anxieties connected with loss of love; anxiety from fear of castration; and anxiety of conscience. All these are referred to as the fear of breaking up the whole personality. Religion is represented as uniting the broken pieces. This concept is applied in explaining the neurosis. An individual in this position experiences plenitude when he again feels a ""whole" person. Communion is religion's answer to interpersonal relations, which the isolated or abandoned individual needs. The feasts celebrated with others, as well as the rituals, answer the needs of people to be together. In terms of therapy, individual analysis reestablishes communication with oneself and group therapy establishes communication with others.

**001209** Lee, Kyu Hang; Kim, Bum Jin; Lee, Hun Jai; Song, Nam Ock. Department of Neuropsychiatry, College of Medicine, Woo-Sok University, Korea **Two cases of epileptic patients with religious delusion.** Official Journal of Research Institute of Medical Science of Korea (Seoul). 3(7):53-56, 1970.

Two cases of epileptic patients with relatively systematized religious delusions are reported. The first patient suffered from despair and an inferiority complex because of recurring epileptic attacks and twice attempted suicide. The experience of recovering convinced him he was God's chosen son, a conviction that was only strengthened by his mother's religious belief. The mystical experiences of psychic seizure and prodromal symptoms were organized into his grandious ideation so that he came to belive he had divine healing power. Eventually he participated in healing ceremonies of a religious sect. The second patient had a religious dream under the febrile delirious state which was recollected during epileptic seizures and turned into a religious delusion. He became a devoted Christian and every epileptic symptom was interpreted as a relevation from God. 11 references.

**001210** Lefever, Harry G. Dept. of Sociology, Spelman College, Atlanta, GA 30314 **The religion of the poor: escape of creative force?** Journal for the Scientific Study of Religion. 16(3):225-236, 1977.

An alternative explanation of low-income religious behavior other than as a compensation for the conditions of lower-class life or as an escape from those conditions is presented. The argument is made that the religion of the poor contributes in significant and positive ways to the processes of identity formation and to the development and maintenance of cultural values and norms. The immediate social environment of the religious service provides a context in which identities are dynamically and dramatically conferred, developed, and reinforced. With regards to the larger social environment, the religion of the poor offers a challenge to the hierarchical structure of the general status system and offers an understanding of tragedy and suffering that is frequently lacking from the sensibilities of the religious nonpoor. 27 references. (Journal abstract)

**001211** Lenzeder, Friederike. University of Salzburg, Institute of Psychology, Austria **Autonomy, integration and intimacy as problems of self-realization in nuns.** Zeitschrift fur Klinische Psychologie und Psychotherapie. 19(3):254-268, 1971.

Personality types in middle aged nuns are examined. Several case studies illustrate the following personality problems due to a life determined by uniformity and emphatic authority: (a) weak sense of personal identity; (b) repression of personal identity due to self-repression at the point of fixation on some early excruciating experience; (c) repressed or deficient relating of personal feelings to the personal feelings of others; (d) even when considering the cloister system as obsolete, the nun's willpower usually is totally paralyzed to bridge the gap between thought and action; and (e) assumption of the responsibilities of adult existence.

**001212** Levin, Theodore M.; Zegans, Leonard S. Department of Psychiatry, University of Colorado Medical Center, Denver, CO 80220 **Adolescent identity crisis and religious conversion: implications for psychotherapy.** British Journal of Medical Psychology (London). 47(1):73-82, 1974.

A clinical case report of a schizophrenic youth who sought to use the adaptation of religious beliefs and rituals to resolve a serious developmental impasse is reported to explore the range of meanings of religious experiences for adolescent patients. Religion was used by the subject to find a new and viable self-identity. The psychotic nature of his beliefs and actions prevented successful adaptation to the external world. For the adolescent, religious experiences can serve to satisfy legitimate existential needs as well as to resolve personal intrapsychic and identity conflicts. 13 references.

**001213** Levinson, Peritz. 120 East 89th Street, New York, NY 10028 **Religious delusions in counter-culture patients.** American Journal of Psychiatry. 130(11):1265-1269, 1973.

Messianic delusions which appear to be increasing in incidence and to be influenced by the values of the counter culture are discussed. The principal clinical features of delusions are identified: the belief in one's omnipotence and omniscience; the pursuit of asceticism; the experience of exalted mystical states; and the tendency to form symbiotic relationships that are devoid of meaningful emotional investment. The treatment of this difficult problem is considered. 17 references. (Author abstract)

**001214** Lindenthal, Jacob J.; Myers, Jerome K.; Pepper, Max P.; Stern, Maxine S. Department of Sociology, Yale University, New Haven, Connecticut **Mental status and religious behavior.** Journal for the Scientific Study of Religion. 9(2):143-149, 1970.

A study of the relationships between mental impairment and two aspects of religious behavior, institutional participation and prayer, is reported. In a cross-section metropolitan sample of 938 adults, a measure of psychopathology was found to be negatively correlated with church affiliation, with church attendance, and with increased church attendance at a time of life crisis. Psychopathology was positively correlated with reported prayer at times of life crisis. 16 references. (Author abstract modified)

**001215** Linthorst, Ann. Christian Counseling Service, Inc., 12141 Lewis St., Garden Grove, CA 92640 **Discerning pathology is not enough.** Psychotherapy: Theory, Research and Practice. 10(4):359-361, 1973.

The role of the therapist in determining course of treatment is examined in terms of how he views the patient's problem, as one of being or of understanding. The discernment problem is discussed from a religious viewpoint which differentiates between spiritual and bodily aspects. Therapy is seen as a process which facilitates spiritual discernment and is not limited to pathological discernment. 2 references.

**001216** London, Perry. 734 West Adams Boulevard, Los Angeles, CA 90007 **Psychotherapy for religious neuroses? Comments on Cohen and Smith.** Journal of Consulting and Clinical Psychology. 44(1):145-146, 1976.

Comment on a case study raises questions as to what extent extreme or unusual attitudes, specifically religious attitudes, can support maladaptive behavior. The part religion played in the case study is described as well as the extent to which psychotherapy can undermine a client's religious faith. The necessity of such intervention is questioned. Although it is acknowledged that religious attitudes can sometimes be considered extreme or unusual it is emphasized that mental health professionals are too quick to consider religious attitudes the cause of maladaptive behavior. Intervening in a client's religious convictions, if they do indeed help sustain a mental disorder is discussed as a moral problem and judged to be ethical. 1 reference.

001217 Mac Rae, David Robert. Rosemead Graduate School of Psychology **The relationship of psychological needs to God concept and religious perceptions. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-21528 HC$15.00 MF$8.50 202 p.

The relationship of psychological needs to God concept and religious perceptions was studied. Fifty-four subjects representing homogeneous psychological need traits were arranged according to Maslow's Need Hierarchy (physiological, safety, love and belongingness, esteem, and self-actualization) and Alderfer's existence, relatedness, and growth (ERG) classification. Questionnaires asked each subject to describe his perceptions of heaven and to list his favorite Bible verse, Bible character, and book of the Bible. Reasons for the latter responses were elicited, and judges rated responses according to their correspondence with need levels. Subjects also rated God adjectives and Bible verses arranged according to need classifications. It was concluded that: 1) heaven is perceived as the fulfillment of one's predominant psychological need level; 2) psychological needs are related to the reasons for selection of most meaningful Bible book, character, and verse; 3) psychological needs are related to the attributes of God that an individual sees as most meaningful to him; and 4) psychological needs are related to verses ranked as being most important or meaningful. (Journal abstract modified)

001218 Marchesan, Marco. no address **/The guilt complex, sense of guilt, and formulation of relative therapy./** Il complesso di colpa, il senso di colpa e l'impostazione della terapia relativa. Rivista Internazionale di Psicologia e Ipnosi (Milan). 15(1-2):85-92, 1974.

The guilt complex and sense of guilt are discussed with reference to religious precepts. Guilt is considered to arise from the desire for eternal life, which can only be attained with difficulty: it is necessary to pay even when no price is demanded. Hebrew and Christian teachings are discussed, and it is emphasized that Christ was vigorously antidogmatic in this respect, opposed to guilt feelings, and self-punishment. It is not the concept of the forbidden, but the idea of the sacred nature of sexual organs which should prevail. Therapists should not push patients toward a return to religion, as this may cause a relapse due to the memory of the anguish and guilt feelings caused by early religious training. Behavior superior to one's capabilities should not be demanded, and it should be remembered that laws are made for men and not men for laws.

001219 Masamba, Jean. School of Theology at Claremont, Claremont, CA **Psychotherapeutic dynamics in African bewitched patients: toward a multidimensional therapy in social psychiatry. (Th.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films No. 73-4664. HC$10.00. MF$4.00. 292 p.

The major variables of bewitchment, or Kindoki, as a diagnosis in African understanding of illness and psychotherapy were investigated. Religion, psychopathology, social interaction, cultural symbolism, parapsychology and psychophysiology are the major components in Kindoki, thus providing the multidimensional context in which it should be understood. The research was conducted among the Bakongo and a few nonBakongo patients in the Lower provinces of Zaire and Kinshasa. The first part of the investigation resulted from individual practical psychotherapy and in clan group palaver therapy. Seven hundred and five patients were under long-term or short-term psychotherapy. Various other methods, including interviews with traditional and prophet healers, and observations and analysis of two traditional healers clinics and one prophet's healing sessions and traditional clinic palaver and mourning sessions were used to study the therapeutic dynamics of African bewitched patients and African psychotherapeutic dynamics. In an effort to formulate principles of global psychotherapy (or multidimensional therapy), the notion of self as it appears to be articulated by the bewitched patients was taken into consideration and analyzed in the psychological context not of search for self-identity, but of need for self-affirmation and search for security. While affirming the values and integrating the therapeutic dynamics of traditional psychotherapies, an attempt to incorporate Christian principles of love in the context of self as a balance between individuality and community and a critical evaluation of sociocultural pathologies reinforcing beliefs in Kindoki added other dimensions to the formulation of global psychotherapy. (Journal abstract modified)

001220 Matsuhashi, Toshio. Department of Neuropsychiatry, Nagoya Municipal University School of Medicine, Nagoya, Japan **Religious aspects seen in two cases of atypical psychosis.** Clinical Psychiatry (Tokyo). 16(6):579-585, 1974.

Religious experiences observed in two cases of atypical psychosis are discussed. The patients were both female and aged 23 and 25 years respectively. The former was treated as an inpatient for three months, the latter for six months. The degree of recovery was related to whether or not the patient believed she had achieved an actual union with God. The 25-year-old patient experienced a sensuous union and later showed complete remission of symptoms while the 23-year-old could not achieve union and suffered anxiety and depression, requiring further treatment as an outpatient. 13 references.

001221 May, Gerald G. Shalem, 9490 Dawnblush Court, Columbia, MD 21045 **The psychodynamics of spirituality: a follow-up.** Journal of Pastoral Care. 31(2):84-90, 1977.

The view that human spiritual experience, as characterized by an accurate perception of the way things are and during which one's ego, sense of identity, and self-image seem to evaporate, is propounded. The necessity for an attitude of openness to human spirituality among the helping professions as our culture emerges from its age of spiritual Victorianism is discussed with an emphasis on creating a balance between a totally exploratory and a totally directive approach on the part of the counselor.

001222 McConahay, John B.; Hough, Joseph C., Jr. Department of Psychology, Yale University, New Haven, CT 06510 **Love and guilt-oriented dimensions of Christian belief.** Journal for the Scientific Study of Religion. 12(1):53-64, 1973.

Four dimensions of religious belief related to the Love-Guilt complex in Christian theology are proposed along with a fifth dimension of Conventionalism or culture oriented belief. A universe of items thought to tap these dimensions was administered to 160 students from three seminaries and the data were submitted to a Likert scaling technique. The final scales measured Guilt oriented, Love oriented, and Culture oriented religiosity. The Guilt and Love Self scales were positively related to each other and to Conventionalism. The Love Other scale was negatively correlated with Guilt and uncorrelated with Love Self and Conventionalism. The Love Other scale was positively related to a Guttman-type scale of Attitudes Toward Church Involvement in Social Action. All other scales were negatively related to Church Involvement. 22 references. (Journal abstract)

**001223** Mehl, Louis Guy. Lancaster Career Development Center, 561 College Avenue, Lancaster, PA 17604 **The occupational rehabilitation of psychiatrically hospitalized clergymen.** Journal of Pastoral Care. 31(4):243-247, 1977.

The occupational rehabilitation of psychiatrically hospitalized clergymen in a treatment program established by the Lutheran Church of America (LCA) at Trinity Lutheran Hospital in Kansas City, Missouri, is described. Three teams manage the program: an LCA administrative team; a Kansas City treatment team consisting of three psychiatrists, a social worker, and a chaplain; and an individual case team to assist the individual to resume his chosen career following treatment. After evaluation, psychiatric family centered therapy is initiated in which the minister and his wife move to Kansas City for eight to twelve months, participate in a work program with a local industry, and receive psychiatric care. Upon discharge, followup treatment is continued with a psychiatrist near the patient's new location and with his synod president should the man return to the parish ministry. 5 references.

**001224** Meldman, Monte J.; Novick, Rudolph G.; Squire, Morris B.; Ostrowski, M. V. Forest Hospital, Des Plaines, IL **A follow-up of Ur adaptations in private hospital patients.** Current Psychiatric Therapies. 12:168-170, 1972.

Data gathered from questionnaires sent by mail to 326 females in the 18-65 age group after they had received broad based individual and group therapy at a private psychiatric hospital for a variety of behavior disorders is presented. Questionnaires were designed to elicit data as to current physical or mental symptoms, interpersonal relationships, job performance and social interaction. The results of this investigation into the effectiveness of hospital treatment provide data that are consistent with the development of all three Ur adaptations: renewed physical, social and psychological confidence. Trust in their physician and defense of religious faith were the two most encountered factors contributing to a cure, according to the patients. 2 references.

**001225** Miller, William A. no address **Why do Christians break down?** Minneapolis, MN, Augsburg Publishing House, 1973. 124 p. $2.95.

The misuse of religious teachings and practice is discussed, and it is shown how the church's exhortation for superhuman perfectionism can lead to emotional instability. The value of religion in developing good mental health is pointed out, but a warning is given that unrealistic demands and threats can produce opposite effects. Self-acceptance, the need for self-expression, and an individual's right to be himself are discussed.

**001226** Minirth, Frank. Suite 411, Carillon Plaza, 13601 Preston Road, Dallas, TX 75240 **The effects of religious backgrounds on emotional problems.** Journal of the Arkansas Medical Society. 72(6):227-234, 1975.

The religious backgrounds of 67 alcoholics are examined in order to determine the relationship, if any, between religious training and alcoholism. It was found that the religious background and present affiliation that was most common to the study group was ""none." Most patients reported that their religion had helped them and few changed affiliation although many no longer attended services. It is concluded that no one religion can be identified as the most important in contributing to alcoholism. 21 references.

**001227** Morris, Robert R. Winter Haven Hospital and Community Mental Health Center, Winter Have, FL. **Anxiety: Freud and theology.** Journal of Religion and Health. 12(2):189-201, 1973.

Assumptions in Freud's writings and in theology are reviewed. While Freud proposed to accomplish the task by collecting facts, the religious (theological) community obtains it through persons or through being. Freud and theology are both concerned with anxiety. The former explicates it in terms of loss (loss of the mother love object, loss of life, loss of testes) or fears, the latter view it in terms of separation or loss of relationship or of closeness. A basic difference lies in Freud's view of anxiety as a danger signal that must lead to the elimination of anxiety against the theological view that anxiety is an acquired aspect of life and is therefore permanent, i.e.,it cannot be eliminated. At best, the religious person is aware of his anxiety. While theologians tend to observe that anxiety is universal, though learned, Freud may approach a similar perception under his concept of objective anxiety. It is noted that in Freudian theory anxiety is not seen in the context of relationships. However, in theology separation and relationship ultimately also lack a physical being or person. 30 references.

**001228** Narramore, Bruce. Rosemead Graduate School of Psychology, CA **Guilt: Its universal hidden presence.** Journal of Psychology and Theology. 2(2):104-115, 1974.

The emotion of guilt is to some degree involved in the etiology of all psychological maladjustments. A discussion of the Genesis record of the origin of guilt is followed by a discussion of the major defensive processes used to deny and distort the subjective experience of guilt. The psychological and theological implications of the failure to recognize the extent of involvement of guilt in the problems of adjustment is also considered.

**001229** no author. author address not given **History of Middle East psychiatry, psychiatric care discussed.** Frontiers of Clinical Psychiatry. 7(5):6, 11, 1970.

Dr.Necmettin Polvan, professor of neuropsychiatry and chairman of the Psychiatry Department, Istanbul University, describes the history of Middle East psychiatry through four periods of history, dating from times when mental illness was regarded as a divine punishment due to superhuman powers and spirits. The second period traces back to Hippocrates and investigates the brain and the nervous system. In the third period, during the time of the inquisition in Europe, mental patients in the Middle East were treated with care and understanding. The first mental hospital, established in Baghdad AD 792, was soon followed by others in Damascus and Aleppo. In the fourth period, the eleventh century, the Turks began to establish institutes of health and medical schools. Only patients with extreme psychoses were brought to hospitals, however; those with milder symptoms were treated at home. Because many psychoneurotic persons could not easily adjust to the religious atmosphere of Islam, other religious sects were formed in which the psychoneurotic could find refuge in the company of people like himself, in a semiprotected, synthetic society. These sects, in contrast to the rigid, prejudiced and disciplined ways of orthodox Islam, offered love, kindness, understanding and indulgence.

**001230** no author. no address **The therapist and Christian client in relationship.** Journal of Psychology and Theology. 5(1):30-33, 1977.

The development of a relationship between psychotherapist and client is discussed, with specific reference to the meaning of the relationship in the context of the client's Christian religion. Stages and problems of therapy are discussed: 1) the difficulty the client may have in deciding how much to disclose; 2) how to handle the emerging client-therapist relationship as the therapist becomes a significant person whose word may be taken for absolute truth; 3) the need of the client to have a friendship with the therapist; and 4) possibility of an unsatisfactory termination because of failure to resolve the relationship. The therapeutic experience is seen as a valid part of the Christian experience, and the integration of the two as worth exploration. 2 references. (Author abstract modified)

**001231** Nussbaum, Kurt. 207 Clarendon Avenue, Pikesville, MD 21208 **Abnormal mental phenomena in the prophets.** Journal of Religion and Health. 13(3):194-200, 1974.

Abnormal mental phenomena of varying emotional depth found among earlier literary and nonliterary prophets are described. Three levels are discerned: inspiration, ecstasy, and eidetic imagery. It is argued that the prophets were psychotics, mystics, poets, or endowed with psychic gifts. These phenomena are considered from a psychiatric viewpoint. 8 references.

**001232** Oates, Wayne E. no address **The psychology of religion.** Texas, Word Books, 1973. 291 p. $7.95.

A wide variety of issues concerning religion and psychopathology are discussed. Religious aspects of mental illness are examined in the biblical context and current psychotherapies. Religion is concluded to be a factor in emotional disorders in such cases as when it is mere superstitious control over children's behavior, nostalgic or fearful worshipping of the dead, a means of constricting or avoiding personality development, a justification for permanent guilt, fear, or prejudice. Often, however, religion in the life of mentally ill patients is simply the last-straw concern before emotional collapse even though it had been only peripheral to the life of the person. Topics analyzed include definitions of religion, developmental and mystic phenomena, altered states of consciousness, religious ritual, religious psychopathology and mentally healthy faith as a vehicle for a wide variety of psychological benefits.

**001233** Oates, Wayne E. no address **When religion gets sick.** Philadelphia, Westminster Press, 1970. 199 p. $2.95

Healthy and neurotic aspects of religion are analyzed with emphasis on the factors of trust/distrust, hope/hopelessness, love/lovelessness. A study of religion in a hospital for the mentally ill indicated such positive benefits to improved religious life and education as: (1) a decrease in isolation, (2) better social controls, (3) increased communication and articulation of feelings and thoughts. Tha nature and etiology of typical religious problems associated with various mental disorders are described. Suggestions are offered for how the pastoral counselor can help transform sick religion into more mature and therapeutic religion of love and wholeness.

**001234** Ostow, Mortimer. Department of Psychiatry, Mount Sinai Hospital School of Medicine, New York, NY **Religion and morality: a psychoanalytic view.** In: Post, S., Moral values and the superego concept in psychoanalysis. New York, International Universities Press, 1972. 502 p. (p. 321-339).

A psychoanalytic view of religion and morality recognizes that clinical observations pertain to a specific kind of religious influence and not to a religion in general. Two groups are distinguished: those patients whose entry into religious life follows from their accepting the orientation of their family; and those whoe religious interest appeared as an innovation, in response to a specific event, or as part of the symptomatology of an illness. For patients in the first group, religion offers a framework within which the individual may interact with family and community; those in the second frequently orient themselves to religion in response to the distress of mental illness, often obsessive-compulsive neurosis. Depressive illness is examined against the social context in which it appears. The concept of other worldliness is applied to the attitude toward reality which is shared by schizophrenics, mystics, and antinomians, and its relationship to morality is explored. 3 references.

**001235** Perez, L.; Assael, M. no address **The lack of a national identity -- a psycho-pathogenic factor.** In: Miller, L., 4th Intl. Cong. of Social Psychiatry: Abs. of Papers. Jerusalem, Ahva Cooperative, 1972. 237 p. (p. 199-200).

In an abstract of a paper presented at the Fourth International Congress of Social Psychiatry, the lack of a national identity is discussed as a contributing factor in the psychopathology of Jews. A heterogenous group of patients, for whom the lack of a national and a Jewish religious identity has been a weighty influence on the formation of their psychiatric symptoms, is examined. The lack of a national identity is not to be considered the single cause or the direct cause of the illness, but rather as an auxiliary factor which must be recognized and treated from a dynamic, therapeutic rehabilitative point of view. The problem of a national religious identity rises anew in Israel and sometimes forms the basis for neurotic and psychotic phenomena. The problem must be recognized when determining the treatment and rehabilitation of the patient. The patients studied had the following characteristics in common: a) nonpresence of parents; b) the existence of formal parents; and c) an ambivalent attitude towards the Jewish mother. All of the cases presented concern immigrants whose immigration to Israel can partly be explained as the search for identity and the attempt to solve the conflict. Immigration to Israel changes the individual from a minority member to a majority member and frees him from the threat of destructive antisemitic forces. This proves very important for the mental equilibrium of the patient. New tensions are created between the Jews and non-Jews in Israel and also between the Jews themselves. (Author abstract modified)

**001236** Piscopo, Mirella; Zurita, Jose Luis. Ospedale Psichiatrico Provinicale II, S. Maria della Pieta, Rome, Italy **/Psychological and psychopathological problems in religious crowds./** Problemi psciologici e psicopatologici in ambito di folla religiosa. Lavora Neuropsichiatrico (Roma). 57(3):51-54, 1975.

An overview of research concerning religious crowds is presented, showing that these groups differ from other large gatherings of people because of the superstition, magic and religious faith manifested by these individuals in the group. It is suggested that a religious group is unified in purpose and thought and that psychopathology and sociopathology rather than psychology are more involved in these kinds of groups.

**001237** Podobnikar, I. G. no address **Vicissitudes of psychoanalytically oriented psychotherapy in the treatment of religious professionals.** Medicina Psicosomatica (Roma). 20(4):403, 1975.

A report concerning difficulties that are specific and unique to the various stages of psychoanalytically oriented psychotherapy of priests, ministers and nuns was presented at the Third Congress of the International College of Psychosomatic Medicine (Rome, September, 1975). Basic psychodynamic issues in the genesis of the patients' symptoms were underlined and correlated to the core conflicts in their personality structure, as well as to their developmental, philosophical, moral and environmental situations. Inquiries were made into psychotherapeutic problems and patients conflicts such as: inordinate feelings of guilt, repression, sexual conflict, identification and dependence/independence problems, masochistic tendencies, and frequent negative therapeutic reactions. It was observed that long reconstructive work is mandatory in such cases. Suggestions are offered concerning preventive aspects (e.g. psychiatry's role in selection of the religious candidates, early disease recognition, and case findings of those afflicted with emotional problems). (Author abstract modified)

**001238** Pompilo, Peter T.; Kreps, Richard Springfield State Hospital, Sykesville, MD **A time-limited group experience with a religious teaching order.** Journal of Religion and Health. 11(2):139-152, 1972.

Sensitivity group training program with 14 Catholic highschool teaching brothers living in a religious community is reported. The manner in which the group process shifted from sensitivity training toward group therapy is described. Satisfactions of working with a religious order and feelings of inadequacy related to work are discussed. A post facto evaluation of the therapeutic group process was conducted by questionnaire, investigating whether an individual's description of help obtained during the therapeutic meetings compared favorably with a similar report from the other group members and with an evaluation from the two participating psychologists. A five-point rating scale was employed. Results show that the group members' rating, taken as a whole, compares favorably with the combined rating of the two group leaders. The finding that clients who improved during therapy rated their improvement in a similar manner to outside Os (others) supports previous research. Clients who did not improve showed little agreement with evaluations of others.

**001239** Powell, Robert Charles. University of Missouri, Kansas City, MO 64110 **Anton T. Boisen (1876-1965): ""breaking an opening in the wall between religion and medicine."** New York, Association of Mental Health Clergy, 1976. 47p. $2.00.

The life of Anton T. Boisen, author, mental hospital chaplain, and founder of the first viable program for clinical pastoral research and education is reviewed. The major influences seem to have been the psychology of William James and a mystical religious vocation experience. Throughout his life Boisen was concerned with the relationship of religion to mental illness, and much of his work is based on perceptions gained during his own psychotic episodes. Boisen saw the pastor's responsibility to be one of physician to the spirit and felt that a systematic study and diagnosis was needed. He felt that both mental disorders and religious experience stem from a conflict between opposing tendencies within the personality and that both psychosis and religious conversions were methods of solving conflicts and attaining stability. The influence of Freud and Jung on Boisen's thought are discussed, the development of a word association test is described, and bibliography of Boisen's publications is presented.

**001240** Preuss, Julius. no address **Mental disorders in the Bible and Talmud. (Trans Fred Rosner)** Israel Annals of Psychiatry and Related Disciplines. 13(3):221-238, 1975.

A translation of Chapter 11 of the classic reference work by Julius Preuss, first published in 1911 in Berlin, is presented. Two specific Old Testament cases are discussed: King Nebuchadnezzer of Babylon, tentatively diagnosed as paranoid, and King Saul, who may have been an epileptic. Discussions of demon possession, imbecility, auditory hallucinations, attempts to define mental illness, the effects of alcohol and aging upon mental powers, and other aspects of mental disorders, are illustrated from the Old and New Testaments, the Talmud, and Greek and Roman writings.

**001241** Pruyser, Paul W. Menninger Foundation, Box 829, Topeka, KS 66601 **The seamy side of current religious beliefs.** Bulletin of the Menninger Clinic. 41(4):329-348, 1977.

The functions of religion, particularly in regard to sublimations, problem-solving and guilt feelings are discussed. So called neurotic aspects of religion which are given further consideration are sacrifice of the intellect, wishful compromises, thought control versus freedom, surrender of agency, renascence of folk religion, coping with stress, and prevalent forms of religious pathology. Finally, a criteria of neurotic religion is suggested; and one criteria of healthy religion, ""the truth shall make you free," is established, implying that a healthy religion is a search demanding the greatest curiosity, full use of human functions, talents, and gifts, and the belief that the search, however long and arduous, holds a promise. 10 references.

**001242** Randall, Robert L. St. Peter's Church, Elmhurst, IL 60126 **Religious ideation of a narcissistically disturbed individual.** Journal of Pastoral Care. 30(1):35-45, 1976.

A summary of Heinz Kohut's work on narcissistic personality disturbances is presented, together with the clinical history of a client who enmeshed narcissistic difficulties with religious expressions are presented. The background of the client and the form of his disturbance at initial presentation are described. The manner in which religion served to maintain the client's narcissistic equilibrium throughout his life is discussed. The enmeshing of narcissistic structures and religious ideation and their eventual transference and the role the therapist as pastor played in shaping this transference are detailed. It is felt that the case illustrates the psychological importance of religion in the world of the narcissistically disturbed individual. 3 references.

**001243** Rhi, Bou Yong; Lee, Chul Kyu; Chang, Hwan Il. Department of Neuropsychiatry, Seoul National University Hospital, Seoul, Korea **Mental disorders associated with folk religion.** Journal of the Korean Association of Cultural Anthropology (Seoul). 3:5-32, 1970.

Psychiatric and psychological analysis of three cases of mental disorders which were induced by or aggravated through folk medicine are reported. All three patients were women who had been raised in the beliefs of folk medicine. The first woman converted to catholicism and became mentally ill after undergoing exorcism to cure gastrointestinal troubles. The second patient, a schizophrenic, became worse after meeting the native woman doctor. The third woman converted to the Seventh Day Adventist Church after leaving a folk religion related to Buddism. The three shared the following symptoms: their marriages were not happy; husbands were indifferent to or opposed the religion; and cure was not possible because of unresolved religious problems. (Journal abstract modified)

**001244** Ribon, Jean-Francois. Hopital Psychiatrique, B.P.365, 08 - Mezieres-Charleville, France **/Dostoyevsky or deicide in the quest for Christ./** Dostoievsky ou le deicide a la recherche du Christ. Evolution Psychiatrique (Paris). 37(1):205-223, 1972.

Dostoyevsky's preoccupation with the father figure is discussed. His relationship with his father is recalled by quoting excerpts from his letters. Following the death of his father, Dostoyevsky became preoccupied with religion (Christianity); all the problems of the unconscious revolved about a concept of Christianity which dealt with the themes of guilt and the Christian ideal. In his Brothers Karamazov the transfer of guilt is a particular form of a religious neurosis; the individual can define his own existence in a distorted mirror image of the other world. Catharsis is seen as a common denominator in literature and in religion. The preoccupation of psychoanalytic practice with the absolution of guilt is discussed.

**001245** Rice, Cecil Atcheson. Boston University Graduate School **The relationships of intrinsic and extrinsic religious orientations to selected criteria of mental health. (Ph.D.dissertation).**

Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-26468 HC$10.00 MF$4.00 312 p.

A study was made with a sample of 151 male subjects to test Allport's hypothesis that an instrinsic religious orientation is conducive to mental health, whereas an extrinsic orientation is not. The effects of these orientations on mental health were also compared with those of certain indiscriminately proreligious and indiscriminantly antireligious orientations. The criteria of mental health were social adjustment, unity of personality or ego strength, and correct perception of reality. A number of hypotheses related to the orientations were than made. In summary, the data provided support for Allport's thesis and significantly so on social adjustment. But the study also noted that the ability of his Religious Orientation Scale (ROS) to effectively isolate categories was open to question. Hence, it is strongly recommended that a thorough investigation be made of the categories that were actually isolated by the ROS, in particular the so called indiscriminately antireligious category. Criticisms are also made of Allport's intrinsic-extrinsic dichotomy and of the inability of his theory or his scale to distinguish a man's religious orientation from his orientation toward his culture. (Journal abstract modified)

**001246** Richek, Herbert G.; Reid, Braxton. University of Oklahoma School of Social Work, Norman, Oklahoma 73069 **Religious authoritarianism and psychopathology in college students.** Psychiatric Quarterly. 45(3):363-371, 1971.

The hypothesis was tested that religious authoritarianism is associated with indices of psychopathology in late adolescent college students (ages 18-20). The Mayo Religious Authoritarianism Scale was administered to 161 lower division college students who also completed the Minnesota Multiphasic Personality Inventory (MMPI), the clinical scales of which were used to provide measures of emotional disturbance. Religious authoritarianism was not associated with any of the MMPI clinical scale scores; however, religious authoritarian subjects scored higher on the Ego Strength Scale of the MMPI than did high authoritarian subjects. 8 references. (Journal abstract modified)

**001247** Roccatagliata, G. Istituto di Clinica delle Malattie Nervose e Mentali, Universita di Genova, Italy. /**Demonological psychiatry and its origins.**/ La psychiatria demonologica e le sue origini. Ospedale Psichiatrico (Napoli). 40(1):5-28, 1972.

Demonological psychiatry, in distinction to magic empirical psychiatry, is rooted in ancient philosophical psychological principles formulated by thinkers of the fifth to the first century B.C. such as Zoroaster, Plotin, Phylon, and those of the neopythagorean and neoplatonic schools which found a fertile ground in the cultural, eclectic, and cosmopolitan atmosphere of Alexandria. Socrates' ethical rationalism, Plato's idealism, certain views of the Stoics, together with moral interpretations of mental disease proffered by the Church furnished in the beginning of the first millenium a solid theoretical basis for a demonological interpretation of psychic disturbances. Even if with the passage of time this type of psychiatry has proven to be unscientific, it contains certain valid observations like the differentiation between instinct and evil, between passion and the spirit of evil. 19 references. (Author abstract modified)

**001248** Rochedieu, E. Geneva, Switzerland **The great religions and anguish.** In: Proceedings of the 3rd. Internat. Cong. of Soc. Psychiatry, v.4. Zagreb, Anali Bolnice ""Dr. Stojanovic", 1971. 418 p. v.10 (p. 371-384).

The relationship between religion and mental anguish is discussed. Religion affects the faithful as responses to collective and social pressures, while sufferers of anguish are felt to have problems originating from their personal histories. Jung anticipated great wars and revolutions as results of psychic epidemics, and that anguish was a primitive fear of the psychic unconscious. Bleuler compared anguish with anxiety, distinguishing these terms by attributing the former to internal problems, and the latter to external problems of the individual. Here anguish is defined as a manifestation of fear of danger accompanied by utter helplessness. The anguish springing from religious feelings is a form of religious uneasiness occurring in people with an intensely spiritual inner life.

**001249** Ross, Daniel Arthur. Rosemead Graduate School of Psychology **The relationship between religious orientation and therapy mode attraction. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.77-21535 HC$15.00 MF$8.50 120 p.

The relationship of religious orientation (a salient part of the value system) and therapy mode attraction was examined to see whether intrinsically and extrinsically religious persons would be differentially attracted to leading and reflective therapeutic modes. Subjects were 21 intrinsics and 15 extrinsics from a Christian college. After preliminary testing for locus of control, intolerance of ambiguity, therapy expectancy, and global attraction to therapy, subjects were assigned to two different film viewing groups. Films represented leading and reflective interview styles, and subjects recorded their reactions to each film immediately after viewing. Results indicate that extrinsics preferred the mode they saw last significantly more than intrinsics; extrinsics also had greater tolerance for ambiguity and advice seeking expectancy for therapy, and tended to have greater external locus of control (though not significantly). It is concluded that extrinsically religious persons have greater structure needs and seem more susceptible to recency effects and demand characteristics than intrinsically religious persons. (Journal abstract modified)

**001250** Rotenberg, Mordechai; Diamond, Bernard L. University of California, Berkeley, CA. **The biblical conception of psychopathy: The law of the stubborn and rebellious son.** Journal of the History of the Behavioral Sciences. 7(1):29-38, 1971.

Legal interpretations and commentaries related to the biblical concept of the stubborn and rebellious son and psychiatric concept of the sociopath are described (e.g.,Pinel's and maniaque sans delire, the moral insanity of Pritchard, and the present-day category of character disorder, psychopath or antisocial personality). As with modern law, Talmudic prescribed procedure did not exempt the stubborn son from criminal responsibility.

**001251** Runions, J. E. Bonnie Doon Baptist Church, Edmonton, Alberta, Canada **Religion and psychiatric practice.** Canadian Psychiatric Association Journal. 19(1):79-85, 1974.

Seventy patients are described that were referred to the author, a clergyman as well as a psychiatrist, according to religious affiliation, diagnosis, age, sex, and referral source. Data suggest that the evangelical patient requesting a psychiatrist of similar religious orientation is most likely to be depressed woman in her 20's and referred by a physician. A case example is used to illustrate both the integrative and the dysfunctional effects of religious faith. In manic patients religious experience is grandiose, self-centered, and superficial, representing a regressive identification by the patient. (French summary)

**001252** Rusalem, Herbert; Acciavatti, Richard E. Hunter College, City University of New York, NY **Attitudes of rehabilitation facility administrators toward religious programming.** Journal of Pastoral Care. 23(1):40-46, 1969.

Results of a questionnaire relating to the role of religion in rehabilitation facilities are described. Two hundred eighty of the

401 facilities contacted responded. Data suggest that the facilities: (a) accepted the importance of religion in rehabilitation programs since it is a part of normal community living; (b) avoided segregation by sect and imposition of religious activity; (c) did not make employment of staff members dependent on religious affiliation; (d) resisted external religious pressures concerning treatment practices; and (e) were neither for nor against various religious practices, including saying grace, employing religious consultants, and encouraging Bible reading. To date, the religious element in rehabilitation has received little attention from the researcher, and, therefore, few guidelines exist.

**001253** Salzman, L. no address **Guilt, society and personality.** In: Miller, L., 4th Intl. Cong. of Social Psychiatry: Abs. of Papers. Jerusalem, Ahva Cooperative, 1972. 237 p. (p. 41).

In an abstract of a paper presented at the Fourth International Congress of Social Psychiatry, the problem of guilt and its relationship to legal, theological and psychological matters is discussed. The role of guilt in religious practices is also explored. It examines the concept of true guilt which has postulate potentials and pseudo or neurotic guilt which is used often to avoid responsibility for change. Guilt and its relationship to responsibility is also examined. (Author abstract modified)

**001254** Salzman, Leon. Yeshiva University, Albert Einstein College of Medicine, New York, NY. **Guilt.** Mental Health and Society. 1(5-6):313-319, 1974.

The problem of guilt is discussed in its relation to legal, theological, and psychological matters, and its role in religious practices. The concept of true guilt, which has constructive potentials, is contrasted with pseudo or neurotic guilt, which is used often to avoid responsibility for change. The relationship between guilt and responsibility is examined.

**001255** Sarro, Ramon. Editorial Scientia, Peligro 39, Barcelona, Spain /**Obsession and religious psychopathology.**/ Analisis deliriologico de la llamada ""neurosis obsesiva." Rev. de Psiquiatria y Psicologia Med. de Europa y America Lat. (Barcelona). 12(5):263-291, 1976.

A five part study on obsessive neurosis is presented. The areas covered include: 1) the positive and negative concepts of Freud and Janet on obsessive neurosis; 2) the definition of obsessive neurosis, with differentiation between it and other psychiatric disorders; 3) pre-Freudian contributions to the interpretation of obsessive neurosis (Erwin Straus and Von Gebsattel); 4) the problem of obsessions in the overall scheme of psychiatric disorder; and 5) the possibility of a religion inspired psychotherapy of obsessive neurosis. It can be concluded that Freud's conception of obsessive neurosis did not go far enough. Religion may offer the afflicted a way of liberating the mind of the obsession, as Catalan philosopher Eugenio d'Ors suggested. Religious obsession is comparable to obsessive neurosis, and institutionalized religious practice may offer a therapeutic key in some cases. (Author abstract modified)

**001256** Sarro, Ramon. no address **Eastern-Western psychiatry.** Revista de Psiquiatria y Psicologia Medica. 9(6):367-382, 1970.

After discussing some of the philosophers and theosophists of the 19th century who have concerned themselves with the wisdom of the East, the views of Fromm, Jung, and J. H. Schultz are considered. Fromm's analogies between psychoanalysis and Zen Buddhism are considered to be inappropriate, the author siding more with Jung and Schultz. The views of psychosis held by both Freud and Jung are considered deficient because in their private practice these psychiatrists lost their contact with the world of the schizophrenic. The classic view of psychiatry of psychotic delusions is not shared: (a) the delusions do not reflect distorted judgment, the patient's judgments are adequate to the new reality that he is facing; (b) the contents of the delusions are not just extension of his normal life experiences, they are exceptions; and (c) while the primary delusion is pathological in nature, it is not automatic but a process of creative activity. The biographical emphasis on the interpretation of delusions in classical psychiatry is underplayed in favor of an analysis of mythological themes in delusions. These deal with universal topics, such as the End of the World and the World Savior, but are unlike the archetypes since they do not represent racial memories but are actual beliefs.

**001257** Schindler, Ruben. School of Social Work, Bar Ilan University, Ramat-Gan, Israel **Illness and recovery: a Jewis Halachic perspective.** Journal of Jewish Communal Service. 54(2):129-134, 1977.

Illness and recovery are explored in the light of a Jewish Halachic and philosophical perspective; and a three dimensional approach to intervention which includes the role of the practitioner, the patient, and the community is explored. The Jewish attitude toward human life is that life is of supreme value, and Jewish writings are very much person centered. Judaism places particular emphasis on societal responsibility in the treatment process: professional intervention is juxtaposed with the obligation of the community to sustain those who are ill. Significant others can restore a sense of self-esteem and are a source of support and sustenance to the ill. Jewish law emphasizes the duty of visiting the sick. Further, in Jewish thought the idea of hope is central and compassion and empathy are vital forces in the lives of Jews. The implications for the practitioner and the community are clear. Their actions must not induce hopelessness in the patient; and compassion, warmth, and empathy are essential in the helping process and provide a vital base for facilitating treatment outcomes. 14 references.

**001258** Scott, Edward M. Oregon Medical School, Portland, Oregon **Group therapy for Catholic nuns.** Journal of Religion and Health. 9(2):185-194, 1970.

A clinical report based on one year's group therapy experience for an entire convent which consisted of one Mother Superior and eight nuns is presented. The nuns were active teachers as opposed to being a cloistered group. The group therapy sessions were held once every other week for a period of two hours. The group met without a therapist for the same amount of time during alternate weeks. The therapy went through three distinct phases. The initial phase consisted of the therapist drawing out the attitudes of the nuns who were reluctant to be open and frank in their discussions. The second phase consisted of interaction among the nuns revealing competitive feelings and previously non verbalized animosities. The third phase centered on attempts at self exploration, for interaction, on a struggle for insights and, finally to bring about changes in their personalities. The therapy stages had led to a successful period of adaption where the group felt more secure, more willing to work together in revealing their insights into their own earlier personal relations as a way of working through the present problems. A greater awareness of self was gained by the nuns which made it possible to feel comfortable with and to accept other nuns and lay people, as well. 6 references.

**001259** Sendiony, M. F. Goulburn College of Advanced Education, Australia **Cultural aspects of delusions: A psychiatric study of Egypt.** Australian and New Zealand Journal of Psychiatry. 10(2):201-207, 1976.

Cultural elements of the delusions of a sample of 110 Egyptian psychiatric patients are examined. After examining clinical records, interviewing psychiatrists, and reviewing literature, the author concluded that the content of the patient's delusion varied directly in relation to social class. For most of the lower class men and women, the delusional symptoms, either megalomaniac or persecutory, were fantasied in terms of the cultural religious institutions. Middle- and upper-class patients, however, much more frequently secularized their restitutive narcissistic and self-esteem delusions in terms of science and class conceptions of power. 23 references.

**001260** Shuster, Marguerite. Fuller Theological Seminary **Power, pathology, and paradox. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-16146 HC$15.00 MF$7.50 396 p.

The problem of psychopathology within the framework of the larger problem of evil is explored. The study is divided into three major sections: power, pathology, and paradox. The section on power explores the empirical evidence adduced for nomistic, dualistic, and spiritualistic views of the universe -- the purpose being to question what powers we may conceive to be operating in our world, and on what grounds. In the section on pathology, the data base is shifted from the empirical to the scriptural because evil, of which psychopathology is a manifestation, is considered to be a spiritual and moral rather than a scientific and empirical category. Frank acceptance of a biblical world view, in which Satan and demons are to be seen as personal, willful beings, is affirmed. Pathology is seen as a disruption of structure and/or will, leading to areas of powerlessness and thence to compensatory striving for power. The psychotherapeutic dilemma is how to remedy powerlessness without succumbing to essentially demonic reconstructive efforts. Finally, a radical, paradoxical, Christian view of health is promoted, whereby the power of Satan is conceived as being countered not by a like power, but by the word and spirit of God operative through man's weakness. (Journal abstract modified)

**001261** Siskind, George. Larue D. Carter Memorial Hospital, 1315 West 10th Street, Indianapolis, Indiana 46202 **Denominational membership, expression of religious sentiments and status upon admission to a psychiatric hospital.** Mental Hygiene. 55(2):246-247, 1971.

A report is made of efforts to further evaluate the possible relationships between denominational membership, expression of religious sentiments and emotional status as indicated by rated degree of impairment upon admission to the hospital. Statistical analysis of data obtained from records of adult inpatients of a hospital does not confirm the idea that there is a relationship between denominational membership and degree of impairment. 3 references.

**001262** Slawson, Paul Frederic. Department of Psychiatry, University of California, Los Angeles, CA 90024 **Treatment of a clergyman: anxiety neurosis in a celibate.** American Journal of Psychotherapy. 27(1):52-60, 1973.

Treatment of a Roman Catholic priest who suffered progressive and almost debilitating anxiety when called upon to perform a religious service is described. Certain aspects of his illness were linked to his life as a religious professional. The patient's neurotic and psychophysiologic symptoms were found to be an expression of his subsequent disenchantment with celibacy and the confining, repetitive aspects of religious life. After he decided to leave the priesthood and started to function as a sexual man, the anxiety attacks became less frequent and his depression lifted. Brief literature reviews on religion in mental health and treatment of the clergy are included. 20 references. (Author abstract modified)

**001263** Smith, Daniel Stephen. Rosemead Graduate School of Psychology **Glossolalia: the personality correlates of conventional and unconventional subgroups. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No.77-21537 HC$15.00 MF$8.50 151 p.

The personality characteristics of four groups of Christians divided along two dimensions (glossolalia/nonglossolalia and conventional/nonconventional) were studied in 161 subjects. On the basis of responses to the Minnesota Multiphasic Personality Inventory, the Shipley Institute of Living Scale (vocabulary and abstract subtests), and a demographic questionnaire, it was found that: 1) glossolalics tend to be more anxious than nonglossolalics; 2) glossolalics tend to externalize anxiety into physical and vocal behavior, while nonglossolalics tend to internalize anxiety into somatic and depressive symptomatology; 3) nonglossolalics appear more intelligent than glossolalics; 4) glossolalics have experienced more personal tragedy than nonglossolalics; 5) nonglossolalics are more neurotic than glossolalics; 6) no significant difference occurs among the four groups on level of pathology; and 7) nonglossolalics are more dependent than glossolalics. (Journal abstract modified)

**001264** Smith, Donald E. no address **The next decade of dialogue -- religion and health.** Journal of Religion and Health. 13(3):161-179, 1974.

A widespread change in spiritual values has created mental health problems for some, crises of faith for others and a dilemma for most ministers and counselors. What is now classified as a psychotic episode or personality factor may be authentic religious phenomena. Various definitions of mental health are discussed in terms of biblical concepts. Humans have a basic need for religion in terms of the search for moral responsibility, significance to life, and the power of life, love and hope. Striking similarities are shown to exist between religious cults and new psychotherapy movements. A continuing dialogue between medicine, religion and psychology is urged in the goal of instilling spiritual values into the mental health professions.

**001265** Solignac, P. no address **/The Christian neurosis./** La nevrose chretienne. Polemique. Trevise, 1976.

A study of the Christian principles of education to be found in families, churches, and youth groups led to the discovery and definition of a Christian neurosis. This neurosis is based on repression, anxiety, guilt, castration, phobias of sin, and the fear of hell and the devil. Some aspects of modern life, such as the vogue of eroticism, and the new religious communities, are discussed in hope of finding a more healthy outlook. The current extremely permissive approach to education is rejected, however, as leading to results equally negative as the Christian neurosis.

**001266** Spencer, John. Heathcote Hospital, Applecross 6153, Western Australia **The mental health of Jehovah's Witnesses.** British Journal of Psychiatry (London). 126:556-559, 1975.

Fifty Jehovah's Witnesses admitted to the Mental Health Service facilities of Western Australia were examined. Results suggest that members of this section of the community are more likely to be admitted to a psychiatric hospital than the general population. Followers of the sect are three times more likely to be diagnosed as suffering from schizophrenia and nearly four times more likely to suffer from paranoid schizophrenia than the rest of the population at risk. These findings suggest that being a member of the Jehovah's Witnesses faith may be a risk factor predisposing to a schizophrenic illness. 15 references. (Author abstract modified)

**001267** Spero, Moshe HaLevi. no address **Clinical aspects of religion as neurosis.** American Journal of Psychoanalysis. 36(4):361-365, 1976.

A clinical example of manifestations of neurosis in a religious personality is presented. Religious personality is defined as an individual whose actions and behavior are governed and influenced by religious beliefs. Differentiation is made between religious conflicts in a healthy autonomous ego and cases where religious beliefs are part of a neurotic pattern. The patient under discussion was in analysis for depression. He used his belief in a forgiving God as a defense against guilt feelings incurred by the death of his parents. It is suggested that some penitents or converts undergo a religious crisis as a substitute for psychotherapy, and become alienated from themselves by transferring certain personality functions, such as forgiveness, to an all powerful other.

**001268** Spero, Moshe Halevi. School of Social Work and Social Sciences, University of Michigan, Ann Arbor, MI **Mental illness as sin: sin as neurosis.** Journal of Jewish Communal Service. 54(2):116-128, 1977.

A critique of Wikler's (1977) article The Torah View of Mental Illness: Sin or Sickness is presented; and a reformulation of Wikler's thesis, based on biblical and Talmudic references is delineated. Wikler concludes that the Torah views mental illness as neither sin nor sickness alone, and that consequently the mentally ill cannot be viewed as sinners. The Torah view of mental illness as sin is discussed in terms of a possible Halachic justification for psychotherapeutic endeavors as a means for modifying sick or sinful behavior. Mental illness is defined as the breakdown in happiness. The Torah concept of psychic unrest or imbalance is expressed in ideal form as sin, and its conception of behavior change (psychotherapy) is in the same sense expressed as repentance. Sin is the misuse of man's freedom; and neurosis, the failure to find meaning for being, is the misuse of man's capacity for fellowship with himself. Both sin and neurosis signify rebellion, self-worship, and the inability to unify the sacred and infinite with the temporal. Neurosis is considered a concept lacking a worldview against which to place behavior and is incapable of translating human endeavor into meaning. A reply by Wikler is appended. 26 references.

**001269** Stark, Rodney. University of California, Berkeley, California **Psychopathology and religious commitment.** Review of Religious Research. 12(3):165-176, 1971.

The notion that there is a positive association between psychopathology and religious commitment is held to be unlikely on logical and theoretical grounds. An assessment of the relevant empirical literature reveals that although many of the studies have been of low quality, the weight of findings is against the foregoing proposition. A variety of new systematic data is presented to suggest that the proposition is not simply false, but is the very opposite of truth. 27 references. (Journal abstract modified)

**001270** Stettner, John W. McCormick Theological Seminary, Chicago, IL **Pfister as pastoral theologian.** Journal of Religion and Health. 12(3):211-222, 1973.

The life and work of Oskar Pfister is recounted, with emphasis on his work as a pastoral theologian. Ancedotes are related to show his commitment to the pastorate, his endeavor to learn from concrete experience, and his distinction between pastoral care and psychotherapy with an attempt to relate psychological and religious characteristics in a person. 6 references.

**001271** Stone, Harold. 1334 Westwood Boulevard, Suite 15, Los Angeles, California 90024 **"Please, dear God, take this from me".** Voices. 6(3):21-24, 1970.

An account is given of a series of traumatic dreams experienced by a psychotherapist. Their impact on his religious feelings and unconscious mental processes are emphasized. It is emphasized that these experiences overcame his academic introversion and forced him to realize the existence of forces greater than those of the ego. These forces did not appear to weaken the ego, but to expand and strengthen it. In summary, it is emphasized that all areas of human behavior and experience should be recognized by the psychotherapist as expressions of inner feelings, and that such an approach will contribute significantly to the therapist-patient relationship.

**001272** Stoudenmire, John. Mental Health Complex, North Mississippi Medical Center, Tupelo, MS **The role of religion in the depressed housewife.** Journal of Religion and Health. 15(1):62-67, 1976.

Factors involved in housewife depression are discussed. It is contended that depression is related to four factors: suppressed anger, poor body image, absence of reinforcing events in life, and interpersonal anxiety that includes feelings of excessive dependency and inferiority. It is felt that religion can serve a positive function in relieving the causes of depression in housewives, and that there is much an individual clergyman can do to assist such persons. Religion can be the motivating factor behind the abandonment of unnecessary guilt and depression. 12 references.

**001273** Strunk, Orlo Jr. Editor. Scituate, MA **The psychology of religion: historical and interpretive readings.** Nashville & New York, Abingdon Press, 1971. 152 p.

A history of the psychology of religion is presented as a collection of eight papers. Trends are reviewed in the ways psychologists have attempted to analyze healthy and unhealthy religious attitudes and behaviors. The difference between psychology of religion and pastoral counseling is emphasized, along with their historical and practical relationships.

**001274** Sugerman, Shirley. no address **Sin and madness: studies in narcissism.** Journal of Religion and Health. 16(3):245, 1977.

The narcissistic personality is discussed in depth. Sin is described as being closely allied to narcissism, which is regarded as undue preoccupation with the self because of lack of love of self, which is in turn related to lack of love in general. Lack of love or absence of significant positive affect with regard to others causes the sinner to retreat into himself as a last resort. Regardless of how far the retreat is carried, this leads to failure (madness). Oriental and Occidental aspects of the subject are also discussed. One chapter is devoted to the psychoanalytic approach to narcissism.

**001275** Switzer, David K. Perkins School of Theology, Southern Methodist University, Dallas, TX 75275 **Considerations of the religious dimensions of emotional disorder.** Pastoral Psychology. 24(4):317-328, 1976.

Possible forms of relationship between religion and emotional disorder are investigated, based on observations at a private psychiatric hospital. Focus is on instances in which a person's religious life appears as the source of an emotional disorder, the influence of faith as an organizing center for life even in the midst of emotional disorder, and delusional systems and hallucinatory experiences in which traditional religious material in some form is an obvious component. The conclusion is that while religious factors may be interwoven with the etiology of disorder, they are neither predisposing nor precipitating causes per se; that the religious material exhibited in a pathological form is basically unrelated to earlier religious life; and that religious faith and its practice may in fact be ego supportive. Implications of these findings for individual psychotherapy, for pastoral consultation, and for worship are discussed. 1 reference. (Author abstract)

**001276** Tanseco, Ruben M. no address **The religious dimension in psychological counseling.** Philippine Studies (Manila). 20(2):287-298, 1972.

The religious dimension in psychological counseling is discussed. The psychotherapeutic process, if it is a deeply human experience, is by that very fact alone already a religious and spiritual experience. And even a religion of revelation can become an implicit assumption in humanistic psychotherapy. Psychotherapy is perceived as being at the service of religion rather than religion at the service of psychotherapy. Psychotherapy helps to restore a distorted or disoriented way of life or existence. Effective psychotherapy always involves a conversion from disintegration to reintegration.

**001277** Thomas, Joseph E. Institute of Psychiatry, Northwestern University, Chicago, IL 60611 **A preliminary study on the incidence of depression and hysteria in India.** Psychological Studies (Mysore). 20(2):8-11, 1975.

A preliminary study to determine the relationship of depression and hysteria to religion, sex, and age among hospitalized psychiatric patients in India is reported. Two groups of patients diagnosed as having depression or hysteria were selected from hospital records and the religion, sex, and age was noted for each individual. Results indicate that Christians have a significantly greater tendency to be diagnosed as having depression than hysteria. High caste Hindus do not show a significantly different incidence between these diagnostic categories, while socioeconomically lower Harijans and Moslems show a greater tendency for hysterical reactions, although this tendency falls short of statistical significance. There are significantly more males than females diagnosed as depressive, whereas females predominate in the hysteria group. Depression occurs to a significantly greater extent than hysteria in patients over 35 years of age, while hysteria is significantly more common among patients below 25. 11 references. (Author abstract)

**001278** Torrey, E. Fuller. National Institute of Mental Health, Rockville, MD 20852 **Evolution of concepts of mental illness and mental health care.** Mental Health Services in Developing Countries. Geneva, World Health Organization, 1975. 132 p. (p. 6-11).

Religious, medical, and psychological concepts in mental health care are discussed in a paper presented at the 1973 World Health Organization seminar on the organization of mental health services. Religious explanations for aberrant behavior are noted, and a variant in religious concepts is the belief that aberrant behavior represents divine punishment for wrongdoing or sin. Medical concepts in mental health care assume that aberrant human behavior is caused by disorders of the body, including the brain. Rather than fixing the cause of man's aberrant behavior in wandering incubi (devils) or wandering uteri (disorders of the body), psychological concepts of mental health care postulate that man is fundamentally in control of himself and can act rationally, given sufficient intellect and understanding of self. The historical evolution of religious, medical, and psychological concepts are traced. 5 references.

**001279** Trew, Alberta. A.G. Berner High School, Massapequa, NY **The religious factor in mental illness.** Pastoral Psychology. 22(214):21-28, 1971.

Although religious faith has tremendous functional value, there are some types of religion that are inimical to mental health. However, there are also religious experiences which by freeing the personality from morbid guilt feelings, creating a sense of security, and giving one a sense of belonging, can create an integrated, unified individual with a healthy, happy mind, all characteristics valued by the mental health professional.

**001280** Ueda, Nobuko. Department of Psychiatry, Hyogo Medical College, Japan **Changes in religious concepts of depressive psychosis.** Clinical Psychiatry (Tokyo). 17(10):1039-1046, 1975.

Comparative studies of religious concepts among depressive psychopaths of Japan and Germany are reported. Studies are focused mainly on the subjects of the crime and punishment in Christianity, both Catholic and Protestant. Subjects of this study are taken from departments of psychiatry at the University of Heidelberg, and Tokyo Medical and Dental College. Comparisons of both German and Japanese depressive psychopaths are discussed in terms of the crime and punishment in Christianity as well as sociological and historical values of the society. In addition it is suggested that concepts of crime and punishment should also be considered from the points of cultural factors. 23 references.

**001281** Virkler, Henry A.; Virkler, Mary B. Mount Paran Counseling Center, 1135 Woodland Avenue, NE, Atlanta, GA 30324 **Demonic involvement in human life and illness.** Journal of Psychology and Theology. 5(2):95-102, 1977.

Using Scripture as a primary source, the role of demons in the etiology of physical and psychological illness is discussed. Four questions central to the issue are considered: 1) what physical and/or psychological symptoms are recorded in Scripture in connection with demon possession? 2) does Scripture indicate that all illness is of demonic causation? 3) what does Scripture say about the psychological demons so frequently spoken of today among some groups of Christians, and, 4) what factors can be used to differentiate demon possession from mental illness? Two methods of differentiating psychopathology from demon possession, symptom analysis and the biblical gift of discerning spirits, are discussed. It is suggested that both methods be used in conjunction with one another in those instances where differential diagnosis is difficult. 15 references. (Author abstract modified)

**001282** von der Heydt, Vera. 21 Lennox Gardens, London, S. W. I, England **The treatment of Catholic patients.** Journal of Analytical Psychology. 15(1):72-80, 1970.

Roman Catholics face a unique problem in the psychiatric analysis process because of their religious beliefs. All Catholics do not think alike on all religious subjects nor do they have the same strength of commitment. But each Catholic has suffered difficulties with aspects of his faith. Many of the Catholic faith, priests and nuns among them, feel that if they obeyed the outer rules of Catholicism the inner doubts could be resolved. Jung assumed that practicing Catholics are less neurotic than non practicing and non Catholic individuals; he had confused the confessional act with analysis; he had mistakenly equated the function of the analyst and the priest. However, the fundamental difference was overlooked by Jung. A confessing Catholic is admitting that he is sorry for his act and is penitent. The patient under analysis may or may not feel contrition but he is under no moral or religious obligation to do so. Thus the treatment of Catholic patients encompasses two problems: first, learning to seek analysis as a helpful process even if the analyst is non Catholic, and second, finding a true faith under the superstitious beliefs growing out of religious training. In this latter respect, the necessity to uncover and analyze the parent archetype is crucial to the satisfactory treatment of the patient. 5 references.

**001283** Wig, N. N. Postgraduate Institute of Medical Education and Research, Chandigarh, India **The influence of religion on mental illness in India.** In: Summaries Vol. 1: 3rd. international congress of social psychiatry. Zagreb, September 21-27, 1970. 247 p. (p. 243-244).

The influence of Hinduism in India as an etiological factor in mental illness is assessed. Hinduism is a conglomeration of complex and sometimes conflicting beliefs and customs. Depression of instinctual gratification and a rigid conformism are among many features of the religion that can have clinical implications. A common neurasthenic neurosis, Dhat Syndrome, is regarded as a manifestation of sexual repression. Western psychotherapy is not readily accepted in India; the therapist is more often a Guru or religious teacher.

**001284** Wig, N. N. Postgraduate Institute of Medical Education and Research, Chandigarh, India **Influence of religion on mental illness in India.** In: Proceedings of the 3rd. Internat. Cong. of Soc. Psychiatry, v.4. Zagreb, Anali Bolnice ""Dr. Stojanovic", 1971. 418 p. v.10 (p 400-407).

The influence of the Hindu Religion on mental illness in India is discussed. Hinduism is reviewed from 2000 BC, including: the Indus Valley civilization and its cult of mother goddess; from 1500 to 1000 BC and the worship of natural deities (sun, fire, and lightning) and sacrificial rites; 1000 to 600 BC, renunciation in contrast to ritual practices; and the birth of Buddhism and Jainism in the 6th century BC. Definitions and implications of Hinduism and Buddhism are included. Under the existing cultural concept, psychiatry has its roots in both religion and science, in that both deal with solutions to human problems and conflicts. In turn, religion has also become a cause for these human conflicts. Both religion and psychiatry face the conflicts caused by biological instincts and their suppression as major sources of tension and anxiety. Mental illnesses common to India and methods for treating them are described. 11 references.

**001285** Wood, Hunter H. no address **Constructive collaborators: Religion and psychology.** Journal of Religion and Health. 11(2):120-133, 1972.

Common themes and separate insights of religion and psychology show the need for renewed collaboration. It is observed that both disciplines concern themselves with and have developed theories about anxiety, guilt, death, change (learning), and will. Collaboration can come about through constructive dialogue in which each discipline learns from the other. Contributions of theology to psychology, of psychology to religion, and differences in methodology are reviewed. Examples of interaction areas are cited: (a) Psychology has long emphasized the unconditional acceptance of the patient by the therapist, regardless of the sinfulness or maladjustment of the client; religion teaches that all sinners are unconditionally accepted by God. (b) There is a need for greater individual freedom. (c) Theology maintains that much of human behavior cannot be predicted; R. May and C. Rogers promote this view of human nature in psychology. (d) There is a need to appreciate the positive aspects of guilt in psychology. Mowrer now views guilt like theologians do; guilt has forces that lead to the theological metanoia or repentence. And (e) human wholeness has many forms and standards, not just one. Among these, psychologists need to evluate anew the person and life style of Jesus. It is noted that the concepts of sinfulness and neurosis are similar.

**001286** Wright, Sargent John. School of Theology at Claremont **The historical and theological implications in the treatment of mental illness (with special reference to schizophrenia). (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26899 HC$18.00 MF$7.50 147 p.

The historical and theological implications of psychiatric treatment were investigated in a search for an effective mode of therapeutic intervention for schizophrenic clients. It was found that no clinical entity is the sole cause of the disorder but that a mixture of organic and psychological factors appear to be involved. Schizophrenia cannot be successfully treated with the medical model concepts. Society historically has been baffled by mental illness and has treated the mentally ill with fear, hatred and rejection. The schizophrenic has experienced deep emotional impoverishment, especially in early familial dysfunctional relationships, which has resulted in low self-esteem and self-acceptance. He deals best with his defenses when he can feel acceptance and worth. The New Testament, through the theological teaching of the Apostles and Jesus, tells of the unconditional love and forgiveness of God, which can be of value to the schizophrenic. The most effective therapy is based on the growth model formula (acceptance and caring plus confrontation equals growth). (Journal abstract modified)

## 29 RELIGION AND POSITIVE MENTAL HEALTH

**001287** Abel, Lionel. State University of New York at Buffalo, Buffalo, NY **Religion and value.** Humanist. 37(2):43-44, 1977.

Three critics of religion are discussed and the positive value found in religion, or the religious attitude, is considered. Arthur Danto defines religion as a mechanism for converting real impotence into the appearance of power but it is felt that religion has other values. While Anthony Flew finds the number of those favoring a literal interpretation of the scriptures surprising, it is pointed out that the modern theorists of interpretation have tended to reduce the meaning of any text to a function of the interpreter's fancy. Sidney Hook argues that there has not been sufficient emphasis on the importance of methodological sophistication, not only the logic of inquiry but the ethics of inquiry and therefore no amount of information is a safeguard against credulity. It is noted, however, that ethical questions have not been resolved by the great amount of methodological sophistication recently brought to bear on them. The positive value to be found in religion is that it can combine the ethical and the aesthetic within some real unity. Movements which tried to unite the ethical and the aesthetic in nonreligious ways are discussed. It is concluded that evidence suggests that moral inquiry and scientific inquiry do not rest on the same foundation.

**001288** Antonelli, F. no address **/The psychology of capital vices./** Psicologia dei vizi capitali. Rome, Italy, Edizioni Mediterranee, 1972. 127 p.

Capital vices are examined from a strictly psychological viewpoint without any religious or moralist bias. The reciprocal relationship between psychology and religion in man's search for the meaning of existence is discussed.

**001289** Ard, Ben N., Jr. San Francisco State College, San Francisco, CA **Mental health & religion.** Rational Living. 7(1):7-12, 1972.

The definitions of religion and psychological maturity by Erich Fromm are examined. Religion, defined by Fromm, is any system of thought shared by a group, which gives an individual a frame of orientation and an object of devotion. However, to call by the name of religion any ethical orientation devoid of theological or supernatural reference, when it is not necessary, could be harmful. Fromm's definition is misleading: man needs a philosophy of life but without necessarily including the connotations of the word religion. It is submitted that a psychologically mature person can lead a full and healthy life as an individual without ever having any need of religion. 15 references.

**001290** Brown, Kenneth Bradford. United States International University **Relationship between personal religious orientation and positive mental health. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-20506 HC$12.50 MF$4.00 118 p.

The relationship between different types of religious orientations and measures of positive mental health were examined in four different religious groups and in a nonreligious nonaffiliated group. The Shostrom Personal Orientation Inventory and the Rokeach Dogmatism Scale were used as measures of positive mental health. The Allport Personal Religious Orientation Inquiry was used as a measure of religious orientation. The nonreligious group was more self-actualizing than the indiscriminately proreligious group. The religious nonaffiliated group was more self-actualizing than any other group and the Catholic less self-actualizing. The Jewish group was significantly more extrinsic than the other groups. Protestants were more intrinsic and the Catholics more indiscriminately proreligious. Conclusions drawn from these results were discussed. (Journal abstract modified)

**001291** Burke, Joseph Francis. United States International University **The relationship between religious orientation and self-actualization among selected Catholic religious groups (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-22655 HC$10.00 MF$4.00 146 p.

The existence of a significant relationship between religious orientation and self-actualization among selected Catholic religious groups was investigated, including Catholic parish members active in one or more parish sponsored organizations, members of three different Catholic religious orders, and college students enrolled in religious studies courses at a Catholic university. Instruments included the Allport and Ross Religious Orientation Scale (ROS) and the Personal Orientation Inventory (POI). Most of the subjects tested with the ROS fell into either intrinsic or indiscriminate orientation. The highest proportion of intrinsic subjects were members of religious orders, followed by active parish members and students. This had been hypothesized, and all related hypotheses were supported. Differences between subsamples on the POI were not significant on POI Inner Directed scale, but students were significantly higher on the POI than those classified as indiscriminately proreligious. A significant relationship exists between religious orientation and self-actualization among these selected Catholic religious groups. (Journal abstract modified)

**001292** Capps, Donald; Capps, Walter H. Editors. no address **The religious personality.** Belmont, Calif., Wadsworth Publishing Company, Inc., 1970. 381 p.

A series of self-portrayals of individuals identifiable in history as ""religious" is compiled to show how religious factors are evident in personality formation. Religious individuals are shown to typically aspire to an uncommon sort of self-actualization and personal resoluteness -- a profound singleness of mind, purpose and sense of authenticity. Works by a wide variety of authors from all historical periods are grouped according to fundamental dispositional factors. Religious biographical and analytical works are thus designated as descriptive of four types of ""self" observed in religious context: (1) the resigned self, (2) the chastised self, (3) the fraternal self, and (4) the aesthetic self.

**001293** Carroll, Vincent Wayne. School of Theology at Claremont **Theology and leisure: implications for the handicapped. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-17892 HC$15.00 MF$8.50 126 p.

The ethical, functional, and historical state of contemporary leisure was analyzed, focusing on implications for the handicapped and the theological concepts of leisure and play. Guided by the unique needs of the handicapped, sports and recreation are highlighted as possible sources of pleasure. A theological view of leisure places time's passage as a medium of human existence, and contends that through the passage of time and life experiences, the handicapped person can perceive his image in a more positive way, risking himself to encourage change. (Journal abstract modified)

**001294** Carter, John d. Rosemead Graduate School of Psychology, CA **Maturity: psychological and biblical.** Journal of Psychology & Theology. 2(2):89-96, 1974.

Five dimensions of maturity are outlined: having a realistic view of oneself and others, accepting oneself and others, living in the present but having long-range goals, having values and developing one's abilities, and coping with daily living. A parallel description of biblical maturity is also made on these dimensions, but differences in content are noted. Psychological maturity is grounded in the image of god in man as created but fallen for both the Christian and the non-Christian, but the additional aspects of biblical maturity are grounded in the renewed image.

**001295** Cohen, David. no address **Religion lives.** World Medicine (London). 11(4):103-104, 1975.

The relationship between religion and mental health is examined, focusing on the work of two American researchers who interviewed 1500 subjects to determine if they had had a religious mystical experience. Four out of 100 respondents indicated affirmatively, and a strong positive link was established between religious experience and psychological well-being. This finding was further pursued by a marine biologist, Alister Hardy, who theorized that religion is a biological necessity for man and that the demonstration of an evolutionary function for religious feeling in no way provides a proof of the existence of God. It does, however suggest that science should not ignore religion and that faith is associated with good mental health.

**001296** Colman, Arthur D.; Colman, Libby Lee. no address **Love and ecstasy.** New York, Continuum, 1975. 200 pp. $8.95.

Human closeness, the ""merger felt by two people who are intimate together" is discussed. Ecstasy is a special state of consciousness ""in which the sense of one's 'I', one's personal boundary, is lost through merger with something or someone else." That ecstatic merger can best be experienced in two person relationships. Psychopathological aspects of merger, as during psychosis, nightmares, or intoxication are mentioned only in passing. A verbal definition of love and ecstasy is attempted blending concepts from philosophy, neurophysiology and mysticism. The risks and rewards of romance, religion and other aspects of ecstatic feeling are debated. A hypothesis about the infantile origin of ecstatic consciousness based partly on psychoanalytic theory and partly on studies of the psychology of pregnancy is presented. Some ideas about ecstasy in childhood, adolescence and adult life are presented. Ecstasy is redefined as both a feeling and a quality of interpersonal relationship.

**001297** Colston, Lowell G.; Johnson, Paul E. no address **Personality and Christian faith.** Nashville, Tennessee, Abingdon Press, 1972. 245 p.

The examination of personality and Christian faith aims 1) to acknowledge, affirm, and contribute to the contemporary revolution in personal consciousness, and 2) to reaffirm the view that the Christian faith is a source of vitality for that revolution. Personality is defined as the dynamic mutual interaction of all systems -- physical, social, political, economic, ecological -- which comprise and affect the organism. Personal consciousness is identified in three sections on revolution, expansion, and faith. The first draws on the sensitivity movement, the advent of transactional analysis, and the emergence of the reemphasis on the nonrational in life. In the second section a well balanced and eclectic view of personality development from birth through older maturity is given. The third section emphasis is on Erikson and set Christian categories of trust, acceptance, freedom, intimacy, and faith over against the negative identities of pathology.

**001298** Comstock, George W.; Partridge, Kay B. School of Hygiene and Public Health, Johns Hopkins University, Baltimore, MD 21205 **Church attendance and health.** Journal of Chronic Diseases. 25(12):665-672, 1972.

An overview is presented of studies which mention church attendance as a health related variable, and findings from a survey of Washington County, Maryland, which implicate church attendance as an attribute of potential importance in health are presented. The findings suggest that frequency of church attendance is associated with a wide variety of phenomena. The relationship between church attendance and health is nonspecific rather than causal, and the observed associations may reflect the likelihood that health affects church attendance rather than vice versa. 42 references.

**001299** Cutler, Stephen J. Department of Sociology and Anthropology, Oberlin College, Oberlin, OH 44074 **Membership in different types of voluntary associations and psychological well-being.** Gerontologist. 16(4):335-339, 1976.

The possibility that membership in only certain types of voluntary associations may be accompanied by higher levels of psychological well-being was examined. The findings tended to support the following conclusions: 1) among older persons, psychological well-being does not appear to be related to membership in most types of voluntary associations; 2) to the extent that well-being is significantly and independently related to membership in any particular kind of association, this effect appears to be confined primarily to membership in church affiliated associations; and 3) membership in church related associations, while statistically significant, accounts in absolute terms for only a small proportion approximately -- 1-2% -- of the variance in measures of psychological well-being after the variance attributable to control variables is removed. 25 references.

**001300** Dunn, Regina B. Fordham University **Comparison of personality characteristics with religious ideals of high school students. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-18188 HC$10.00 MF$4.00 188 p.

A study with 400 10th and 12th grade boys and girls supports the hypothesis that religion, in forming the basis for a unifying and integrative philosophy of life, aids the development of the more mature, better integrated and more emotionally stable individual, who, in turn, is better capable of accepting and actualizing the ideals and principles of religion. The personality variables of dominance, sociability, self-acceptance. responsibility, socialization, self-control, tolerance, achievement via conformity, achievement via independence, and flexibility were measured by the California Psychological Inventory. Educational ability was measured by the Science Research Associates High School Placement Test. Girls obtained higher mean scores on the supernatural value scale of the Barrett Test of Ideals than did boys. The endorsement of religious values did not vary significantly with grade level. (Journal abstract modified)

**001301** Engdahl, Richard Clinton. School of Theology at Claremont **The minister's spouse as person. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-17894 HC$15.00 MF$8.50 66 p.

The minister's spouse/wife was studied from the perspective of traditional expectations and her subsequent struggle to find meaning, self-esteem, worth, and value in contemporary society as a person in her own right. The clergyman's wife is viewed as struggling against traditional role expectations and affected by contemporary influences, specifically the Women's Liberation Movement. This view was corroborated in questionnaire responses of sample subjects. These women have had their consciousness raised, are much freer, and are living out new identities as persons. Androgyny is identified as a theological clue for this new identity. Imago Dei and God's masculine and feminine expressions in Biblical revelation are seen as forming bases for women to affirm equality with men as well as affirming a unique femininity. Psychologically, the minister's wife is considered both worthful and valued, and her self-identity is achieved through self-actualization processes. (Journal abstract modified)

**001302** Fornwalt, Russell J. Author address not given **Modern slavery.** Science of Mind. 43(2):7-10, 1970.

Slavery in this country has been abandoned. But Lincoln's Emancipation Proclamation and the thirteenth amendment to the Constitution notwithstanding, the slave within man has yet to be liberated. Millions today are slaves to all sorts of superstitions, sicknesses, and past mistakes. Many of us are chained emotionally and mentally to outmoded political and social systems. It is suspected that many of the sickbed and wheelchair cases are psychosomatic and that of unconscious motivation on the part of some people to submit to the slavery of invalidism. Voluntary slavery, then, seemingly has its compensations. It can give a person a life of ease and comfort, free of responsibility, at the expense of others. But it can also keep him in a perpetual state of spiritual immaturity, and from enjoying the more abundant life. Doctors and psychiatrists recognize today that most every physical ailment has its mental or emotional component. To allow someone to irritate you unduly or ""get under your skin", to feel excessive resentment, rage or anger, can completely change your body chemistry. The result may be arthritis or bursitis. If your mind is filled with greed, anxiety, hate, vindictiveness, false pride, pettiness, or prejudice, then you are the slave. Superstition is another culprit. To completely free the slave within may take a lifetime of determination, decision, and devotion to duty. However, the way to begin is to declare your oneness with God. Know in your heart that there is no power but God. You and God are one, therefore there is no power working against you. You have the power to choose the happiness of mastery over the misery of slavery.

**001303** Holland, Kenneth J. These Limes Magazine, Nashville, TN **/Inner freedom through a total commitment to Jesus Christ./** The relentless quest for inner freedom. Liberty. 71(1):20-23, 1976.

Biblical answers to what psychologists claim are the four basic questions facing every human being are presented. The questions concern identity, ridding oneself of a guilty conscience, the secret of learning to love one's fellow men, and how to face death without fear. In addition to Bible references, the writings of Richard Wurmbrand, a Lutheran minister who spent 14 years in prison because of his Christian faith, are quoted to illustrate ways in which spiritual freedom can be experienced in an extreme situation. 4 references.

**001304** Holmes, Ernest. Author address not given **You were born to be happy.** Science of Mind. 43(2):12-16, 1970.

It often happens that when the person who is ill has a will to live he makes a complete recovery even though death seemed inevitable. We are told that we are born with a will to live, and an almost equal will to die. When we look forward to more pain and unhappiness than we do to peace and joy, the mind silently sets to work to destroy the physical body. The modern physician is a physician to the mind as well as to the body. A will to live and a will to be happy are necessary to our physical well being. A large part of our thinking is unconscious. But this unconscious part of the mind is still creative and is silently building conditions into the physical body, for good or for ill, according to the direction that is given to this inner creative principle. What we each need, then, is some deep underlying faith or conviction about life that will remove the inner conflict and let the original divine pattern come to the surface, for we are all rooted in God, the living Spirit. If we only know that we are born of God, and can confess our mistakes, and can forgive ourselves and others there need be no fear, because perfect love casts out all fears. This is why Jesus often forgave people before he healed them. He knew about the conflicts, the repressions, the inhibitions which today go under names of inferiority complex, superiority complex, rejection, and guilt. We must stop thinking that it is difficult to get our thoughts straightened out, and begin to realize how easy it is after all. It does not take much energy to have faith, but fear devastates the energy we have. It does not take much energy to love and to be happy, but unhappiness and morbidity consume so much energy that they devitalize us mentally and physically.

**001305** Johnson, Martin A. Department of Psychology, Brigham Young University, Provo, UT **Family life and religious commitment.** Review of Religious Research. 14(3):144-150, 1973.

The relationship between student religious commitment and perceived parental religiosity, family warmth, and acceptance was investigated. Data were collected by self-report questionnaires from students at the University of California at Davis. Results indicate that religious students tend to come from religious homes and nonreligious students from nonreligious homes. Data also indicate that religious students view their families as happier, closer, more accepting and communicative, and that they have more respect for parental values than do nonreligious students. 8 references. (Author abstract modified)

**001306** Jones, William M. University of Missouri, Columbia, MO **A guide to living power.** Atlanta, GA, John Know, 1975. 120 p. $3.95.

A handbook is presented of Christian mental exercises and disciplines designed to assist the individual in the development of spiritual strength and the ability to cope with life more effectively. The exercises are divided into three groups that reflect areas in need of strengthening: (a) the physical world, (b) the inner self, and (c) interpersonal relationships.

**001307** Kuzmickus, Marilyn. Duquesne University, Pittsburgh, PA **Authentic detachment in religious living. (Master's Thesis).** Masters Abstracts. Ann Arbor, MI, Univ.M-films, No.M-3179 HC$10.00 MF$4.00 365 p.

An investigation was made of the relationship between religion and personality, or fundamental spirituality, by exploring the place, value dynamics, and meaning of authentic detachment in context of a full and meaningful human life. Although man normally moves towards and away from persons, things, and events throughout his life, the emphasis is on the nature of man's wholesome movements away. Representative philosophers, psychologists, sociologists, anthropologists, and spiritual writers provide data whereby the experience of authentic detachment can be articulated. The research further explicates the manner in which the detachment of the religious man and the Christian is progressively deepened and refined. Lastly, it focuses on the embodiment of detachment in the life of a vowed participative religious. Implications of the research are then applied to the initiation period of the participative religious life. (Journal abstract modified)

**001308** La Porta, Ernesto M. Rua Bulhoes de Carvalho 245, Ap. 101, Rio de Janeiro, Gb., Brazil **Aggression, error and truth: a reply to the discussion by Samuel Ritvo.** International Journal of Psycho-Analysis (London). 56(2):249-251, 1975.

In response to Samuel Ritvo's criticism ""A Discussion of the Paper by Ernesto M. La Porta on 'Aggression, Error and Truth'," religious culture is discussed as a significant adaptive force operative in human functions and survival. Religion as a culture is said to be a creation of man, by projection and by externalization of drives and conflicts, but it also exists presumably because man needs social contracts, codes, and laws in order to survive. An important feature of religious culture is power which is systematically applied to group adaptation and conformity. A primitive religious ritual studied demonstrates the existence of an external nucleus used by the external power against man, with a connection between the external reality and the internal world. Religion as an exploitative power of the individual human is seen to work by influence and control of the mind, utilizing symbolic messages enforcing authority. 2 references.

**001309** Larsen, John Anderson. Boston University Graduate School, Boston, MA **Self-actualization as related to frequency, range, and pattern of religious experience. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11693 HC$15.00 MF$8.50 246 p.

The relationship of self-actualization to frequency, range, and pattern of religious experience was determined through literature review and empirical and theoretical studies. Hypotheses were that there is: 1) a significant positive correlation between frequency of reported religious experiences and level of self-actualization among religious subjects; 2) a significant positive correlation between range of reported religious experience and level of self-actualization among religious subjects; and 3) significantly greater percentage of high self-actualizers with a progressive pattern of religious experience. A sample of 401 college students controlled for age, race, educational level, and religious affiliation were administered the Personal Data Sheet, the Personal Orientation Inventory, and the Religious Experience Measure, subjecting data to descriptive statistical analysis, correlation, and analysis of variance. Only the occurrence of a high percentage of high self-actualizers with a progressive pattern of religious experience was confirmed, with frequency and range of religious experience more positively related to time competence than to inner-directedness. (Journal abstract modified)

**001310** Lennon, Joseph L. Providence College, Providence, R. I. **Social eyes and family mindedness.** Rhode Island Medical Journal. 53(2):90-94, 1970.

The production of a better society depends largely on the production of better parents. Children denied satisfaction of basic needs in wholesome family life become a source of unrest and may lash out at those who deny them opportunities to satisfy these needs. In order for children to become good citizens they must learn that there can be no privileges without responsibility; parents are the first and most effective teachers in training for this responsibility. Other factors necessary for insuring a stable family structure are a scale of values; an adequate standard of living; a definable position in society; and security which is closely related to the factor of family status. The church can be most effective in helping children develop a proper self-respect.

**001311** McConnell, Theodore A. no address **The shattered self: the psychological and religious search for self-hood.** Philadelphia, Pilgrim Press, 1971. 109 p. $3.95.

## Mental Health

Six basic psychological models of selfhood are related to a variety of theological perspectives. The theoretical and therapeutic systems of Frankl, May, Erickson, Allport, Freud and Maslow, among others, are shown to vary in acceptance of transcendence. Despite the reduction of religious experiences and problems to behavioral terms, development of a sense of religious self is shown to contribute importantly to mental health health and to enhance an integrated self-concept.

**001312** Mclean, Preston G. 1143 5th Ave., New York, NY **Health: an integrative reticulum.** American Journal of Psychotherapy. 25(2):300-308, 1971.

Psychologic health is described in terms of 18 capacities, e.g.,self-respect, liberty of spirit, ruthlessness, unattachment, etc.,for psychologic repair and growth. Nonpsychologic healths are described as biologic, social conduct (moral, ethical, saintly, and heroic), religious, and spiritual. This development is intended for identification in analytic work.

**001313** Meissner, W. W. Psychiatry Department, Harvard Medical School, Boston, MA **Notes on the psychology of hope.** Journal of Religion and Health. 12(2):120-139, 1973.

The functions and dysfunctions of hoping and hopefulness are discussed, stressing their importance in psychotherapy and religion. Psychologically impaired patients are characterized by feelings of hopelessness, and the vital aim of therapy is to achieve a hopeful attitude. This requires the trusting dependence on another person, as in the client-therapist relationship. The therapeutic process both builds and requires a capacity to tolerate delay and the postponement of effective and satisfying results so as to achieve the hopeful attitude and a sound ego function. This contact with reality, achieved early in the relationship must be continued throughout the course of treatment for the patient to resolve his unconscious feelings, thoughts, and fantasies which are at the root of his psychological instability. These aims are also those of the Christian religion, which seeks to make one human, thus giving hope and sense of human reality and possibility. There is a mutual reciprocity that flows between religious hope, faith, and grace and the basic roots of human hopefulness. These concepts help sustain and strengthen the positive outcome of therapy. 12 references.

**001314** Meserve, Harry C. 17150 Maumee Ave., Grosse Pointe, MI 48230 **""Living in the questions."** Journal of Religion & Health. 12(3):207-210, 1973.

A list of common sense guidelines to help the counselor, the physician, the pastor, and the layman to discriminate between false and true, exotic redemption and realistic growth, in the search for mental and spiritual growth is presented. Warnings are issued against the quick and easy solution for personal peace and well being.

**001315** Montgomery, Dan C. University of New Mexico **Personality fulfillment in religious life. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-28671 HC$18.00 MF$7.50 175 p.

An attempt to integrate sound principles of psychological and psychotherapeutic knowledge with a basic Judaeo-Christian understanding of religious life is described. A synthesis was sought which would intelligently and viably wed fundamental aspects of psychological wholeness and religious holiness. Factors that contribute to the ongoing process of original growth and authentic personal presence in the religious mode of being are explored. Growth stifling and inhibitory features of genuine religious development are examined, as well as those which typify health, wholeness, and vitality in religious life. Topics ranging from bodily awareness to the experience and expression of human emotionality (anger, grief, affection, guilt, anxiety, and joy) are discussed. Day to day living in a spirit of openness and responsivity to the sacred dimension of people, things, and events is emphasized. (Journal abstract modified)

**001316** Murphey, Cecil B. Riverdale Presbyterian Church, Riverdale, Georgia. **More psychological insights.** Christianity Today. 21(23):20-25,1977.

Twenty recent books integrating popular psychology and Christian doctrine are reviewed. Each one involves increasing commitment to Jesus Christ and to improving the quality of psychological life. The books are discussed in terms of the following issues: getting it together with other people, pulling it together from the Bible, putting the psyche together, and putting me together.

**001317** Neal, Marie A. Emmanuel College, Boston, MA **Civil religion and the development of peoples.** Religious Education. 71(3):244-260, 1976.

The advancement of underdeveloped nations and ethnic groups demands the involvement of traditional religions as contrasted with the civil religion described by R. Bellah. Since American and other modern nations are dependent on the material resources of developing nations, political and economic interests have preempted altruistic and moral values in the civil religions. Strong, independent moral forces, such as traditional religious systems, are essential to insure justice and development for underprivileged peoples. 39 references.

**001318** Nuss, Max. 7861 Gresgen, Germany **/Quality of life without religion? Introductory statement of the Bo Yin Ra Foundation, Darmstadt./** Lebensqualitat ohne Religiositat? Einfuhrende Betrachtung zur Deutschen Bo-Yin-Ra-Stiftung, Sitz Darmstadt. Praktische Psychologie (Lutjensee). 28(6):199-201, 1974.

The role of spirituality in the quality of life, and the value of religion in understanding social conflicts are discussed. The work of Bo Yin Ra (Joseph Anton Schneiderfranken) in explaining spiritual concepts from Eastern philosphy to Western audiences is examined. It is suggested that man's fate will be determined by his ability to think and create, and that this creative ability is the product of his spirituality.

**001319** O'Toole, Katherine Clare. Duquesne University, Pittsburgh, PA **Personal responsibility in human living: Implications for religious life. (Master's Thesis).** Masters Abstracts. Ann Arbor, MI, Univ.M-films, No.M-3181 HC$10.00 MF$4.00 475 p.

A study was made of religion and personality, or fundamental spirituality, in order to articulate that human living necessarily involves responsibility. Data from representative philosophers, psychologists, sociologists and anthropologists describes responsibility as more than legal requiredness and accountability. Mature responsibility requires a sense of personal identity, awareness of relatedness to others, a caring concern for value and a willingess to commit oneself in love and service. Free acceptance of responsibility enables a person to live meaningfully, fostering value in himself, in other persons and in the world they share. The research attempts to show the mature religious man and the Christian inspired by love rather than by a fearful sense of obligation in their fidelity to worship and religious observance. Consideration is also given to the vowed Christian religious person and the specific responsibility of his self commitment. Lastly, implications of the research are applied to the formation of initiates to the vowed participative religious life. (Journal abstract modified)

**001320** Palmberg, Lynn; Scandrette, Onas. Rosemead Graduate School of Professional Psychology, 13800 Biolg Ave., La Mirada, CA 90639 **Self-disclosure in biblical perspective.** Journal of Psychology and Theology. 5(3):209-219, 1977.

The strong emphasis in mental health circles on the value of honesty and openness in interpersonal relationships and its influence on evangelical thinking is described. Meaningful Christian fellowship is impossible without self-disclosure. Encounter-like groups have been suggested for opening honest channels of communication among church members. For the Christian, biblical teaching should be the standard for life and practice insofar as Scripture has anything to say on a topic. The biblical basis for, and limitations for, self-disclosure is also examined. 26 references. (Author abstract modified)

**001321** Pattison, E. Mansell. Department of Psychiatry and Human Behavior, University of California, Irvine, CA 92664 **Toward a normal pastoral psychology.** Pastoral Psychology. 25(2):83-86, 1976.

Pastoral psychology that prescribes and fosters the normal human being is described. The monumental problems of this task, the impossibility of innoculating people against the vicissitudes of life, are described. It is possible to avert and prevent some of the more malignant distortions of human development. Adaptive psychological functions can be described, but this is a far cry from the good, the right, the desirable, the virtuous, and the holy. The difficulties of raising children to be normal and healthy are described. But it is maintained that to grow, to develop and be, a normal psychology -- a commitment to a valued style of being -- is necessary. A normal pastoral psychology is a normative picture of human growth, development, and enduring patterns of everyday operations in life. It is suggested that the ancient Biblical descriptions of man are psychologically profound, and offer a normative framework of principles toward a healthy human psychology.

**001322** Powell, John. no address **Why am I afraid to love.** London, Fontana/Collins Publishers, 1976. 120 p. $1.95.

The mental and spiritual health benefits of the capacity to love are analyzed. Fears and failures associated with loving are shown to relate to guilt complexes and neurotic attitudes towards self and religion. The value of religion is shown in forgetting oneself in a life of joy, love and the removal of neurotic barriers. Although written for the general public as a self-help book, there are a variety of counseling implications.

**001323** Ramachandran, Shantha. Author address not given **Evolving religion.** Science of Mind. 43(2):41-43, 1970.

Religion plays an important part in human evolution. The need for religion was felt much earlier in man's evolution than was his need for social, political, or economic laws. The age of science has made man more sensitive to logic and reason. Yet, in the sphere of religion he has chosen to remain stunted. Among some men it is a question of apathy. Others prefer to stay in ignorance and stick to the observance of superficial rites, ceremonies, and customs, and become narrowminded fanatics. The religion that was evolved to help man live in amity and peace is often used to kindle discord between unthinking groups of followers. At the other extreme are the so called logically minded people who refuse to believe any religious truth that cannot be explained or proved at the visible level. Hence, religion was more or less shelved by many as unnecessary appendage. Faith in God is supposed by some to be an unsound use of thought because it involves believing in the unseen Power in man's life and in the universe. Yet, no one has seen a tangible law of gravitation beyond a tangible demonstration of the law at work. Love, faith, forgiveness, treating fellowmen as one would be treated by them are ways in which a person may constructively use the great invisible Law of Mind which shapes every man's experience according to his own thoughts and acts. Such knowing and doing will bring mental and emotional steadiness, and have a greater utility value in the world's communities than has ever been known.

**001324** Rennie, Robert Melvin. no address **The Christian and the continuing problems of human life: ways in which beliefs in the power of God help people of First Baptist to cope with death, suffering and injustice. (D.Minn. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-Films, No. 77-20,695. HC$16.50 MF$8.25. 129 p.

The religious beliefs of 40% of a small Baptist pa[illegible] are analyzed based on information collected by the pastor during crisis counseling and formal interviews. Religion -- defined as a system of beliefs, rituals and symbols -- is shown to provide faith and hope in coping with the problems of human life, death and the meaning of existence. The most prominent beliefs about God and metaphors of belief (God as power, love, loving power) are examined and shown to contribute to the functioning and coping of most church members. Only a small fraction of church members experience dysfunctional anxiety (rather than hope) because of their belief system. A role of the minister as therapist and death counselor is presented in which he/she helps individuals to connect their real experiences to their hopes for ultimate reality through the church's system of rituals, beliefs, symbols and metaphors.

**001325** Richards, David Henry. Fordham University **Self-valuation in religious experience. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-4140 HC$18.00 MF$7.50 296 p.

Self-valuation in religious experience is examined, arguing that fundamentally important questions of its nature and validity arise from the incompatibility of scientific explanations with intuitive or subjective understanding. The philosophy of Alfred North Whitehead is seen as providing the framework for a coherent interpretation of religious self-valuation which recognizes the reality and distinctive character of the factors upon which both types of understanding are based. Two works embodying classic descriptions of religious experience (the ""Confessions" of St. Augustine and James' ""The Varieties of Religious Experiences") are analyzed, along with elements of Whitehead's philosophy, as expressed in ""Religion in the Making" and ""Process and Reality." It is concluded that Whitehead's scheme accords with both the basic principles of scientific study and intuitive meanings expressed in descriptive accounts. For him, religious experience is founded on awareness of the full range of the cosmological process from which the final worth of individual experience emerges. (Journal abstract modified)

**001326** Richek, Herbert George. University of Texas, Austin, TX 78712 **Personality and mental health concomitants of religiousness in late adolescent college students. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films No. 72-11412. HC$10.00. MF$4.00. 195 p.

In order to determine whether religiousness or a religious attitude in late adolescence is associated with certain concomitant mental health characteristics and personality dimensions, the Minnesota Multiphasic Personality Inventory (MMPI), Rokeach's Dogmatism Scale, and two religious attitude inventories were administered to 166 lower division students attending a denominational university. It was found that for late adolescent males religiousness is related to positive mental health; for females, however, the findings are equivocal. In addition, dogmatism in religious males was found to have favorable consequences for mental health, although the same was not found to be true for females. It is concluded that religiousness and mental health are positively related for males in late adolescence, but that the relationship in females of the same age is ambiguous. (Journal abstract modified)

**001327** Rohrbaugh, John; Jessor, Richard. Institute of Behavioral Science, University of Colorado, Boulder, CO 80302 **Religiosity in youth: a personal control against deviant behavior.** Journal of Personality. 43(1):136-155, 1975.

The hypothesis that religiosity functions as a personal control against transgression was examined in samples of highschool and college students. A measure of religiosity, constructed to encompass its ideological, ritual, consequential, and experiential aspects, was correlated with other measures of personal controls as well as with a variety of personality, perceived environment, and behavioral measures of deviance and of deviance proneness. Religiosity correlated positively and significantly with other measures of personal controls and negatively with measures of deviance proneness and deviant behavior. These relations are shown to hold when controls for differences in social origin variables, such as socioeconomic status, or in religious fundamentalism are applied. It was also demonstrated that religiosity, as a cognitive attribute of personality, is best considered to be unidimensional rather than multidimensional in nature. 35 references. (Author abstract)

**001328** Rosen, Irving M. Department of Education, Cleveland Psychiatric Institute, Cleveland, OH **Some contributions of religion to mental and physical health.** Journal of Religion and Health. 13(4):289-294, 1974.

A strong case is presented for the inclusion of the clergyman as an integral rather than peripheral part of the health team. The clergyman is a specialist in the ""whole person", and the clergy should face the fact that health is and always has been one fundamental pillar of religion. Many potential contributions from the field of religion and roles for the clergy in mental health are described. 9 references.

**001329** Russie, Roger Eugene. California School of Professional Psychology, Los Angeles, CA **The influence of Transcendental Meditation on positive mental health and self-actualization; and the role of expectation, rigidity, and self-control in the achievement of these benefits. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-10433 HC$15.00 MF$8.50 122 p.

A study of Transcendental Meditation (TM) was carried out to evaluate TM as a psychotherapeutic agent of positive mental health and self-actualization, to ascertain the relationship of meditators' expectations and results achieved through TM, and to assess the relationship between personality characteristics of rigidity and self-control and results achieved through TM. Experimental (TM) and control groups were pretested and posttested to determine individual differences on 10 scales of the Personal Orientation Inventory (POI). Results showed that TM was effective in significantly: changing time orientation motivation to the present, increasing behavior motivation towards inner direction, raising level of self-actualization, developing sensitivity to personal needs and feelings, improving ability to express feelings spontaneously, enhancing self-regard, increasing self-acceptance, and improving ability to develop personal relationships. TM was not effective in significantly increasing flexibility in applying values or principles to life or increasing ability to accept anger and aggression. Results showed a positive relationship between meditators' expectations of positive mental health and self-actualization and posttest POI scores, not excluding rigid, self-controlled subjects. (Journal abstract modified)

**001330** Ryan, Barrie. Free University, Tucson, AZ **The lost self changes: Gestalt and Christian concepts of rebirth.** Journal of Religion and Health. 15(4):247-270, 1976.

The relationship between Gestalt therapy and the Christian Church is explored by a patient who found them the most powerful aids in recovering from a mental breakdown. The concept of rebirth is examined from both a Christian and a Gestalt standpoint and the ways in which Gestalt therapy can help as well as hinder in the struggle to be spiritually reborn are considered. Some of the specific ways in which aspects of Gestalt therapy can either encourage or reinforce a personal spiritual direction are considered. These include the act of going into therapy, the experience of nothingness, being able to take risks, becoming aware of certain feelings, gratitude for life itself, and the sense of wonder in attending to experience itself. 19 references.

**001331** Sajwaj, Thomas; Hedges, Donald. University of Mississippi, Medical Center, Jackson, MS **A note on the effects of saying grace on the behavior of an oppositional retarded boy.** Journal of Applied Behavior Analysis. 6(4):711-712, 1973.

The effect was tested of a 10-15 second prayer before dinner on the disruptive table behavior of a 6-year-old male retardate. Grace and no-grace dinner alternated during the 15 days of the test, and parents were requested to praise appropriate behavior and ignore disruptions. Disruptive behaviors increased during the first five minutes of the meal on the days when grace was said; appropriate behaviors were markedly more frequent on the no-grace days. These effects continued during the entire 25-minute period of the meal, but were less marked after the first five minutes. Observations made befor the experiment indicated that parental attention was a positive reinforcer of disruptive behavior. Results are discussed in terms of the multiple behavioral effects of prayer.

**001332** Smurawa, Elaine. Duquesne University, Pittsburgh, PA **Leisure in the life of the participative religious. (Master's Thesis).** Masters Abstracts. Ann Arbor, MI, Univ.M-films, No.M-3178 HC$10.00 MF$4.00 409 p.

A study was made of religion and personality, or fundamental spirituality, in order to articulate the effect a leisurely attitude has on the way man experiences the world. Data from representative psychologists, sociologists, anthropologists, and philosophers describes the process by which an individual attempts to integrate the various dimensions of his life. In gradually integrating these dimensions of living, especially work and play, a person comes to experience his life as an integrated whole. Examples from literature illustrate the necessity of a leisurely attitude in bringing a balance to the functional modes of human existence. The research explicates the rhythm of integration and disintegration, anxiety and peace in the life of the religious man and of the Christian. Lastly it focuses on the radical expression of the leisurely attitude in the life of the vowed Christian religious. Implications of the research are then applied to the initiation period of the participative religious life. (Journal abstract modified)

**001333** Soderstrom, Doug; Wright, E. Wayne. Kilgore College, Kilgore, TX 75662 **Religious orientation and meaning in life.** Journal of Clinical Psychology. 33(1)(Supplement):65-68, 1977.

The general hypothesis that a mature religious commitment should aid youth in their search for meaning in life was tested. Questionnaire was administered to 427 college freshman and sophomores between the ages of 18 and 20 in six midwestern colleges. The results indicated that intrinsically motivated subjects, committed subjects, and true believers had significantly higher Purpose in Life mean test scores than did extrinsically motivated subjects, uncommitted subjects, and unbelievers. The results also indicated that religious integration (moral commitment paired with spiritual commitment) is indicative of meaning in life. The study concluded that a mature religious commitment should aid youth in their search for meaning in life. 15 references. (Author abstract)

**001334** Stern, E. Mark; Marino, Bert G. no address **Psychotheology.** New York, Newman Press, 1970. 146 p. $5.25.

The religious maturity, autonomy and psychological integration of Jesus Christ is used as a model for defining mentally healthy, emotional, cognitive, moral and behavioral processes. Psychotherapeutic healing powers in genuine Christian love and trust, and in Christ's ministry are explained to be valuable tools in counseling. In addition to analyzing a number of outmoded and pathological traditional beliefs that should be discarded, multi-cultural religious insights are integrated with psychoanalytic, humanisitic and other psychologies to defend modern Christian psychotheology as a viable form of identity and faith that permits authentic man to find joy and grace in today's pluralistic world.

**001335** Thurman, Howard. Marsh Chapel, Boston University, Boston, MA **/The importance of self-image in mental health./** What can we believe in? Journal of Religion and Health. 12(2):111-119, 1973.

The importance of maintaining a dynamic, positive self-image in order to remain emotionally stable is discussed, stressing the manner in which this self-estimate can be used to overcome the various adversities that one confronts. The contradictions and evils of life are not final or ultimate, but are characterized by dualism. By interpreting the meaning of both sides and reaching a decision regarding lifestyle and personal values based on them, the experience may be profitable. Basic human freedom to act and choose also allows man to live in the present so as to influence, if not determine, the future. The reality of religious experience contributes to man's awareness of himself by stripping him to the literal substance of his being and aiding him in discovering what his ultimate actions will be.

**001336** White, Benjamin V.; White, Helen. Yale University Medical School, New Haven, CT **/Human adaptation to stress and change./** The excitement of change. New York, Seabury Press, 1975. $7.95.

Autobiographical notes of a clinical psychologist and his wife, an educational psychologist and remedial teacher, on the nature of human maturation and adaptation to stress and change are presented. Based on firm but liberal religious convictions, their philosophy is described in eight stages of growth: 1) suffering and despair; 2) bewilderment; 3) a request for help; 4) openness to an empathic response from others; 5) an expectancy, hope or formation of faith; 6) sharing of such formations; 7) the healing power of work in and through vocations, professions, and/or art; and 8) appreciation of tradition and ritual in the growing excitement of change. Illustrative case material and theoretical contributions from biblical personalities as well as modern theorists such as Einstein, Schweitzer, Jung, and Rogers are included.

**001337** Whitlock, Glenn E. Johnston College, University of Redlands, Redlands, CA **Preventive psychology and the church.** Philadelphia, PA, Westminster Press, 1973. 174 p. $5.95.

A new model of pastoral counseling with increasing emphasis on prevention is described. Practices of crisis intervention are presented. Community involvement in mental health and collaboration with mental health professionals are advocated.

**001338** Wilson, William P. Duke U., Medical Center, Durham, NC **Mental health benefits of religious salvation.** Diseases of the Nervous System. 33(6):382-386, 1972.

The effect of religious salvation on the behavior of 38 males and 25 females (mean age = 35 years) who had never received psychiatric treatment and who, by their statements, felt themselves to have been changed by their religious experience was investigated. All subjects were given a 61-item questionnaire including question on subjects' ""rebirth" time of occurrence, number of years elapsed, circumstances, emotional state at the time of the experience, and emotional and behavioral changes after salvation. It was observed that the ""fruits" of salvation described by William James did occur in these subjects in that their affective life was marked by changes toward happiness and their perception of the world was altered. Salvation occurred at any time in life and, in this group, was reported to be remarkably lasting in its effects.

**001339** Zalokar, J. Psychiatric Hospital, Begunje na Gorenjskem, Yugoslavia **Mental hygiene and man's religious viewpoint.** In: Proceedings of the 3rd. Internat. Cong. of Soc. Psychiatry, v.4. Zagreb, Anali Bolnice ""Dr. Stojanovic", 1971. 418 p. v.10, (p. 408-411).

The theory of the World Health Organization is discussed advocating that successful mental hygiene must devote itself to the total health of man, involving complete physical, mental, and social well-being. It suggests that a broader aim would include man's religious nature and his personal happiness. Various trends and currents in the emphasis on certain aspects of mental well-being are reviewed, and the tendency toward absolutism in this context is outlined. New views are presented on the religious spirit of man in terms of its deeper nature. The ideas on a possible synthesis of religious and scientific thought are credited to India. Joung's teachings, his ideas on mental balance, and avoidance of overstressing of human drives, instincts, and the intellect are discussed, along with the values of traditions and foreign civilizations.

## 30 RELIGIOUS EDUCATION AND SCHOOLS

**001340** Abernathie, Ann. Second Baptist Church, Lubbock, TX **Christianity begins at home.** Character Potential. 6(2):106-109, 1973.

Adaptation of the Character Research Project (CRP) curriculum in the homes of church families as an important supplement to their children's church school lessons is considered. The home activity is fitted to the ability and interests of the child and the usual routine of the family. It is concluded that the curriculum helps parents to establish a consistent routine for teaching, and assures that they teach what children are able to learn at an age when they can learn it.

**001341** Barber, Lucie W. Union College and University, Schenectady, NY **Ministry with parents of infants and preschool children.** Religious Education. 69(2):192-197, 1974.

Parents of young children can foster the best religious instruction of preschoolers, when their teaching provides individualized and continuous instruction within a loving atmosphere. Approaches to parent education could involve any of the following (or some combination): a home visitation instructional visit by the religious educator once or twice a week, a parents' education group in the church or synagogue, and a youth program in the church that prepares for parenting skills. An infancy design program has produced and tested actual curricular materials for parents of infants from birth to 30 month old and is making use of various strategies and aids that parents of young children may incorporate into their religious instruction.

**001342** Barr, David L. Religious Instruction Association, Ft.Wayne, Ind. **What is the school doing with religion?** Spectrum. 47(6):8-9, 1971.

In a routine measurement of pupil attitudes toward those who differ from themselves, Pennsylvania discovered that the fifth grade pupils tested indicated more religious bias than either racial or economic bias. Part of the cause is the overwhelming silence of the public schools in regard to religion. The school promotes religious bias by its failure to deal constructively with religion. A brief review is provided of what some states and communities are doing about religion in the public schools. The present scene reflects only a shallow, token study of religion, but the emergence of a new kind of religion study which aims at completeness, objectivity and balance is becoming noticeable. Whether the inertia of the past or the innovation of the present is the true portrait of the future is not yet decided.

**001343** Batson, C. Daniel. Princeton Theological Seminary **Creativity and religious development: toward a structural-functional psychology of religion. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-29242 HC$10.00 MF$4.00 483 p.

A multidisciplinary method was used to develop a structural-functional psychological interpretation of the Christian religion and its education theory. A general question of the Christian educator was developed: is it legitimate to conceive religious development in terms of creative growth through imaginal thought? In order to reduce the complexity of religious development, a human information processing model of conceptual complexity in psychology was adopted as a viable operationalization of the process. A psychometric study was then undertaken to evaluate the general hypothesis that the model of creativity as change in cognitive structure is applicable to experience in religious development. The data supported this hypothesis. In addition, considering one's religious development in terms of its degree of potential religious activity rather than as a process of cognitive development, socialization, or dialogic encounter, requires a new model for Christian educational practice. (Journal abstract modified)

**001344** Bernal, Helen Hazuda; Bernal, Ernest M., Jr. no address **Teaching religion to minority groups: content, method and cultural compatibility.** Notre Dame Journal of Education. 5(3):232-236, 1974.

Factors predisposing various cultures and minorities to accepting or rejecting tenets and beliefs are discussed in terms of religious education. The religious instruction of such American minorities as the Chicanos is traced. The role of language as a mediator between religious instruction and religious commitment of a people is noted. It is concluded that religious educators should be responsive to individual needs and learning styles of cultural and racial minorities. Educators and proponents should try to identify with the subculture of the people and avoid stereotyping. Problems facing ministers in multiethnic settings are also mentioned. 7 references. (Author abstract modified)

**001345** Bogot, Howard I. Greater Philadelphia Federation of Reform Synagogues, Philadelphia, PA **Jewish education in the group work setting.** Journal of Jewish Communal Service. 50(4):327-331, 1974.

The programming of Jewish education in the group work setting of the Jewish community center movement is discussed, noting theoretical and practical dynamics. The validity of Jewish education as a program objective is established, and the Jewish dimension of Jewish education is defined. Client readiness and the role of the group worker is also considered. It is recommended that ongoing dialogue between Jewish educators and group workers continue and that new educational models be developed. 1 reference.

**001346** Borowski, Karol. Yale University, Divinity School, New Haven, CT **Secular and religious education in Poland.** Religious Education. 70(1):70-76, 1975.

The Marxist secularization of public education in Poland is portrayed and the parallel religious education that continues in the churches and church schools. The sociological-anthropological interpretation is offered that the educational clash is grounded in conflict between Christian and Marxist cultures.

**001347** Bregman, Lucy. Department of Religion, Temple University, Philadelphia, PA 19122 **Church school teachers v. their curriculum: toward a psychological portrait of two world views.** Review of Religious Research. 17(1):37-50, 1975.

The values and views of church school teachers were studied and compared with those of the curriculum planners. Subjects were 114 church school teachers from the United Presbyterian Church in the U.S. who were tested using a projective technique as part of an evaluation of a new church school curriculum. Concerns relevant to church school teaching which were examined include views of children and family, the autonomous individual, responses to novelty, intellectual organization, time structuring, interpretation of Christian symbolism, and religious expression. Expectations of the curriculum planners are outlined. Data suggest a deep disjunction between the expectations and the actual teachers in regard to all eight issues. Particularly important is the near identification of Christian and family life by the teachers, to the neglect of individual autonomy. 9 references. (Author abstract modified)

**001348** Buetow, Harold A. Catholic University, Washington, DC **The underprivileged and Roman Catholic education.** Journal of Negro Education. 40(4):373-389, 1971.

Examples of Roman Catholic education of the materially poor American Indians, Negroes, immigrants and the handicapped throughout history and today are discussed. The discussion answers charges that Catholic education has been reserved primarily for the elite rather than for the poor and underprivileged.

**001349** Captain, Philip A. no address **Effect of positive reinforcement on comprehension, attitudes and rate of bible reading in adolescents.** Journal of Psychology and Theology. 3:49-55, 1975.

An experimental design was used with 27 high school Sunday School students to compare money reinforcement, verbal reinforcement and a no-reinforcement control group regarding the development of (1) bible reading habit and (2) related attitudes. Money given as a reward for bible reading was effective in increasing bible reading rate and attitudes of subjects toward themselves regarding bible study; verbal praise was not effective for either goal. An explanation for the lack of verbal praise reinforcement is offered in terms of the adolescent's movement toward establishing independence from parents in a way that money as a reinforcer does not conflict.

**001350** Carter, Melba Constant. University of Missouri at Kansas City, Kansas City, KS 64110 **An examination of the relationship between educationally supportive home environmental factors and academic performance of socially disadvantaged Anglo, Black, and Chicano children in selected parochial elementary schools. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11476 HC$15.00 MF$8.50 281 p.

The relationship between home environment and academic achievement as a function of ethnicity was examined, along with the role of parochial schools as models for teaching the socially disadvantaged as compared with the influence of an educationally supportive home environment on these schools successes. The impact of religion (Catholic versus Protestant) and the payment of tuition on the achievement of the Anglo, Black, and Chicano children from eight inner-city parochial schools were also assessed. Significant findings indicated that although different treatments of the home data yielded different correlates of academic performance, some environmental factors were predictive of achievement. The best single predictor was a measure of how often the child was spanked. The impact of specific home variables varied with ethnicity, grade level, and areas of performance. Religion was a powerful predictor, and ethnic variances in the relationship between home factors and academic performance were demonstrated. While results affirmed that the home environment makes a difference, the role of ethnicity appeared more important. Some difficulties with the home inventory instrument were experienced, but overall results suggest that educationally supportive homes may play a role in parochial schools' academic success. (Journal abstract modified)

**001351** Cooper, B. Lee. Urbana College, Urbana, OH **Rock music and religious education: a proposed synthesis.** Religious Education. 70(3):289-299, 1975.

Themes of personal and social concerns from popular music may be used in religious education programs to attract the interest of adolescents and young adults. Introspection and discussion of both biblical philosophy and social action can be promoted by judicious juxtaposition of selected biblical references and lyrics of popular songs. Specific means of implementing a course of study, including a 7-week syllabus, are included. Some of the problems that might arise from such a study are also suggested. 30 references.

**001352** Denis, Margaret. Canadian Catholic Conference, Winnipeg, Manitoba **Religious education among North American Indian peoples.** Religious Education. 69(3):343-354, 1974.

Indians of Western Canada show at least three different degrees of assimilation to the white man's technological culture. Understanding the mentality and values of the native people, regardless of their degree of assimilation, is basic to any religious education program. Western white society is characterized by linear thinking patterns, whereas these Indians tend to think and reason spirally, going around the point with concrete stories and examples until the point is established. Native speech abounds in concrete rather than in abstract expression, and dynamic action verbs generally take the place of the verb to be. The Indians show a greater propensity for contemplation than whites, and understand symbols and parables more easily. Their principal values include respect for the person, respect for nature, and a sense of time based on the changing seasons.

**001353** Dewey, John. No address **Religious education as conditioned by modern psychology and pedagogy.** Religious Education. 69(1):6-11, 1974.

The need to investigate and to develop religious experience is stressed in the context of the child's life, which is qualitatively different from that of the adult. Since religious knowledge and experience develop gradually, the entire record of a child's growth and development must be studied. Religious experience, like any other kind, should not be separated from the general psychology to which it belongs.

**001354** Driscoll, John A. Catholic University of America **Analysis of moral behavioral changes by the utilization of Carl Rogers' psychotherapeutic principles of learning contrasted with traditional teacher-centered learning. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-20157 HC$12,50 MF$4.00 237 p.

The increase of religious knowledge in student centered and teacher centered groups were contrasted. Dependent variables in the investigation were general religious attitudes; Roman Catholic attitudes; general religious behavior; and Roman Catholic behavior. The behavior under observation was the verbal statements made by students in the classes. Results indicate that the accretion of factual knowledge is not significantly different for either group. A full semester of instruction might support a significant difference of student centered process over teacher centered process. (Journal abstract modified)

**001355** Dunning, James Burke. Catholic University of America **Human creativity: a symbol of transcendence in contemporary psychology and the theology of Karl Rahner: implications for religious education. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-21098 HC$10.00 MF$4.00 403 p.

Research on human creativity (a symbol of transcendence) in psychology, especially humanistic psychology, with Karl Rahner's theology of creation, insofar as this will suggest important implications for religious education was evaluated. The first chapter situates the study in terms of critical issues touching upon the purpose and methods of the study. The study is carried out along the cognitional levels proposed by Bernard Lonergan as a proper theological method: the empirical, intellectual, judgmental, and responsible. The ensuing chapters discuss each of Lonergan's cognitional levels. Use is made of Rahner's theology as a heuristic structure to explain why man is creative. The practical implications for religious education resulting from the study are discussed. (Journal abstract modified)

**001356** Duplass, James A. St. Louis University, St. Louis, MO **The marginal difference in Catholic education.** Religious Education. 70(3):278-288, 1975.

Religion should be the difference in Catholic schools and suggests a curriculum of liberal arts, psychology, and theology to prepare teachers to attain that objective. However, the expectations of parents and to some extent the practices of Catholic teachers continue to place greater emphasis on discipline, in a way that is contrary to the nature of post-Vatican II Catholicism, or on other superficial characteristics of Catholic schools.

**001357** Elias, John L. Trenton State College, Trenton, NJ **B.F. Skinner and religious education.** Religious Education. 69(5):558-567, 1974.

Skinner's writings and research relating to human behavior have been virtually ignored by religious educators. Reasons for this include his devastating attack on the nature of human autonomy and religion, his atheism anti-humanism and the seeming irreconcilability of essential religious issues with his reductionistic philosophy. Important Skinnerian concepts, such as his view of religious dimensions and experience, utopia, mechanisms of social control, contemporary culture and mental health are reviewed and a number of reasons explained as to why religious educators would benefit from reading and understanding his writing.

**001358** Fagerline, Ingemar. University of Stockholm, Institute for the Study of International Problems in Education, Sweden. **Research on religious education in the Swedish school system.** Character Potential. 7(1):38-47, 1974.

Government-sponsored research studies which focus on analysis, development of methods, and educational evaluation are reported. 3 results so far are of particular interest. (1) There was a low level of student interest in the instruction they had been receiving. (2) However, of 337 students 10-12 years old, who wrote story endings to stimulus pictures, about 2/3 identified loneliness as their concern, about 1/3 identified violence and suffering in the world as their concern, and several other themes indicate that questions of ethics and existence were of interest. (3) Wile 10-12 year olds cannot deal with parables in an abstract sense, they can understand and even generalize parables which are adapted to concrete situations from their own life experiences.

**001359** Farrelly, T. M. Ministry of Education, Nairobi, Kenya **A new generation seeks a faith to live by: Religious education in Kenya.** Religious Education. 70(1):54-69, 1975.

Programs of religious education in the Kenyan national educational system are described, including policies, aims, approaches, and resources. Religious education is included in the curriculums of the more than 6,000 primary schools, the secondary schools (which have 30,000 certificate candidates annually), and the teacher-training university programs. Syllabi have been approved for Protestant, Catholic, and Islamic courses, and universities also offer specialization in African Traditional Religions and Hinduism. Although schools are nationalized, churches maintain important roles in management and curriculum under the national Minister for Education.

**001360** Friedman, Sylvia Nirenberg. Fordham University **Components of self-concept among elementary school children in low and middle socioeconomic levels. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-4182 HC$18.00 MF$7.50 128 p.

Component aspects of self-concept among fifth- and sixth-grade subjects were examined to elucidate any possible differences attributable to environmental influences of ethnicity and social class level. Children were students in Jewish and Catholic parochial schools tested on the Piers-Harris Children's Self Concept Scale. Results reveal no significant mean differences for any aspects of self-concept between ethnic groups or between socioeconomic status (SES) groups. No significant interaction effects occurred between ethnicity and SES. It is concluded that since there is a lack of comparative studies regarding these relationships, issues raised by the findings deserve further consideration, particularly the role of the parochial school educational environment as a mediator or modifier of children's self-perceptions and the manner in which SES affects self-perceptions of disadvantaged children. (Journal abstract modified)

**001361** Graendorf, Werner Carl. New York University, New York, NY **Protestant Christian education and personality development: with reference to the personality development theory of Gordon W. Allport. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 73-8167. HC$10.00. MF$4.00. 217 p.

The extent to which meaning for Protestant Christian education objectives might be applied from Gordon W. Allport's personality development theory was evaluated. A statement of objectives with potential for psychological meaning was drawn from a survey of Christian education objectives of the National Council of Churches. Allport's theory of personality development was defined and analyzed to determine at what points it might be related to the statement of objectives. A body of data for measurement purposes was established in terms of publications of a representative base of Protestant Christian educators. A definitive standard for base membership was availability of written material relevant to Allport's field, thus providing common ground for comparison with Allport. The degree of relationship between Allport's four concepts and the Christian educators was measured by means of a five category rating scale developed for the study. There was a positive relationship between Allport and Protestant Christian education objectives. Research standards for positive relationship were met for three of the four components of Allport's theory used in the study: individuality, proprium and functional autonomy. The concept of individuality received the greatest positive consensus from the educators, pointing toward major emphasis on individual uniqueness of the person in Christian education. Application in Christian education of the proprium concept would build on psychological approbation of an internal unifying factor in personality development. Implicit in the acceptance of the functional autonomy concept for Christian education is recognition of the trend away from a Freudian orientation in motivation and growth dynamic and emphasis on changing, contemporary, future oriented motivation. (Journal abstract modified)

**001362** Hemrick, Eugene F. University of Notre Dame **Modification of teacher behavior in religious education through the use of videotape feedback. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-27760 HC$10.00 MF$4.00 92 p.

The effect of videotape feedback in causing a teacher to become more indirect when dialoguing with students was examined in a field experiment in religious education. Three hypotheses were proposed: (1) teachers receiving the feedback with direct supervision will reflect a greater amount of change in indirect verbal behavior than those receiving it with indirect supervision or who are only exposed to being videotaped (as opposed to a control group in which no change was predicted); (2) teachers receiving the feedback with indirect supervision will reflect a greater amount of change in indirect verbal behavior than those exposed only to being videotaped or the controls; (3) teachers who are videotaped but receive no feedback or supervision will reflect a greater change in indirect verbal behavior as opposed to the controls. The Flanders Interaction Analysis and an interview questionnaire were used to gather data. It was found that videotape feedback with direct and indirect supervision and videotaping without feedback caused significant change within groups, and that the treatments did not differ significantly within groups. (Journal abstract modified)

**001363** Hooley, William D. Western Michigan University **A comparison of the values, attitudes and beliefs of Mennonite youth who attended a church-related high school and those who attended public high schools. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-26835 HC$12.50 MF$4.00 222 p.

The question of whether there were significant differences in values, attitudes, and beliefs between Mennonite youth who attended a regional Mennonite highschool, and Mennonite youth who attended public highschools was studied. The scales and clusters which gave rise to the greatest number of significant differences were Church related Schools, Human Relations, Justification, and Forgiveness. On most of the scales and clusters there were no significant differences between the two groups. In no instance were the respondents who attended public highschool or private nonreligious schools significantly more aligned with the Mennonite ideal than respondents who attended church related schools. (Journal abstract modified)

**001364** Hull, John M. School of Education, University of Birmingham, Birmingham, England **Christian theology and educational theory: can there be connections?** British Journal of Educational Studies (Oxford). 24(2):127-143, 1976.

The nature of the relation between theology and educational theory is explored and issue is taken with the stand that efforts to criticize, clarify and give new directions to education in light of contemporary religious ideas is not a legitimate activity. Theories of Paul Hirst, in his book ""Moral Education in a Secular Society," that there can be no useful and coherent relations between theology and educational theory, are analyzed. It is contended that the arguments which Hirst uses to disallow the possibility of connections between Christian theology and educational theory are unconvincing in themselves and inconsistent with his arguments elsewhere in the book about the relation between Christian theology and other spheres such as ethics. 28 references.

001365 Jarvis, Peter. No address **Religious socialization in the junior school.** Educational Research. 16(2):100-106, 1974.

Two hundred thirty-eight junior school teachers are surveyed regarding the content of their religious education lessons and the overall religious subcultures of classroom and schools to determine by what process religious socialization takes place. It is concluded that religious education lessons do not respond to the child's cognitive level and are thus likely to confuse, whereas the religious life of classroom and school leads to an emotive affinity with Christianity. Ambivalence toward the Christian religion is thus produced in the child.

001366 Kapp, Paul H. Osawatomie State Hospital, Osawatomie, KS 66064 **An orientation program for seminary students.** Journal of Pastoral Care. 29(3):193-195, 1975.

The clinical pastoral orientation, short-term training program for seminary students, is described. Its goals are to help students become involved with patients to the extent that they may reflect about the meaning and application of their seminary education, and to bring patients into contact with students in the role of volunteers in order to provide broader experience with outside contacts. Seven seminary students and three community pastors engaged in the programs. Students achieved considerable openness among themselves, as well as confidence upon completion of the program.

001367 Kealey, Robert Joseph. Fordham University **Attitudes of female, Catholic, Black and Hispanic parish leaders and female, Catholic, White school personnel concerning the utilization of Catholic schools. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-4185 HC$18.00 MF$7.50 145 p.

The motivation of selected groups of Catholic females for supporting Catholic elementary schools was investigated in Black Catholic parish leaders, Hispanic Catholic leaders, and White professional school staff. Religious, academic and environmental motivation were examined, as well as future orientation, in a specially-developed questionnaire given to subjects associated with 37 New York City Catholic Schools. Results demonstrate significant differences for support of the schools as a function of ethnicity, and reveal that each of the groups recognized four distinct motivational areas for supporting them. The two groups of parish leaders emphasized religious motivation more than the White professional staff. All three groups placed greatest emphasis on academic motivation and least on environmental motivation as reasons for supporting the schools. (Journal abstract modified)

001368 Kepler, Milton O. University of Nebraska, College of Medicine, Omaha, Nebraska **Medical education: the place of religion in learning the art.** Nebraska State Medical Journal. 55(7):420-421, 1970.

While there is much evidence that the religious factor must be considered for true comprehensive care of the patient, only about 40 percent of U.S. and Canadian medical schools offer ethico-religious instruction. It is feasible for a medical school to provide a survey course in religious values and beliefs; and the student should be taught to respect and be tolerant of the religious beliefs of the patient. Ideally, an appreciation of religious values should begin with the family. A child with healthy religious values will cope differently with life and its problems than a child without them. A physician who knows and respects his patients' religious beliefs is better able to cope and be of assistance when confronted with the ethics concerned with problems such as the prolongation of life, contraception, abortion, organ transplants, incurable diseases, and terminal illnesses. Close patient-clergy collaboration is important to the effective handling of grief and suffering. Medical students should receive broad preparation in the humanities and in the behavioral and social sciences; with the cooperation of medical admission committees and faculty, the personal side of medicine will be sustained and promoted. 10 references.

001369 Kern, Robert Leslie. Pennsylvania State University **The effect of two curricula and two methods of religious education on behavioral management of institutionalized mentally retarded. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-28702 HC$10.00 MF$4.00 100 p.

The effects of two methods of instruction and two types of religious studies on the ward and school behavior of institutionalized retarded children were assessed. Subjects between 12 and 18 years of age were assigned to one of four treatment groups: a discussion group using Bible stories, role-playing using Bible stories, discussion using contemporary stories, and a role-playing group using contemporary stories. After the treatments were completed subjects were rated unobtrusively on the behaviors of lying, being physically restrained, being verbally restrained, stealing, swearing, and physical and verbal fighting by teachers and ward personnel at a state hospital. Ratings were than tested statistically to determine any significant differences between groups. None were found between discussion and role-playing methods. A main effect for content was found on three of the variables: swearing, verbal fighting, and total incidents. These differences favored contemporary stories over Bible stories. There were no significant interactions. (Journal abstract modified)

001370 Lamb, Herschel. Polk State School and Hospital **Religion and the severely retarded.** Pennsylvania Psychiatric Quarterly. 9(4):50-56, 1970

Religious faith is similar to the basic trust that develops out of the mother and child relationship. Since this trust is an almost unconscious reaching out of the child toward its mother and does not require cognition or conceptualization, so effective religious training does not require a conspicuous level of mental ability since it is not necessarily verbal nor need cognition. Too many people think that religion is an intellectual game that requires a mental level. An effective program of religious training for even severely retarded children can be developed by understanding their level of emotional expression, and matching training materials and functioning to the developmental process through which conscience grows out of the preliminary stage of dependency and identification. 6 references.

001371 Lampe, Philip E. Department of Social Science, Incarnate Word College, San Antonio, TX 78209 **Religion and the assimilation of Mexican Americans.** Review of Religious Research. 18(3):243-253, 1977.

The assumptions that Catholicism and parochial school education are among the causes of assimiliation attributed to Mexican-Americans were tested in San Antonio, Texas, using Gordon's seven subtypes of assimilation as a theoretical framework. A seven part questionnaire was devised, pretested, and administered to 405 eighth grade Mexican-Americans students attending nine public and nine parochial schools. The data failed to substantiate the assumptions, and indicated that parochial school students were significantly more assimilated in five of the seven subtypes of assimilation. 25 references. (Author abstract modified)

**001372** Lannie, Vincent P. University of Notre Dame, Notre Dame, IN **The teaching of values in public, Sunday and Catholic schools: An historical perspective.** Religious Education. 70(2):115-137, 1975.

Contributions of and interrelationships among public schools, Sunday schools, and Catholic parochial schools in the U.S. are discussed. Public education had basic moral goals and was supplemented by Sunday schools. Protestant-Catholic hostility promoted Catholic rejection of the nonsectarian public schools and development of parochial schools. Mid-twentieth century brought official secularization of public schools, internal Protestant controversy that disrupted the Sunday school movement, and ecumenical attitudes that emphasized widespread disaffection with parochial education. The present offers new challenges and the need to discuss value education in all three educational systems.

**001373** Larsen, John M. First Congregational United Church of Christ, Everett, WA **The individual and the learning community.** Religious Education. 57(4):272-276, 1972.

Only if a child can relate what he is learning to the life process, will what he is learning become a part of his value system. An ongoing learning community religious education program is described, revealing ways in which learning and living can be brought closer together.

**001374** Levine, Daniel U.; Lachowicz, Holly; Oxman, Karen-Tangeman, Ahden. University of Missouri, Kansas City, MO **The home environment of students in a high achieving city parochial school and a nearby public school.** Sociology Education. 45(4):435-445, 1972.

Home environments of small samples of 1968-1970 kindergartners in a high-achieving parochial elementary school and in a nearby public school are investigated. Both schools were located in the inner-city area of a large midwestern city. Using a home environment interview schedule, evidence was found that parochial school subjects had more supportive home environments than did public school subjects particularly with respect to language usage and intellectual aspirations and expectations. These aspects of home environment also correlated highly with scores on reading readiness tests administered at the end of kindergarten. Results suggest that the more supportive home environments of the parochial school subjects may have been primarily responsible for their relatively higher academic achievement.

**001375** Lovely, Robert Francis. University of Notre Dame **Parental perceptions of academic and religious orientations of parochial education in St. Louis, Missouri. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No 75-19943 HC$13.50 MF$5.00 178 p.

The religious and academic perceptions of the goals/purposes of parochial education by parents were studied. Two social processes, assimilation and secularization, are employed as a theoretical framework to explain the upward social mobility of the Catholic collectivity, and the apparent decline in the importance of religion, in exercising control over the enrollments in Catholic schools. Trends away from religious to purely secular goals in modern Catholic parochial education are examined. Catholic parents in one archdiocese were surveyed. Two dependent variables measure the perceived goals/purposes of education: 1) the organized goal, and 2) the student outcome goal. It is concluded that as the Catholic population has become Americanized, the religious dimension of Catholic schooling has grown less important. Catholic school Catholics are also of lower socioeconomic status, lower mobility, and higher religiousness than their public school Catholic counterparts. (Journal abstract modified)

**001376** Lozier, Donald Gerard. Boston University School of Education **The issue of alienation in the adult religious education program, "Cursillo in Christianity". (Ed.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-18540 HC$13.50 MF$5.00 208 p.

The relationship between participation in a Cursillo and alienation was examined, and important aspects of the Cursillo program, a religious education program under the auspices of the Catholic church, were identified. An analysis of the Cursillo in its process and its content results in a grouping of ten independent variables. Four null hypotheses were tested: 1) there is no significant perceived relationship between alienation and participation in a Cursillo program; 2) there is no significant relationship between the expectations of the candidates and their subsequent reaction to the program; 3) there is no significant relationship between certain definite elements in the Cursillo program and corresponding specific changes in the different candidates; and 4) there is no significant relationship between the individualized plans of action of the team members and the reaction of the participants to said team members. Only null hypothesis three was confirmed. Other findings independent of the null hypotheses are discussed, and program recommendations are offered. (Journal abstract modified)

**001377** Martin, Francis Austin. Southern Baptist Theological Seminary **A study of Carl Rogers' philosophy of persons and its implications for church education. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-32155 HC$12.50 MF$4.00 260 p.

Carl Rogers' philosophy of persons was studied and the relevance of the philosophy for church education was assessed. The logic of the philosophy is analyzed in detail, as are the implications for church education based on theological interpretation of certain themes. Although there are formidable difficulties in translating his ideas into church education, Rogers' ideas have much to offer to such education, particularly his conception of the individual and the emphasis on the centrality of relationship as the context and the process of education. Relevant themes are his conception of the incongruent person which is analogous to the theological idea of fallen man and his conception of the fully functioning person, which is analogous to the theological idea of redeemed man. Other analogies are concerned with a theological interpretation of his facilitative conditions of therapy and of teaching: empathetic understanding as analogous to the incarnation, congruence of the therapist as analogous to the congruence of God, and unconditional positive regard as analogous to God's love. (Journal abstract modified)

**001378** Mason, M.G. no address **Education and indoctrination.** Journal Pendidikan, U.K.M. 3:25-34, 1976.

The relationship of indoctrination to education is discussed with special reference to the role of indoctrination in teaching religion and morals. It is noted that while indoctrination can be seen most easily in the context of what is being taught and can be detected in the methods of instruction, the critical determinant is the intention of the teacher. Consideration of such sensitive areas as religion, morals, and political issues shows the difficulty of avoiding indoctrination, particularly with children and young adults, and for educators to foster in their pupils inquiring and growing minds. (Malay abstract)

**001379** Miller, Randolph C. Editor. no address **Convention papers: theory and practice in religion and education.** Religious Education. 71:115-170, 1976.

A variety of symposia papers on psychology, personality development and religious education in America are presented. Included are papers on modeling in religious education, meditation, religious development in middle age, problems in training informal religious educators and religion in public schools.

**001380** Moriarty, John Eugene. Northern Illinois University **Religious understanding, religious attitudes and self-esteem of parochial school and Confraternity of Christian Doctrine students. (Ed.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-22795 HC$10.00 MF$4.00 152 p.

Difference in outcomes of two modes of religious education, the parochial school and the Confraternity of Christian Doctrine (CCD) in the Archdiocese of Chicago, was investigated in an eighth grade population. The major independent variable was mode of religious instruction, but sex and location were also treated. The Inventory of Catholic Students Outcomes, Part 1 and an abbreviated form of Part 2 were used, and self-esteem was measured by the Coopersmith Self-Esteem Inventory. The following conclusions were drawn: 1) parochial school students understood their religion better than CCD subjects, particularly in the Code and Cult dimensions of the faith; however, there was apparently a similar understanding of the Creed. 2) In terms of religious attitudes, significant differences found between the modes of religious instruction indicated that CCD students are more community oriented, more tolerant, and more openminded than parochial subjects. 3) A theory that attributed increased self-esteem to parochial school subjects was not supported by the findings. 4) Girls performed consistently better on all measures used. A theory of higher self-esteem for girls based on the integration of religious beliefs and attitudes was supported in the case of CCD students but not in the parochial group. Some implications of the findings was the notion that both modes of instruction were equally unsuccessful in engaging students in the propositional thought required of the doctrinal dimensions of Catholicism. (Journal abstract modified)

**001381** Mullins, Terence Y. no address **Social desirability as a factor in Christian education.** Religious Education. 69(3):292-301, 1974.

What a person sees as socially desirable partially depends upon the kind of education he receives. In Christian education persons may be alerted to see things in life that they would be unable or unlikely to see in the absence of the expectations such education affords. Social desirability can subtly influence action by affecting a person's attitudes and by presenting a different range of options for his responses. Emphasis of Christian education upon individual attitudes is likely to increase their social desirability within the group.

**001382** Nelson, Ellis C. Union Theological Seminary, New York, NY **Is Christian education something particular?** Religious Education. 67(1):5-41, 1972.

It is suggested that the general purpose of church education is the same as that of the church, but that its particular role is to help persons in the church develop a Christian mentality. This mentality must be related to theology, morals and social justice and be expressed in living. Commentators from differing religious communions have indicated agreement with this viewpoint, with disagreement primarily concerned with definitions of church education and the means proposed for achieving such education. As a rejoinder, E. C. Nelson states that the church educator has made important changes possible and that his future role is to intensify educational work in order to enlarge people's awareness of the true human condition.

**001383** O'Hare, Padraic. Catholic Diocese of Rochester, NY **Religious education as inquiry: The thought of Henry Nelson Wieman.** Religious Education. 70(3):317-322, 1975.

The complementary goals of religious education, behavioral objectives and the cognitive skills and attitudes of inquiry and self-criticism are discussed in light of writing of H. N. Wieman. Wieman recognizes dual aspects of religion. The devotional, priestly, comforting function is compatible with transmission of knowledge (behavioral objectives) in religious education. It is suggested that religious education and the religious life must not choose one or the other of these contrasting goals exclusively but hold them both in equilibrium.

**001384** Peters, Russel Marion. Indiana University **The role of small groups in adult Christian education. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ.M-films, No.71-14465 HC$10.00 MF$4.00 129 p.

An investigation was conducted to analyze selected small groups in their historical contexts in relation to adult Christian education; to identify certain conditions surrounding the organization and operation of selected small groups; to discover distinctive educational features of these small groups; and to suggest guidelines to be used as criteria in the organization and operation of effective small groups in adult educational programs in the church. As a result, nine general principles to be used in such group organization and operation were identified. In addition, six typical issues likely to arise in connection with small groups involved in adult Christian educational activities were identified and explicated. These issues were: (1) objectivity versus subjectivity; (2) theologizing small group phenomena; (3) preoccupation with process or content; (4) the concept of change; (5) norms and goals conflict; and (6) freedom of expression and inquiry. An awareness of these issues should provide a more adequate basis upon which to develop an appropriate role for these small groups. (Journal abstract modified)

**001385** Phillips, D. Z. University College of Swansea, Glamorganshire, Wales **Philosophy and religious education.** British Journal of Educational Studies (London). 18(1):5-17, 1970.

The impracticality of attempting to reduce or expel religious teaching in public schools is supported by philosophical argument. The very phrase ""religious beliefs" is challenged to the extent that it often denies the existence of religious knowledge. Questions relative to the philosophy of religion are raised by quite young children and persist throughout their school careers. Students can be expected to worry about the relations between religious statements and scientific statements, between religious beliefs and factual beliefs, between the notion of empirical truth and truth in religion, and so on. These questions should be discussed, for they are real problems and form as real a part of inquiry as any other subject. The difficulties inherent in scholastically discussing religion, especially with young children, are undeniable; but such teaching is possible and not nearly so beset with illogicality as are concepts of teaching that exclude religion. 7 references.

**001386** Reiss, Werner. no address **Conducting an adult-education course in theology.** Gruppendynamik (Forschung und Praxis). 5(6):454-455, 1974.

A one-week course given to 15 adult lay participants 20-30 years old is described. The course was a survey of the most important issues in theology and was part of a larger 3-month course designed to further the development of the participants and to integrate religious knowledge with their daily life. The method consisted of psychodrama concerning life experiences, feedback by the group, and theological material.

**001387** Reneer, Everett V. Midwestern Baptist Theological Seminary **The theological school as a therapeutic community.** Corrective and Social Psychiatry and Journal of Applied Behavior Therapy. 19(2):10-22, 1973.

The theological school as a therapeutic community is discussed. It is suggested that those who contend that intellectual or cognitive endeavors are at the center of graduate theological study often overlook or minimize the significance of feel or affect in life and work. Students' growth is contingent upon their own abilities and the enlargement of the understanding of ministry will not occur apart from the interaction of student experiences with other students and his teachers. It is concluded that the focus on the theological school as a therapeutic community offers a solid potential for so influencing the student that he continues to be a faithful learner throughout his ministry.

**001388** Rolls, Eric F. 2 Middle Park Road, Selly Oak, Birmingham B29 4NE, England **Religious education in a pluralist society: a basic course in Hinduism.** Character Potential. 8(2):86-91, 1977.

The broadening of religious education courses in secondary schools in Birmingham, England to reflect the Muslim, Sikh, Hindu and Jewish faiths represented in the community is discussed, with special attention to a course in Hinduism. The course on Hinduism is divided into eight units dealing with topics such as Hindu answers to human questions, Hindu symbols, the Gita, Gandhi, Hindu society, and temple worship. The course is seen as a positive response to the pluralism of society in the English Midlands. It is suggested, however, that desirability, practicability and possibility of developing courses in religions other than that traditional to the society in which a majority of the pupils are raised must be dealt with by each locality. 4 references.

**001389** Rossier-Benes, Luise. author address not given **Religious instructions for mentally retarded children.** Forward Trends (London). 14(2):56, 1970.

In answer to the question of the need for religious instruction for mentally retarded children, the belief is expressed that religious instruction is very important. In the Zurich primary schools, while the teacher may decide whether or not to give religious instruction, it is suggested that in this specific case there are several reasons favoring the instruction. Included are: the greater quality of mirroring the environment found in mentally retarded over normal children; and the special receptivity of mentally retarded children to the influence of persons who respond to them with love, in this case --the love imparting religious faith. The method of teaching which is recommended included visual aids to complete the spoken lessons. Drawing and copying of sentences into a Bible story notebook are used as applicable.

**001390** Ruble, Richard. Editor. no address **Christian perspectives on psychology.** New York, MSS Information Corp., 1975. 147 p.

This custom-made book of articles from the recent popular press deals with faith, learning theory, child development and aging issues, sex, death, mentally healthy adjustment processes and psychotherapy. Prepared specifically for college psychology courses, it intends to include only papers that are relevant, interesting and informative for the young adult. The articles analyze important psychological topics relating to the development of a mature and educated Christian faith.

**001391** Sawin, Margaret M. no address **A study of sunday church school teachers' personality characteristics and attitudes toward children. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-Films, No. 70-11,646 HC$8.25 MF$16.50. 110 p.

Personality characteristics, attitudes toward children and impact of level of education were studied in 259 female Protestant Sunday church school teachers. The Edwards Personal Preference Schedule (EPPS), Minnesota Teacher Attitude Inventory (MTAI) and an education and background questionnaire were used with Z and F tests and correlational analyses for comparisons with the general population. The subjects scored significantly differently from the general population on 11 of the 15 EPPS subscales, including low autonomy and aggression as predicted. Subscale positive and negative correlation between the EPPS and MTAI are discussed.

**001392** Scherer, Ross P. Loyola University, Chicago, IL **Contemporary religious education: a case of organization secularization?** Character Potential. 6(4):207-216, 1974.

A sociologist's description is presented of religious education strategies in the pluralistic U.S. A shift in strategy from denominational-confessional to academic-descriptive is hypothesized. Organizations' adaptation, goal-attainment, integration, and latency needs are examined. The relationship of strategies to religion-as-knowledge vs. religion-as-commitment is discussed. Areas where research is needed are identified. 19 references.

**001393** Schulz, Delbert. no address **Christian religious education as gospel action.** Character Potential. 6(4):182-187, 1974.

The power of Christian religious education, particularly the Christian Gospel, in affecting behavioral change in a Lutheran highschool is discussed, based on a series of episodes occurring at the school. If the goal of learning or education is a changed person, it will be more likely to happen out of the context of the Gospel rather than as a function of authority and law, which can only affect behavior through coercion. One operating out of new motivation and power obtained through personal freedom will demonstrate unpredictable behavior. Failure is not uncommon but is accepted with forgiveness, rather than punished. Only when failure endangers others must the situation be dealt with under the law. Christian education has the power to effect change, growth, maturity, and freedom among young students heretofore learning and operating under a traditional system.

**001394** Seppo, Simo. University of Jyvaskyla, Finland. **The attitudes of students toward religious education in secondary school.** Jyvaskyla Studies in Education, Psychology and Social Research. 25(1-137, 1971.

The hypothesis was investigated that pupils can experience religious education (re) in a way that does not correspond to the aims of the teacher or the educational program. Four hundred eight high school pupils were given an attitude test after pretests on 1,054 subjects revealed main categories of attitudes. A factor analysis between attitudes and pupil background was conducted. Three influential elements common to all attitude statements were found: subject, classmates and interest in the subject matter. Results show (a) no correlation between religious feeling and interest in re as a subject; and (b) certain undesirable features in subjects who showed a positive attitude toward both religious feeling and re.

**001395** Shapiro, Howard M.; Dashefsky, Arnold. Department of Sociology, University of New Hampshire, Durham, NH **Religious education and ethnic identification: implications for ethnic pluralism.** Review of Religious Research. 15(2):93-102, 1974.

The effect of religious education on ethnic identification is investigated. Questionnaire data were provided by 183 Jewish men aged 22-29. Analysis of these data indicates that Jewish education has a ""mild but lasting" independent effect on Jewish identification. Relevant childhood and adolescent socialization variables do not confound this relationship. Three relevant variables concerning the respondent's adult structural characteristics were used to specify the magnitude of this relationship in various contexts. Most important in this analysis is the finding that the relationship between Jewish education and Jewish identification increases with increases in secular education. Implications of this study are considered and suggestions for further research are offered. 20 references. (Journal abstract modified)

**001396** Smith, Sandra N. School of Education, Howard University, Washington, DC 20001 **Parochial schools in the Black cities.** Journal of Negro Education. 42(3):379-391, 1973.

The role of parochial education in the Black cities is critically examined. Consideration is given to racist tendencies, central locus of control, and religious orientation of the curriculum. A rationale for parochial schools in Black communities focuses upon the unique contribution which parochial education can make. Recommendations include changes in admission policies, community participation, and ongoing evaluation of the school program in terms of unique community needs and the relevance for future citizens. 16 references.

**001397** Stettner, John W. McCormick Theological Seminary, Chicago, IL **Panel discussion at the Oskar Pfister Centennial Symposium.** Journal of Religion and Health. 13(1):62-64, 1974.

O. Pfister's application of psychoanalytic methods to work with and education of children is discussed, particularly the religious training of children. It is noted that Pfister remained loyal to Freud following the Freud-Jung split, and assisted in setting up two psychoanalytic societies in Switzerland relative to the split. Memorial reviews of some persons who knew Pfister personally are included.

**001398** Steward, David S.; Steward, Margaret S. no address **Cognitive development and ethnicity: problems for educational ministry.** Religious Education. 70(3):308-316, 1975.

Level of cognitive development and ethnic pluralism are discussed as factors to be considered in programs of religious education that recognize the importance of their social context. Research on home learning of preschool children identified two components of teaching-learning loops. Giving instructions, a rational component, varied across cognitive levels of the teachers in the home more than across ethnic groups studied. Giving feedback, a predominately affective component, varied more among the ethnic groups (Mexican, Chinese-American, and Anglo). Consequent hypotheses regarding church educational programs are suggested. 28 references.

**001399** Tamminen, Kalevi. University of Helsinki, Finland. **Religious-educational research in the faculty of Theology of the University of Helsinki.** Character Potential. 6(4):188-199, 1974.

Research in Finland is summarized in four major categories: (a) a longitudinal investigation of the study process of 200 theology students who entered the Faculty of Theology in 1970; (b) studies of the educational work of the Lutheran Church of Finland concern confirmation schools, age, sex, and attitude change; (c) research on religious education in the schools, involving 371 students' attitudes toward religious instruction and the thinking processes in teachers in religious instruction; and (d) research on the religious and ethical development of children including more than ten completed or continuing studies which feed into an extensive overall study project for 1974. This new investigation, projected for four years, will test a sample at five grade levels and include 1,000-1,400 students. The article makes available to English-speaking researchers a description of 12 Finnish researchers, in particular, and of an elaborate ongoing research design in general.

**001400** Thomas, Margaret J. United Presbyterian Church in the U.S., 475 Riverside Drive, New York, NY 10027 **Job satisfaction and the professional Christian educator in the Presbyterian Church, U. S.** Character Potential: A Record of Research. 7(3):151-156, 1975.

Job satisfaction is studied in relation to the professional Christian educator in the Presbyterian Church of the United States. From demographic and statistical data on active professional Christian educators, two hypotheses are developed to describe and predict the roles, functions, and acceptability of educators in the church. The hypotheses concern the relationship between spent and desired time for various activities and functions, and the relationship between absolute value of the mean of the individual correlations of desired time and perceived importance of activities and functions. Results indicate negative correlations between the desire of individuals for time and time actually spent in certain activites, and an inverse ratio between tasks considered important and the time spent in those tasks. Generalizations were not significant in desired tasks and desired time for desired tasks across the sample studied. It is recommended that the Church as a whole develop systems for placing people in positions compatible with their perceived roles.

**001401** Torrance, E. Paul; Goldman, Ronald J.; Torrance, J. Pansy. College of Education, University of Georgia, Athens, GA **The meaning and relevance of learning readiness for curriculum construction in Christian education: a study paper.** Character Potential: A Record of Research. 7(3):118-142, 1975.

In a study of the meaning and relevance of learning readiness for curriculum construction in Christian education, factors identified as affecting readiness include physical inheritance, intellectual development, emotional development, behavior, and experience. Certain attitudinal emphases and generalizations are recommended for teaching young children about religion. To improve the curriculum of Christian educational programs, it is felt that more specific information is needed concerning the development of Christian concepts and other aspects of spiritual growth as it now occurs in Christian families. 66 references.

**001402** Wade, Stephen H. St. Michael's Episcopal Church, New York, NY **Epistemology and the matching of intentions with models in religious teaching.** Religious Education. 70(3):227-234, 1975.

Epistemological structure of some teaching models are inconsistent with the intentions and content of religious teaching. As an example the Piagetian system is held to include a hidden agenda that may distort the intentions of religious educators. The work of J. Habermas identified three learning models, the scientific/technological emphasis on reliability and predictability being antithetical to some religious traditions. A hermeneutical tradition is preferred because its primary interest is in the possibility of orienting human actions within a common tradition.

**001403** Walters, Annette. St. Ambrose College, Davenport, IA **Religious education, values, and morals.** Religious Education. 69(2):246-248, 1974.

Only three schools of psychology and their derivatives have made important contributions to moral education: the psychoanalytical, the behavioristic, and the cognitive. Behavioristic and cognitive theory need to be supplemented with the depth psychology of Freud and Jung, which has mistakenly been associated with moral permissiveness. While all three schools of psychology have made some contributions to moral education, it is concluded that their complementary insights could also benefit from the perspectives of religious educators.

**001404** Weber, Hartwig. no address **/Project groups in religious education./** Projektgruppen im Religionsunterricht. Gruppenpadagogik-Gruppendynamik, v. 6. Heidelberg, Quelle & Meyer, 1973. 125 p.

Project teaching is defined as a method for teaching social consciousness and critical faculties through the detailed examination of specific social and historical problems. A model of project teaching methods is described which lends itself to the study of many topics. Experiences in the teaching of two specific topics, an analysis of their content, and learning goals are presented. The two topics examined are the relationships between developed nations and developing nations and their bearing on problems of world peace, and the historical experience of the Jews in Germany. Teaching methods include discussion, theme writing, and role-playing. 58 references.

**001405** Wilson, David D. no address **I am with you: an introduction to the religious education of the mentally handicapped.** Slough, England, St. Paul Publications, 1975. 92 p. L1.25.

An introduction to the religious education of the mentally handicapped, based on the work of Catholic educators in England, is presented. In this approach, religious education of the mentally handicapped is based on a careful study of the special characteristics and needs of the mentally retarded. Program content focuses on the fostering of a relationship, rather than on the acquisition of a predetermined amount of knowledge or understanding, through well planned and progressive experiences. Specific methods which may be implemented in religious education are presented, and the potential contribution of a religious program to the functioning and development of the retarded individual is briefly discussed.

**001406** Wingert, Mildred Lucille. George Peabody College for Teachers **Effects of preschool religious education on early personality adjustment. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-32654 HC$10.00 MF$4.00 123 p.

The personal, social, and total adjustment ratings of children having regular weekly preschool religious education were compared to preschoolers without such education. The results indicate higher scores for the experimental group in all three areas. More comprehensive teacher training programs for preschool teachers in Christian education are needed. More cooperation is needed among home, school, and church in promoting maximum child development. There should also be a closer relationship between the various fields of education and the behavioral sciences in the planning and evaluating of early childhood programs. (Journal abstract modified)

### 31 RELIGIOUS EXPERIENCES: ALTERED STATES OF CONSCIOUSNESS

**001407** Bazak, Jacob. Magistrates Court, Jerusalem, Isreal **ESP and Judaism.** Parapsychology Review. 1(4):9-13, 1970.

The Talmud and various historical commentators recognize magic and psychical powers. Maimonides' extreme views against astrology and sorcery were directed toward superstitions and naive beliefs of his day, not toward ESP phenomena. But in using psychical powers for practical purposes, it must be recognized that they are often in error and could cause harm. Thus, use of clairvoyants to gain information regarding future events is not allowed although their help in finding lost objects is permissible, as are experiments for the purpose of studying ESP.

**001408** Bishop, John G. no address **Psychological insights in St. Paul's mysticism.** Theology. 78:318-324, 1975.

St. Paul's mysticism is shown to be different from world-affirming nature mysticism and world-rejecting mysticism (as of the Buddha). St. Paul's mysticism turns upon conformity with the risen Christ: all experience is interpreted in terms of this over-riding faith. Jung's use of reconciling symbols to order his patients' experiences is significantly similar to St. Paul's use of the Christ-figure. Jungian techniques throw light on the way Pauline mysticism works but do not rule out the evaluation of experience along Pauline lines.

**001409** Black, David. no address **Ekstasy: out of body experiences.** Indianapolis, IN, Bobs Merrill Publishers, 1975. 243 p.

A comprehensive background on out-of-body experiences (OOBE) and detailed analysis of cases investigated by the author are presented. This is probably the most thorough review of recent OOBE research, both those experienced as near-death phenomena as well as altered states of consciousness of the nondying. A 21-page bibliography is included.

**001410** Bourguignon, Erika. Editor. no address **Religion, altered states of consciousness and social change.** Columbus, Ohio, Ohio State U. Press, 1973. 392 p.

A theoretical framework and extensive data base for the comparative study of altered states of consciousness among various African, South American and North American societies are presented. Anthropological and psychological studies of institutionalized religious rituals, beliefs and experiences are documented through large-scale statistical, psychobiological, and socio-cultural data. Implications of para-normal religious phenomena are discussed relating to normal and abnormal personality and social processes.

**001411** Brena, S. no address **Pain and religion. A psychophysiological study.** Springfield, Illinois, Thomas, 1972. 160 p. $8.95.

Possible cognitive control of learned pain, pain governed and reinforced by factors different from the stimulus, is discussed. Blocking techniques may be less useful than a strengthening of cognitive controls, with prayer acting the most effective therapy. Support for this view is found in mysticism, East and West. The interdependence of neurophysiology and religion are stressed in both parts of the book: ""Sensory Experience and Religious Teaching" and ""Sensory Experience and Pain."

**001412** Bridges, Hal. no address **American mysticism: from William James to Zen.** New York, Harper and Row, 1970. 208 p.$5.95.

Historical roots of mysticism in American culture are presented. The course of nonreligious mysticism is traced as well as the principal Christian and nonChristian forms. Significant place is given to the Quakers. Separate chapters are devoted to the Hindu (Vendanta), Buddhist (Zen), and other psychedelic forms of mysticism. An historical summary is included.

**001413** Campbell, Anthony. no address **Seven states of consciousness.** New York, Harper & Row Publishers, 1974. 175 p.

A personal account is described of the experience and theory of transcendental meditation. Levels of consciousness encountered are explained. The psychology of mysticism and dramatic religious experiences is discussed with an emphasis on integrating Eastern and Western philosophies. Implications for improved mental health are presented through systematic meditative/religious experiences.

**001414** Chong, T. M. no address **Cultural-religious trance states in Singapore.** International Journal of Clinical and Experimental Hypnosis. 24(3):340-341, 1976.

In a paper presented at the 7th International Congress of Hypnosis and Psychosomatic Medicine, July, 1976 in Philadelphia, the methods of induction, the various trance phenomena, and their utilization from cultural to religious aspects in Singapore were described. Trance states occur in every culture, but in Singapore there is quite a variety of these trance phenomena. They are practiced by the Chinese, the Malays, and the Indians which form the main races of the population, among the lower social and educational groups. These trance phenomena have a cultural and religious basis, and they play a useful role in their own cultural group. A striking similarity between these cultural/religious trance states and the somnambulistic hypnotic trance produced by the hypnotist can be observed. (Author abstract modified)

**001415** Chu, Paul E. no address **Life before birth, life on earth and life after death.** New Jersey, World View Press, 1972. 193 p.

An analysis is presented of the data and theories of Rudolf Steiner. It presents material on spirit bodies, unseen worlds and mystical experiences. Judeo-Christian biblical teachings, reincarnation reports and death-related phenomena are interpreted in terms of spirit body. Scientific research on sleep is also interpreted as a mechanism for communication with and development of man's spirit plane.

**001416** Clark, Walter Houston; Malony, H. Newton; Daane, James; Tippett, Alan R. no address **Religious experience: its nature and function in the human psyche. The first John G. Finch Symposium on Psychology and Religion.** Springfield, IL, Charles C Thomas, 1973. 168 p. $7.95.

At the first John G. Finch Symposium on Psychology and Religion the religious experience was discussed. The approach was in the classical tradition of William James, which sees the roots of religion not in its secondary growths of church, belief or ethics, but in religious experience. Various forms of intense religious experience were considered. It was concluded that properly directed, profound religious experiences are potent sources of personality change. Case illustrations are included.

**001417** Cohen, Sydney. 125-10 Queens Blvd.Queens, New York 11415 **A meditation on psychotherapy.** Voices. 7(3):42-43, 1971.

Consideration is given to psychological concepts in mysticism. The underlying themes of these concepts is the integrity of the self, with alienation considered a sin. The seeker of truth in religious terms is no different from he who seeks truth in psychological terms. Both seek self consistency. Basic assumptions regarding personality development which are common to mysticism and therapy alike are listed. 7 references.

**001418** Dean, Stanley R. 2121 North Bayshore Drive, Miami, Florida **Is there an ultraconscious beyond the unconscious.** Canadian Psychiatric Association Journal (Ottawa). 15(1):57-62, 1970.

The Ultraconscious (nirvana, satori, samedhi, "cosmic consciousness', unio mystica, etc.)is a suprasensory, suprarational level of expanded consciousness which has been known since antiquity, yet has received little attention from modern psychiatry. Kelman believes that ultraconsciousness (kairos) can be recognized by the knowledgeable psychiatrist, can be encouraged in the patient and can be an important aid to psychotherapy, for kairos is probably latent in all of us. 17 references. (Author abstract modified)

**001419** Dean, Stanley R. Author address not given **The ultraconscious mind.** Behavioral Neuropsychiatry. 2(1,2):32-36, 1970.

The term ""ultraconscious" is a collective reference to such regional phenomena as nirvana, satori, unio mystica, cosmic consciousness, etc. It refers to a suprarational, suprasensory level of mentation that has been known for centuries, has at times changed the course of history and religion and has previously been regarded as spiritual or mystical in nature. The current interest in psychedelic drugs has again brought it into sharp focus. This paper is a plea for the scientific recognition and investigation of the ultraconscious mind. Among the many properties ascribed to it are those of ennobling the mind, enhancing latent genius, and producing freedom from mental and physical suffering. This latter quality should make it especially interesting to medicine and psychiatry. 18 references. (Author abstract)

**001420** Dipojono, Bonokamsi. no address **/Mysticism, mystic movement and mental health (I)./** Kebatinan, aliran kebatinan dan kesehatan djiwa (I). Indonesian Psychiatric Quarterly (Djakarta). 3(2):5-15, 1970.

Spiritualist beliefs are contrasted with views of psychiatry in so far as the individual, the psyche, and the soul are concerned. Personal spiritualistic practices are discussed. The religions of Java, Islam, Hinduism, and Buddhism, all animistic dynamist religions, are discussed in brief, as are the general cultural and religious natures of the Javanese. The Wajang (puppet theatre) as a vehicle for religious and cultural education in Java is considered. Spiritualism or mysticism as practiced in Indonesia in many forms is shown to have been dealt with in different ways by scholars, since its principal goals are search for inner life, perfection, and God. The fact that its view of the soul differs from the view held by psychiatry is pointed out as part of the goal of perfecting life as the human personality develops. It is concluded that it is not always possible to differentiate between psychological and mystical experiences.

**001421** Douglas-Smith, Basil. Halifax House, Oxford, England **An empirical study of religious mysticism.** British Journal of Psychiatry (London). 118(546):549-554, 1971.

Religious mysticism (RM) is defined as direct experience of ultimate reality seen as personal or hyperpersonal. It may take one of three forms: nature mysticism, theistic mysticism, and monist mysticism Examples of such experiences from living subjects were collected and sufficient facts tabulated to enable a comparison to be made between religious mystics, on the one hand, and psychotics and neurotics on the other. Letters were sent out to nine newspapers requesting readers experiences and to members of societies presumed to be interested in RM enclosing three examples of poetry expressing elevated states and inquiring whether the subject had ever experienced anything similar. After eliminating apparently hypersuggestible subjects and suspects, 211 cases of RM remained. The average IQ of the sample was 129; the higher social groups tended to preponderate; the sex ratio was almost unity. Various tests appear to have eliminated the possibility of any connection between RM and the following aberrations: hypersuggestibility, pathological lying, hysterical personality, epilepsy, schizophrenia, paranoia, and manic-depressive psychosis. Extrasensory perception and multiple personality seem unlikely explanations, and RM appears to be genuine in and of itself. 20 references.

## Mental Health

**001422** Duguay, Robert; Chaloult, Louis; Tetreault, Leon. Psychiatric Clinic, University of Montreal, Montreal, Canada **/Mystical phenomena in psychiatric patients./** Les phenomenes mystiques chez le malade psychiatrique. Canadian Psychiatric Association Journal (Ottawa). 19(6):563-568, 1974.

Mystical phenomena in psychiatric patients were examined in a large French Canadian psychiatric hospital. A random sample of 415 patients with functional psychiatric illnesses were assessed. It was found that 19.3% experienced mystical phenomena. The mystical experience was defined as an unusual psychological state in which a subject had the conviction of being in contact with God or any being or spectre of religious significance. The incidence of the mystical phenomena was studied in connection with four parameters: identification characteristics of the patient; type of illness; sexual life of the patient; and tendency of the patient to swear. Six statistically significant features were identified in mystical patients: more sexual behavioral symptoms; more inclination to swear; more often paranoid schizophrenics with a chronic illness; unmarried; and previous belonging to a religious order. (Author abstract)

**001423** Ellis, Albert. Institute for Advanced Study in Rational Psychotherapy, New York, NY **Why ""scientific" professionals believe mystical nonsense.** Psychiatric Opinion. 14(2):27-30, 1977.

The reasons why scientific professionals believe mystical ""nonsense" are examined in view of a growing number of highly intelligent and well educated therapists who believe strongly in the validity of mystical hypotheses about people and the universe. It is postulated that there is a human need for certainty and autistic ""control" over the universe. In addition, the relative inefficacy of psychoanalysis, relationship therapy, abreactive treatment, and even behavior therapy has prompted many therapists to support mysticism with the covert assumption that human clients and therapists can transcend some of the intrinsic limitations of psychotherapy. It is also theorized that the belief that mysticism can promote therapeutic benefits and the misunderstanding of Oriental ideas about transcendent views have led many to turn to mysticism. Finally, a lack of logical thinking and reinforcement in the use of vague, symbolic and convoluted terms is cited as a cause of the abandonment of scientific reasoning and adoption of obscurity and obscurantism by some therapists. Extreme examples of mysticism can be found in a major branch of modern psychotherapy which consists of the experimental/existential school which emphasizes personal awareness, group encounters, direct therapist involvement in the client's life, and other modes of abreactive experiencing. It is felt that the expression of feeling does have an important place in therapy, but some therapists have taken it to extremes and turned it into a form of mysticism. 7 references.

**001424** Frank, Jerome D. Henry Phipps Psychiatric Clinic, Johns Hopkins University, School of Medicine, 601 N. Broadway, Baltimore, MD 21205 **Nature and functions of belief systems: humanism and transcendental religion.** American Psychologist. 32(7):555-559, 1977.

Some descriptive characteristics of belief systems, their sources and modes of transmittal and their psychological functions, are considered as well as some of the problems involved in attempting to do research on phenomena that cannot be reconciled with the cosmology of science. Attention is confined to two all inclusive world views representing polar extremes: that of scientific humanism and that underlying transcendental religions. Some origins, characteristics, and functions of scientific/humanistic and transcendental belief systems are briefly described, including their effects on the attitudes, values, and behavior of their adherents. It is suggested that the paradox that transcendental experiences of the unity of the universe become translated into conflicting dogmas may be due to the possible difficulty of translating a nonverbal, predominantly right hemisphere experience into words and concepts. 11 references.

**001425** Galloway, Russell Wood, Jr. Graduate Theological Union **The mystic experience. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-19461 HC$10.00 MF$4.00 328p.

A study was made of the mystic experience, which can be explained deductively on the basis of the symbolic interactionist analysis of human consciousness. Human consciousness, according to this model, is a process with ascertainable physiological and psychological aspects. Mystic experience is the result of suppression and/or disruption of that process. Topics include: 1) description of the nature of the mystic experience and of the nature of the human self according to George Herbert Mead's analysis of self-consciousness; 2) analysis of two methods of mysticism, classical raja yoga and pharmacological mysticism; 3) theoretical analysis of the characteristics of mystic experience; 4) analysis of contemplative mysticism and action, as represented by such phenomena as the Zen act; 5) some contexts of the mystic experience, in which the suppression of physiological and psychological processes allows the emergence of certain nonnormal psychic processes; 6) a case study of the Friends of God, a Fourteenth century German mystic movement; and 7) analysis of mysticism in the contemporary world, including the influences of religion, culture, and certain features of the modern Western society, such as use of psychedelic drugs. (Journal abstract modified)

**001426** Gibbons, Don; De Jarnette, James. West Georgia College, Carrollton, GA **Hypnotic susceptibility and religious experience.** Proceedings of the Annual Convention of the American Psychological Association. 7(2):863-864, 1972.

Undergraduate volunteers (N 185) were administered the Harvard Group Scale of Hypnotic Susceptibility. Twenty-three subjects scoring 0-4 and 26 subjects scoring 10-12 were given a questionnaire designed to elicit information regarding their religious background and experience. Low susceptibility was associated with perceiving one's mother as slightly religious or not religious (p LT .05), and high susceptibility was associated with being either a Roman Catholic or a saved Protestant (p EQ .01). When interviewed, all of the high-susceptibles who professed having been saved reported that the experience was characterized by profound experiential changes, while none of the low-susceptible group reported such phenomena.

**001427** Goleman, Daniel. Department of Psychology, Harvard University, Cambridge, MA 02138 **Psychic phenomena and Eastern meditation.** Psychic. 4(6):44-48, 1973.

A personal account of the occurrences of meditation linked psychic abilities of the Buddhist meditation masters as observed during an Eastern sojourn is presented. It is noted that one critical difference between Eastern and Western approaches to psychic phenomena is that in the East they are seen within a spiritual and religious context, while for the most part the West approaches them from the extremes of the occult or as experimental laboratory phenomena. 10 references.

**001428** Goodman, Felicitas D.; Henney, Jeannette H.; Pressel, Esther. Department of Anthropology and Linguistics, Dennison University, Granville, OH 43023 **Trance, healing, and hallucination: three field studies in religious experience.** New York, John Wiley and Sons, 1974. 388 p. $12.50.

The following three monographs are presented: ""Spirit-Possession, Belief, and Trance Behavior in Two Fundamentalist Groups in St. Vincent," ""Umbanda Trance and Possession in

Sao Paulo, Brazil," and ""Disturbances in the Apostolic Church: A Trance-Based Upheaval in Yucatan". The first is a study of two groups, the Shakers and Streams of Power, including a functional analysis of Shakerism and an essay on the importance of culturally patterned cognitive factors for dissociational behavior and experience. The second focuses on the behavior of individuals who are spirit mediums in one of the Umbanda centers, and presents case studies of a cult leader and five mediums. The third describes a religious upheaval in a Pentecostal movement from the moment of its inception until it ran its full course.

**001429** Greeley, Andrew. no address **Ecstasy: a way of knowing.** Englewood Cliffs, NJ, Prentice-Hall, 1974. 150 p. $6.95.

An analysis of the mystic experience is given, based on the premise that what is mystically experienced is really experienced. Information is given on varieties and description of mystic experiences, altered states of consciousness, the role of the ecstatic as a political force, and modern psychological and sociological theories of ecstasy. The analysis attempts to extend public and scientific understanding in mysticism beyond religious parameters into pragmatic parameters of everyday living.

**001430** Group for the Advancement of Psychiatry. 419 Park Avenue South, New York, NY 10016 **Mysticism: spiritual quest or psychic disorder?** Vol. IX, publication no. 97. New York, Mental Health Materials Center, 1976. 118 p. $4.00.

Mystical trends and movements which have occurred in the Jewish, Christian, and Hindu religions are discussed from a historical standpoint, and illustrative data pertaining to mystical experiences and the mystical way of life are examined for data regarding normal and pathologic psychic organization and function. Psychological phenomena seen in psychiatric patients are compared to phenomena described in well known mystics. Consideration is also given to the relationship between mysticism and creativity, and the mystic individual as a healer. The current mystical scene is discussed, and the role of social, cultural, economic, political and religious conditions in attracting individuals to mysticism and determining the origin and fate of mystical movements is assessed. 50 references.

**001431** Hardy, Alister. Oxford University, England **Parapsychology in relation to religion.** Parapsychology Review. 2(3):3-6,21, 1971.

Contemporary religious experiences are being collected and studied naturalistically. People of all religions believe in contact with a power that is beyond themselves. Since religious experience is a fundamental feature of man's makeup, solid evidence showing that telepathy does not have a physical basis would be an important step in substantiating the extrasensory world of religion. However, telepathic experiments should look for the transmission of whole thought patterns, not just the design on cards. Experiments are reported which suggest that even when there is not a large number of direct hits there is a sharing of complex patterns of thought.

**001432** Hartocollis, Peter. C.F. Menninger Memorial Hospital, Box 829, Topeka, KS 66601 **Aggression and mysticism.** Contemporary Psychoanalysis. 12(2):214-226, 1976.

The aggressive component of early object relations and their inner representations in the mystic personality are examined via three case examples. The degree of aggression with which the inner object relations are invested determines the success or failure of the regressive effort to attain the mystical experience of love and peace and distinguishes the introvertive and extravertive experience. When the libidinal investment becomes free from all aggressive energy, the experience takes the blissful form, such as that reported by persons having spontaneous episodes of cosmic consciousness and by psychedelic drug users. Mysticism evolves from emergence into consciousness of the potential for violence and the fear that hidden aggression may destroy internalized good objects. This emergent awareness results from exposure to a violent environment where aggression is a means to an end rather than a necessary evil. It is concluded that the modern mystical movement is not an escapist trend, but an expression of antiwar sentiments and represents a desire to remove violence from the world and from individual lives. 26 references.

**001433** Heron, Laurence T. no address **ESP in the Bible.** New York, Doubleday, 1974. 189 p. $5.95.

Parapsychology is discussed in the light of historical religious experiences recorded in the Bible and from events in more contemporary history. The hypothesis is presented that the entire Judeo-Christian religion is based on psychic occurrences. The study of psychic experiences is suggested as an additional aid to understanding religion and its Scriptures, and as an additional means of applying the teachings of Jesus and the prophets.

**001434** Hood, Ralph W. South Dakota State University, Vermillion, SD **Religious orientation and the report of religious experience.** Journal for the Scientific Study of Religion. 9(4):285-291, 1970.

An operationalized measure of religious experience episodes measure (reem), was constructed and demonstrated to differentiate persons reliably according to degree of reported religious experience. Test-retest reliability based on results of 46 volunteer undergraduates in the 1st phase of the study was .93. Further research with 89 undergraduates was concerned with the empirical relationship between the reem and religious orientation as measured by Allport's religious orientation scale. It was demonstrated that intrinsically religious-oriented subjects were more likely to report having had a religious experience than were extrinsically religious oriented persons. The lack of a significant difference in reported religious experiences between intrinsically religious-oriented subjects and indiscriminately proreligious oriented subjects is discussed from a methodological perspective as is the lack of significant difference between extrinsically oriented and indiscriminately antireligious oriented persons in reported religious experiences. The possibility of empirically interrelating measures of religious experience, religious orientation, and secular activities is discussed. 21 references.

**001435** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee at Chattanooga, Chattanooga, TN 37401 **The construction and preliminary validation of a measure of reported mystical experience.** Journal for the Scientific Study of Religion. 14(1):29-41, 1975.

A measure of reported mystical experience containing four items for each of eight categories of mysticism was developed. Items are both positively and negatively expressed to avoid problems of response set. A factor analysis of the scale indicated two major factors, a general mystical experience factor (20 items) and a religious interpretation factor (12 items). Preliminary evidence indicated that those high on this scale have more intrinsic religious motivation as defined by an earlier scale (Hoge, 1972), are more open to experience as defined by an ego permissiveness scale, have more intense religious experience, and have moderately higher scores on the L, Hs, and Hy scales of the Minnesota Multiphasic Personality Inventory. 25 references. (Author abstract modified)

**001436** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee, Chattanooga, TN 37401 **Eliciting mystical**

**states of consciousness with semistructured nature experiences.** Journal for the Scientific Study of Religion. 16(2):155-163, 1977.

The effect of anticipatory set stress and setting stress on the elicitation of reported mystical experience was investigated in a natural, field context of a planned nature experience. Those persons anticipating low stress in stressful activities and settings scored higher on a measure of reported mystical experience than persons anticipating high stress in stressful activities and settings. Further analysis of a low stress activity not anticipated as stressful affirmed that anticipating low stress for a stressful activity, and not simply setting stress per se, most adequately accounts for the report of mystical experience. The relevance of these data for the positive function of set and setting stress incongruity in making one aware of both personal limits and the possibility of transcendence is briefly discussed. 22 references. (Author abstract)

**001437** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee, Chattanooga, TN 37403 **Conceptual criticisms of regressive explanations of mysticism.** Review of Religious Research. 17(3):179-188, 1976.

It is contended that regressive explanations of ego loss in mysticism assume a similarity of the mystical state to infant states. This similarity is felt to be misleading because mystics experience a process of ego loss leading to an undifferentiated unity, while infant experiences of union are not by this process. Regressive explanations of hallucinatory phenomena often experienced by mystics are also misleading as such phenomena are universally recognized as not properly part of the mystical experience. The relevance of these conceptual criticisms to empirical research is briefly noted. 57 references. (Author abstract)

**001438** Hood, Ralph W., Jr. University of Tennessee, Chattanooga, TN **Hypnotic susceptibility and reported religious experience.** Psychological Reports. 33(2):549-550, 1973.

The relationship between reported religious experience and hypnotic susceptibility was investigated in an initial sample of 96 subjects. The correlation between a measure of reported religious experience and the Harvard Group Scale of Hypnotic Susceptibility was .36, based on 81 subjects who completed both measures. 8 references. (Author abstract)

**001439** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee, Chattanooga, TN **Forms of religious commitment and intense religious experience.** Review of Religious Research. 15(1):29-36, 1973.

Forms of religious commitment and intense religious experience were examined. A sample of 54 equally religiously committed subjects was divided into a primarily personally religiously committed group, a primarily institutionally religiously committed group and an equally personally and institutionally religiously committed group. Subjects in each group were then individually interviewed regarding their most significant personal experience. All interviews were taped and subsequently rated for the presence of mystical qualities based upon operational criteria derived from Stace. It was found that the primarily personally religiously committed group was more likely to report experiences codifiable as mystical than was the equally personally and institutionally religiously committed group, which in turn was more likely to report experiences codifiable as mystical than was the primarily institutionally religiously committed group. The relevance of these data for the antithetical nature of institutional religious commitment and the personal religious experience of mysticism is discussed. 36 references. (Author abstract)

**001440** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee, Chattanooga, TN **Psychological strength and the report of intense religious experience.** Journal for the Scientific Study of Religion. 13(1):65-71, 1974.

A measure of intense religious experience was related to measures of psychological strength in two studies. In the first, a significant negative correlation was found between intense religious experience and Barron's measure of ego strength. This correlation was reduced to insignificance when the religion subscale was removed from Barron's total Ego Strength Scale. In the second study, intense religious experience was more frequent among persons classified as low on Stark's Index of Psychic Inadequacy than among persons classified as high. The importance of assessing the relationship between intense religious experiences and psychological health by independently operationalized measures is stressed. The possibility of nonpathological evaluations of intense religious experiences commonly labeled mystical, peak, or ecstatic is discussed. 32 references. (Journal abstract)

**001441** Hood, Ralph W., Jr. University of Tennessee, Chattanooga, TN **Mystical experience as related to present and anticipated future church participation.** Psychological Reports. 39(3, part 2):1127-1136, 1976.

The relationship between reported mystical experience and present and anticipated patterns of church participation was investigated in an initial sample of 324 persons. A scale to measure reported mystical experience that allowed for a distinction between the report of mystical experience (Factor I) and its religious interpretation (Factor II) was utilized. Each factor differentially related to church denomination, frequency of church attendance, decision to change church membership, decision to quit church participation, and decision of nonchurch members to join a church. It was concluded that the report of mystical experience is an important variable related to patterns of church participation. 14 references. (Author abstract modified)

**001442** Hood, Ralph W., Jr. Department of Psychology, University of Tennessee, Chattanooga, TN 47302 **Differential triggering of mystical experience as a function of self actualization.** Review of Religious Research. 18(3):264-270, 1977.

The relationship between self-actualization and reported mystical experience was investigated in two independent samples. In the first sample of 87 subjects a measure of reported mystical experience significantly correlated with a measure of self-actualization. A second sample of 100 subjects was purposively selected to represent relatively high and low 57 self-actualization among persons reporting equally intense mystical experiences. Categorizations of factors triggering mystical experiences in these two groups indicated that persons of relatively high self-actualization were more likely to have mystical experiences triggered by drug or sexual experiences while persons of relatively low self-actualization were more likely to have mystical experiences triggered by religious or nature settings. There was no difference between high and low self-actualization in the triggering of mystical experiences by introspection. 21 references. (Author abstract)

**001443** Jung, C. G. no address **On occultism. On spiritualistic phenomena.** In: Jung, C., Collected Works of C. G. Jung, Vol. 18. Princeton University Press, 1976. 904 p. (p. 293-308).

In a 1905 lecture, an historical overview of spiritualistic phenomena--animal magnetism, clairvoyance, prophecy, visions--is presented and personal experiences with mediums are discussed. Spiritualism has a dual nature: 1) a theoretical, scientific side; and 2) a religious side, thus touching on two different areas of human experience. Personal experiences with mediums produced demonstrations of table turning, automatic writing, and speaking in a trance, and the resemblance of some phenomena to **symptoms** of emotional disturbances is noted. It is concluded **that spiritualistic** phenomena are difficult to understand and that **their reality** is in question although by no means disproven.

**001444** Jurriaanse, Aart. no address **Of life and other worlds.** Johannesburg, South Africa, World Unity and Service Publications, 1974. 184 p.

Written for the beginning student of esoteric mystical wisdom, a wide variety of topics are explained. Meditation, after-life, life energy, rebirth and the ultimate nature of life are discussed from a non-dogmatic viewpoint. Material on altered states of consciousness and death-related phenomena are useful for counseling near-death patients and as background on mysticism and death.

**001445** Kalish, Richard A.; Reynolds, David K. Graduate Theological Union (Berkeley); Los Angeles Suicide Prevention Center, Berkeley, CA **Phenomenological reality and post-death contact.** J. for the Scientific Study of Religion. 12(2):209-222, 1973.

Individual realities of persons claiming to have had encounters with others known to be dead often mark the experiencing individual as pathological. Nonetheless, a survey of the available literature shows that the experience is common both in preliterate communities and among the recently bereaved. Respondents (N=434) were asked whether they had experienced such an encounter. Approximately 44% responded positively, with over 25% of these persons indicating that the dead person actually visited or was seen at a seance, while over 60% of the incidents involved a dream. A sufficiently large proportion of all population categories have experienced the presence of a dead person to make this phenomenon worthy of further investigation as being subjectively important.

**001446** Kraft, William F. no address **The search for the holy.** Philadelphia, Westminster Press, 1971.

Problems faced by modern man in achieving religious involvement and identification with the Holy are discussed, and experiences by which such personal peace can be achieved are analyzed. It is contended that man's contemporary life style, with emphasis on logical organization and functional pragmatism, can be described as the ego mode of existence. In order to achieve religious experiences, the experience of nothingness, loneliness and depression, often observed in adolescence, are necessary. These hold a different significance in adolescence, adulthood, middle age, and old age. Because the experience of nothingness involves suffering, being temporarily lost, and perceiving the world as chaotic, Western man has no place for it and tends to displace it and the relation to the Holy through a concentration on one function of life over all others. Despite this predominant situation in society, however, it is contended that religious experience and a truly spiritual orientation is imperative for a happy life.

**001447** Krasner, Barbara R. Temple University **"Sublime anthropomorphism" the significance of Jewish mysticism for personal and communal existence. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-28231 HC$18.00 MF$7.50 309 p.

Linkages between two previously unconnected fields (relational ideology and relational or family therapy) were sought, and the implications for the lives of contemporary persons are suggested. Relational theology is defined as arising from particular elements in the theory and practice of family therapy, particularly the philosophy of Ivan Boszormenyi-Nagy as well as the works of Buber and Heschel. The parameters of Jewish mystical thought that illumine the nature of the relationship enduring between person and Person are reviewed, along with the notion that inherent in the order of existence is a pattern of relationship that holds meaning for modern society. This pattern emerges from the core dynamics of human trust, justice and loyalty, and it is seen as discernible in both relational theology and in relational theory. (Journal abstract modified)

**001448** Krippner, Stanley; Davidson, Richard. Maimonides Medical Center, William C. Menninger Dream Lab., Brooklyn, NY **Religious implications of paranormal events occurring during chemically induced psychedelic experience.** Pastoral Psychology. 21(206):27-34, 1970.

Whether one accepts or rejects the experimental evidence for ESP is inconsequential; the critical fact is that subjective impressions and anecdotal reports of telepathy, clairvoyance, and precognition are associated with many religious phenomena. Students of religion need to examine seriously these relationships.

**001449** Krishna, Gopi. no address **Understanding transformation of consciousness.** Fields Within Fields. 11:12-28, 1974.

The general attitude of incredulity held by science toward religion and the supernatural is considered. Research into the nature and composition of bio-energy is encouraged to uncover information about the intelligent force behind chemical actions and reactions in a biological organism. Changes in individual behavior due to lack of REM sleep are noted as an example of recent scientific exploration of a psychic phenomenon. The idea of Kundalini, serpent power, as a biological lever is traced through history, and the question of the empirical evidence necessary to support its existence are considered. Guidelines for clinical investigation into yoga and Kundalini are also presented.

**001450** Larson, Gerald James. Department of Religious Studies, University of California, Santa Barbara, CA **Mystical man in India.** Journal for the Scientific Study of Religion. 12(1):1-16, 1973.

Aspects of mystical experience are examined from the perspective of psychological development. It is maintained that psychoanalytic interpretations of human development are useful in gaining a new perspective on mystical experience, contributing to building a mystical anthropology. The mystical traditions of India provide the context for the analysis. A fourfold typology of mystical experience, based on stages of human development, is suggested and includes unitive, isolative, copulative, and nihilative mystical experiences. 22 references. (Author abstract modified)

**001451** LeShan, Lawrence. no address **Alternate realities, the search for the full human being.** London, Sheldon Press, 1976. L3.95.

Four modes of perception of reality, the sensory, clairvoyant, transpsychic and mystic, are analyzed in detail. These modes are seen as mutually exclusive forms of perception, each with a function in full human development. Spirit controls, the masters of ceremonies called in by mediums to present the dead to the living, are dealt with in depth. It is suggested that our development of the sensory mode to the exclusion of the other modes has placed limits on our potential as human beings.

**001452** Maslow, Abraham H. No address **New introduction: religions, values, and peak-experiences.** Journal of Transpersonal Psychology. 2(2):83-90, 1970.

Some of the dangers in the one-sided use of Maslow's thesis regarding religions and peak experiences is pointed out. His book is further summarized by emphasizing man's higher and transcendent nature, a part of his essence, which has evolved from his biological nature as a member of species. While man makes himself, there are limits placed upon what he becomes.

**001453** May, Rollo. no address **Psychotherapy and the daimonic.** In: Myths, dreams and religion. In: Myths, dreams and religion, New York, E.P. Dutton & Co., 1970. 255 p. (p. 196-209). $7.95.

Daimonic is defined as any natural function in the individual that has the power of taking over the whole person such as sex, anger and the craving for wealth or power. The daimonic can be either destructive or creative. When this power takes over and disintegrates the total personality it is psychotic; when controlled, it motivates creative behavior and spiritual peak experience. The more an individual comes to terms with daimonic tendencies, the more he will find himself conceiving and living by a more universal structure of reality. By deepening its consciousness the daimonic power moves from an impersonal to a therapeutic and exhilarating transpersonal dimension.

**001454** McConnell, R. A.; McConnell, Tron. Department of Biophysics and Microbiology, University of Pittsburgh, Pittsburgh, Pennsylvania 15213 **Occult books at the University of Pittsburgh.** Journal of the American Society for Psychical Research. 65(3):344-353, 1971.

The blooming nationwide sales of books on the occult arts and sciences, reflecting in part the breakdown of traditional spiritual beliefs, is surveyed in terms of the purchase of such books at one urban university store. Occult books are classified by subject matter and according to five varieties of belief: supernatural, science-fiction, scientific belief, unbelief, and disbelief. About 70% of the books are in what might be termed hardcore occultism. Another 25% are tales that could be read for entertainment, with or without belief. Only 3% deal with parapsychology. The remaining 2% concern unidentified flying objects. Three times as much money is spent for hardcore occult books promising personal power as for those offering spiritual uplift. Most occult titles are from large, profit seeking publishers. 3 references. (Journal abstract)

**001455** Meitzen, Manfred. no address **Mysticism: a neglected dimension in contemporary Lutheran theology and worship.** Dial. 14:306-309, 1975.

Lutheran neglect of the mystical dimension of theology and worship is discussed. They, more than most Protestants, have in their tradition an appreciation for mysticism. Mysticism is defined and the two major types of it are explained. The Western type--which does not imply absorption into the Transcendent--is discussed along with a description of mysticism in biblical figures and in the history of Christian thought. Mystical experience is unavoidable for the Christian, but four specific observations show that the Lutheran Church neglects the importance of mysticism. The author believes mysticism rightfully to be in ascendancy in American spiritual life. If Lutherans and other Christians fail to provide a setting for mystical experience many will seek elsewhere for expression of mysticism which may be demonic.

**001456** Melton, j. Gordon. Editor. P.O. Box 1311, Evanston, Ill. 60201 **Sources and resources for teaching the occult.** Evanston, ILL, Institute For The Study Of American Religion, 1976. 17 p. $1.00.

A comprehensive listing of the major reference books and library depositories of occult materials is presented. Topics include such areas as magic, astrology, spiritualism, spiritual healing, UFO's and parapsychology.

**001457** Monroe, Robert A. no address **Journeys out of the body.** New York, Doubleday, 1971. 279 p. $6.95.

This is the personal account of a Virginia businessman who had a series of spontaneous out-of-body experiences. These initially terrifying experiences led to author to psychiatric counseling, but the therapist suggested instead that he investigate the phenomenon as non-hallucinatory real events. Regular procedures for inducing consciousness of the spiritual extension of the body were developed and are explained for those wishing to have this experience. Although people are usually afraid to admit this experience--especially during near-death states--the experience has occurred in so many mentally healthy individuals that the author advocates accepting it as a real phenomenon. These experiences and other moment-of-death or astral traveling reports should not be considered by doctors or counselors as merely delusions of the mentally or terminally ill. Issues regarding the mental health impact of such an experience are discussed including the threats and benefits it has for maintaining ego-identity. Similarities to near-death experiences are discussed.

**001458** Moon, Margaret; Moon, Maurine. no address **Wedge: The extraordinary communication of an earthbound spirit.** St. Paul, Minnesota, Llewellyn Publications, 1975. 113p.

A dramatically written account of spirit communication is reported. The author vividly recalls a former life in the 17th century; the techniques used are well explained. Through a medium the unhappy life of earth-bound entities are described. A workable therapy for assisting earthbound spirits to accept death and immortality is documented. The material regarding after-life experiences and astral journeying would be helpful for counseling patients with mystical experiences or as intriguing possibilities to be shared with dying patients.

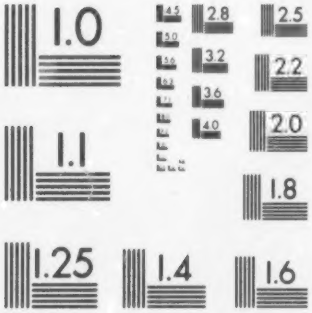
**001459** Moraczewski, Albert. Texas Medical Center, Institute of Religion and Human Development, Houston, TX **Psychedelic agents and mysticism.** Psychosomatics. 12(2):94-100, 1971.

The repeated claim that psychedelic agents can and do bring about an experience which is indistinguishable from what is generally called a religious or mystical experience is explored. Mysticism is defined as an intuitive awareness of God's personal presence or action. That psychedelic agents do on occasion bring about a profound change in a person's attitude or life style is admitted. But the available evidence does not support the claim that these drugs can affect an authentic, mystical experience.

**001460** Noyes, Russell, Jr.; Kletti, Roy. Department of Psychiatry, State Psychopathic Hospital, 500 Newton Road, Iowa City, IA 52242 **Depersonalization in the face of life-threatening danger: an interpretation.** Omega. 7(2):103-114, 1976.

An interpretation of the depersonalization (altered perception of time, lack of emotion, feeling of unreality, altered attention, a sense of detachment, loss of control, panoramic memory, and ineffability) described by persons surviving life threatening danger is presented. As an adaptive pattern of the nervous system depersonalization alerts the organism to its threatening environment while holding potentially disorganizing emotion in check. As a psychological mechanism it defends the endangered personality against the threat of death and, at the same time, initiates an integration of that reality. As a meaningful experience, a mystical elaboration of the phenomenon may achieve spiritual significance This type of encounter with death may be followed by a sense of rebirth. 21 references. (Author abstract modified)

**001461** Oda, Susumu. Tokyo Medical and Dental College, Tokyo, Japan **Religious pathology of hallucination.** In: Takahashi, R., Hallucination -- medical and pathological aspects. Tokyo, Igaku Shoin, 1970. 438 p. (p.374-397).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A discussion on religious pathology of hallucination is presented. Topics include: the significance of the study of hallucination from the viewpoint of religious pathology and its limitation; phenomenological aspects of the occurrence of supernatural existence in hallucination, including appearance of God in front of St. Theresa in her prayers: religious hallucination accompanied by organic brain disturbance, endogenous psychosis, atypical psychosis and manic depression, and psychogenic psychosis. The possibility of understanding religious hallucination through recognition of three-dimensional human existence is suggested. 65 references.

**001462** Oda, Susumu. Tokyo Medical and Dental University, Tokyo, Japan **A psychiatric research on doctor-magicians (dhami), Hindu-priests (pujali) and Bon-Po monks (lama, tawa) in western Nepal.** Clinical Psychiatry (Tokyo). 12(3):241-249, 1970.

Research on the religious experience and psychic state of doctor magicians (dhami), Hindu priests (pujali) and Bon-Po monks (lama, tawa) in western Nepal is reported based on their personal history and Rorschach test. Among eight doctor magicians, one became a doctor magician due to his epileptic seizure, and due to fever delirium. While a doctor magician calls God to come down and meet him by prayer and become possessed by God's spirit, Hindu priests do not have such a religious experience as seeing God or being delirious. The religious content of doctor magicians centers on supernatural religious experience, and that of Hindu priests on an organized religion, which is confirmed by the results of Rorschach test. Bon-Po monks rarely have supernatural religious experiences. 17 references.

**001463** Rao, K. Ramakrishna. no address **Mystic awareness: four lectures on the paranormal.** Mysore, India, University of Mysore, 1972. 107 p. $2.00.

Four lectures on mystic awareness, or extrasensory perception (ESP) and on survival are presented. Four levels of human experience are postulated: 1) the experience of the needs of survival and procreation; 2) the domination of feeling and emotion which emerges with the development of the ego; 3) the transcendence of the ego from the individual level to one aiming to find identification with and fulfillment in others; and 4) the level of mystic experience where the individual transcends both the ego needs and group demands. It is at this level that psi occurs. Indian case histories and spontaneous reports regarding ESP phenomena are discussed. The use and importance of hypnosis, psychedelic drugs, meditation and yoga is speculated upon, concluding that the yoga technique has potential intrinsic advantages over the other methods for controlling the paranormal. Finally, whether or not the reality of mystic awareness and ESP lead to the acceptance of rebirth or survival of the human personality after death is questioned. Study of spontaneous cases in which the motive and the initiative seem to come from a deceased person and cases of xenoglossy and unlearned skills is felt to be the most promising method of discovering conclusive survival evidence.

**001464** Rhine, J. B. no address **The parapsychology of religion: a new branch of inquiry.** In: The Centrality of Science and Absolute Values. Tarrytown, NY, Int'l Cultural Fndtn., 1975. 1345 p. $39.95.

A systematic study that scientifically explores the relation between parapsychology and religion is presented. By a step by step comparison, it is suggested that the now established psi principles in parapsychology are essentially the same as the types of communication believed to function between mankind and divine agencies. Parapsychology is recognized as the science basically concerned with the nature of religious experience. A scientific approach is provided to three basic claims of religion: the doctrine of a transcendent factor in morality; the post mortem survival of the human spirit; and the presence of a personal or divine agency in the universe. Dr. Ninian Smart offers certain criticisms of the presentation in a commentary which follows.

**001465** Sargant, William W. no address **The mind possessed -- a physiology of possession, mysticism and faith healing. $3.25.** London, Heinemann Ltd. Publishers, 1973. 206 p.

Faith-creating techniques of various cultures and religion are analyzed. An hypothesis is supported in the first part of the book that the same processes underlie experiences of ""possession" by gods or spirits or demons, the mystical experience of union with God, the gift of tongues and other phenomena of 'enthusiastic' religious experience, the inspired utterances of oracles and mediums, faith-healing, hypnotic behavior, sexual excitement and drug induced altered states of consciousness. It is argued that similar experiences and behaviors occur in those labeled ""insane" as during certain religious states of the ""sane". Typical emotional crises that produce fundamental alterations in patterns of thought and the emergence of new beliefs and modes of living are discussed, many of which are traditional categories of mental illness. The second part of the book illustrates mind-possessed states during intense religious, sexual, drug, and emotional condions in a dozen specific cultural settings.

**001466** Scheidt, Fredrick James. University of Nebraska, Lincoln **Labeling theory and the occult: a social psychological study of deviancy and power. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-655 HC$12.50 MF$4.00 283 p.

The labeling theory of deviance production was applied to persons actively involved in the occult belief systems, including four distinct belief classes varying on a traditional-nontraditional religious continuum: Methodists, Pentecostals, Spiritualists, and witches-magicians. Data were gathered via a standardized structure schedule interview and a theme approach to scoring was used, as well as an overall scoring approach. Quantitative results and interview data are discussed. The relation of primary and secondary deviant labeling to the various belief classes is considered. Data for deviance support the contention that occultists arrived at their lifestyles by reacting to negative labeling of their earlier behaviors. Results relevant to power are discussed in terms of internal-external control and attribution schema which maintain control and predictability. Predictions of greater primary and secondary deviant labeling of occultists over traditional religious participants were supported, as were predictions of greater perceived powerfulness for this group. (Journal abstract modified)

**001467** Stettner, John W. McCormick Theological Seminary of Chicago, Chicago, IL **What to do with visions.** J. Of Religion and Health. 13(4):229-238, 1974.

Jung's experiences and interpretations of visions are reviewed. He had a near-death experience of bliss and joy, but found himself melancholy at not dying until he again accepted life and the path of individuation. By affirming one's circumstances and destiny an ego is forged that does not break down when incomprehensible things happen. Symbols, UFO sightings, biblical events, material from the collective unconscious, visions and other mystical phenomena are shown to be widely experienced and of value in mental health and mental illness. Four things should be done with visions. We should taken them for real, pay attention to them, try to understand them and use them by integrating them into life.

**001468** Tart, Charles T. no address **Transpersonal psychologies.** New York, Harper and Row, 1975. 502 p. $16.50.

Transpersonal psychology, often described as the fourth force in psychology and dealing with such human experiences as the mystical, ecstatic and transcendental, is described. A relation between the psychic and the spiritual is discussed, and spiritual (religious) disciplines practiced in various parts are described by eight scholars. Topics included are: Zen Buddhism, Buddhistic meditation and states of consciousness, Yoga, Gurdjieff, Arica training, contemporary sufism, Christian mysticism, and Western magic. The first three chapters, written by Tart, deal respectively with state specific sciences, the assumptions of orthodox Western psychology, and paranormal phenomena.

**001469** Tart, Charles T. no address **States of consciousness.** New York, Dutton, 1975. 305 p.

In an analysis of normal, altered and pathological states of consciousness, mystical experiences have had an influence in forming the basis of all great religious systems, societies and consensus realities. The new psychology of consciousness is a return to the study of mind as opposed to the study of behavior. A systems approach is described to therapists and theorists for this study. Characteristics and emotional conditions of strong religious experiences are described and analyzed. An intense power of mystical experiences and state-specific knowledge probably occurred in original founders but ensuing reports and rituals have degenerated to empty words that fail to alter the ordinary consciousness of followers. Literal interpretation of biblical and other religious words is argued to be an error; these symbolic words should be used along with whatever techniques are available to facilitate the goal of altering the state of consciousness of readers and devotees.

**001470** Ujhely, Gertrud B. Graduate-Mental Health Psychiatric Nursing Program, Adelphi Univ., Garden City, NY **On being possessed by the devil.** Perspectives in Psychiatric Care. 10(5):202-209, 1972.

The concept of the devil, as described in literature and folklore, is discussed from the viewpoint that it can be used in understanding and dealing with psychopathological phenomena. The devil takes possession through temptation, by denying the earthy aspects of the flesh, by establishing an identity as the God of righteousness, and by cutting off the ego or conscious self from the inner or outer resources and sinks man into depression. Cultural norms aid and abet the devil in his machinations. It is suggested that if the message of the devil is understood, it can lead to good. 7 references. (Author abstract modified)

**001471** Weisskopf-Joelson, Edith. Department of Psychology, University of Georgia, Athens, Ga. 30601 **On surrender.** Journal of Psychology. 76:57-66, 1970.

One manifestation of the condition of alienation is the passionate desire of the alienated individual to transcend alienation by fusion, by mystical union. While modern alienated man longs to surrender to an entity which transcends his self, Western culture views such surrender as undesirable and, thus, blocks important avenues to mental health. Oriental acceptance of self-renunciation is compared with Occidental individualism. Suggestions made by a Chinese-American observer are quoted, stressing the importance of turning down our excessive self-reliance in favor of mutual dependency. 13 references. (Author abstract modified)

**001472** White, Rhea A. 2 Plane Tree Lane, Dix Hills, NY 11746 **Two new Arno Press reprint series: ""Perspectives in psychical research" and ""The occult."** Journal of the American Society for Psychical Research. 70(4):409-414, 1976.

Sixty-seven books on psychical research and the occult which have been reprinted by Arno Press are included in a bibliography. Broad categories describing the selections include: animal magnetism and mesmerism; conjuring; mental mediumship; mysticism and religion; physical mediumship; spiritualism; spontaneous experiences; survival and theosophy. Volumes dealing with experimental studies and criticisms are listed. 67 references.

**001473** Whittkower, E. D. Department of Psychiatry, McGill University, Montreal, Quebec, Canada **Trance and possession states.** International Journal of Social Psychiatry (London). 16(2):153-160, 1970.

Possession states observed in Haiti, Liberia, and Brazil are described and their psychiatric and psychological significance is discussed. Individuals undergo a process of emotional and social withdrawal, usually during religious services, temporarily abandon their identity and assume that of someone else, and tonic spasms and clonic convulsions occur. Although a possession state has some resemblance to epilepsy and to a hysterical episode, it is probably a cultural variant of the hypnotic state. It is considered normal in the native cultural group. Culturally these religious ceremonies have supporting, unifying functions. The individual psychological effects of possession states consist of drive release, ego support, problem solution, relief from superego pressures, and atonement. They may be of prophylactic value in mental illness. 8 references.

**001474** Wimmer, Wolf. Landgericht, Mannheim, Germany / **The miracles of Konnersreuth in the light of criminology (2): psychology of the pious fraud, continued from issue No. 9, 1976./** Die Wunder von Konnersreuth im Lichte der Kriminalistik (II): zur Psychologie des frommen Schwindels. Fortsetzung aus Heft 9/1976. Kriminalistik (Hamburg). 30(10):459-464, 1976.

The religious frauds of Therese Neumann of Konnersreuth, Germany, were exposed as machinations of a hysterical woman with a mania for suffering. Collusion with the local priest enabled the ""miracle worker" to attract pilgrims and postal contributions in the interest of personal gain. Her fellow villagers profited from tourism. Despite skepticism expressed publicly by the church hierarchy, Therese Neumann convinced the superstitious of her Christ given powers to heal, to prophesy, and to liberate souls from purgatory. Her occult repertory included vicarious suffering, vomiting of unimpaired hosts and conversations with the devil. The woman was involved in a scheme to evade import taxes on wine disguised as gifts to charitable organizations. The fraudulent miracle monger was exposed by the investigations of Father Hanauer. In view of the mass psychological phenomena observed, crime prevention through enlightenment is suggested to protect the supersititious against financial loss and emotional harm.

### 32 RELIGIOUS EXPERIENCES: CONVERSION

**001475** Austin, Roy L. Department of Sociology, Pennsylvania State University, University Park, PA 16802 **Empirical adequacy of Lofland's conversion model.** Review of Religious Research. 18(3):282-287, 1977.

The validity of Lofland's conversion model was investigated in a study of nine ""born again" Christians. Lofland's model enumerates a set of preconditions to conversion: 1) acutely felt tension; 2) a religious problem-solving perspective; 3) religious seekership; 4) encountering the cult at a turning point in one's life; 5) formation of cult affective bonds; 6) neutralization of extracult affective bonds; and 7) intensive interaction with the cult group. It was found that the nine subjects met only some of the conditions set forth in the model. It is concluded that the model is too narrowly defined, and a revised model of conversion is presented which focuses on some individual's needs for unconventional involvements rather than for explicit religious experiences. 4 references.

**001476** Billette, Andre. no address **/A revised analysis of conversion./ Pour une analyse** revisee de la conversion. Social Compass. 23(1):47-56, 1976.

Based on various accounts of conversion experiences, this study first attempts to go beyond an analysis of conversion as a change in affiliation. But unable to verify the experience of change, the retroactive dimension of the accounts are analyzed with particular attention to their speech patterns. The conversion account is a reproductive, even a productive, remembering. The converted are shown to talk about their conversion in terms directly related to their socio-economic, educational and cultural backgrounds.

**001477** Bozzo, Edward George. Department of Philosophy and Religion, St. John's Preparatory School, Danvers, MA **James and the valence of human action.** Journal of Religion and Health. 16(1):26-43, 1977.

The concept of the center of energy in one's personal life, as used by William James in ""Varieties of Religious Experience" and ""Th Energies of Men," is examined. The metaphor is said to describe the intentional and emotional valence of human action, either in a temporary situation or as the governing factor consistently directing one's character, his consciousness or life, in some way. The intentional and emotive aspects of the person subsumed under the metaphor center of energy operate in anyone's consciousness but are particularly vivid in religious conversion experiences where that center shifts from one mode of living to another. Several uses of center of energy are distinguished, the question of how and why centers of energy shift in an individual is discussed. 30 references.

**001478** Bragan, K. Department of Psychological Medicine, Medical School, University of Otago, P.O. Box 11, Halfway Bush, Dunedin, New Zealand **The psychological gains and losses of religious conversion.** British Journal of Medical Psychology (London). 50(2):177-180, 1977.

A case study which demonstrates the positive and negative affects of religious conversion in terms of personal growth and identity, and the role of psychotherapy in adjustment to the experience is presented. The study involves a 25-year-old male who experienced psychological gains in the form of conflict resolution and identity formation accompanied by a sexual repression which produced intense cognitive dissonance and depression leading to a breakdown of adjustment which resolved in therapy. It is suggested that religious conversion may always require therapeutic intervention by a therapist who respects the patient's belief system and faith. The dynamic aim of psychotherapy in this case was to ameliorate internal tension and increase self-acceptance. 4 references.

**001479** Casagrande, Joseph B. University of Illinois-Champaign-Urbana, Champaign, IL **An ecological and ethnohistorical study.** Final Report, NIMH Grant MH-26367, 1977. 14 p.

In a study of Indian villages in Ecuador, the mass religious conversion to evangelical Protestantism is investigated, with attention to the monitoring of social and cultural changes. Changes in religion or political organization may have profound ramifications for change in other institutions that can occur very rapidly. Conditions that characterize the readiness of a community for change include the availability of lines of communication to the larger society and exposure and acceptance of values emanating from the larger society. It is concluded that in Ecuador, an increasing number of disadvantaged people are finding in the evangelical Protestant church both a means of expressing their protest against the established order and of achieving their aspirations for a better life.

**001480** Cavenar, Jesse O., Jr.; Spaulding, Jean G. VA Hospital, Fulton St. and Erwin Rd., Durham, NC 27705 **Depressive disorders and religious conversions.** Journal of Nervous and Mental Disease. 165(3):209-212, 1977.

The psychiatric literature concerning religious conversions is reviewed and four case histories of diagnosed depressive illness followed by religious conversion are presented. In two obsessive-compulsive patients, the religious experience failed to resolve the depression, and both ended in suicide. Two hysterical personalities had a resolution of depressive symptoms following the religious experience. It is suggested that religious conversion dynamically strengthens repression in hysterical persons, but in some cases fails to resolve obsessive isolation of affect and ambivalence. 5 references. (Author abstract)

**001481** Dewhurst, Kenneth; Beard, A. W. Littlemore Hospital, Oxford, England **Sudden religious conversions in temporal lobe epilepsy.** British Journal of Psychiatry (London). 117(540):497-507, 1970.

Six cases of religious conversion experiences occurring in patients with temporal lobe epilepsy are described. The conversion experiences of various mystics and saints, who were probably epileptic, are reviewed. Some theological and psychiatric aspects of religion are discussed. 58 references. (Author abstract)

**001482** Gillespie, Virgil Bailey. Claremont Graduate School **Religious conversion and identity: a study in relationship. (Ph.D. dissertation)/** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 73-22775 HC$10.00 MF$4.00 301 p.

Fundamental relationships between the experience of religious conversion and identity formation and crisis, as defined by Erikson, were examined. Intensive literature reviews of relevant works were made, and a study was made of the Biblical usage of the term conversion. It appears that conversion is a work used to describe ""change", specifically a kind identified by several constituent elements. Further examined were the specific contexts wherein the occurrence of conversion might be found, including the experiential, emotional, developmental, social and psychological contexts of this phenomenon. Special consideration was given to the role of adolescence, personality, suggestion, culture, and revivalism in the experience. A detailed examination of identity formation and crisis according to Erikson follows. Conclusions are presented regarding the experience of religious conversion as determined by the various theoretical analyses. (Journal abstract modified)

**001483** Glenn, Michael L. 122-1 Summit Dr., Minot AFB, North Dakota 58701 **Religious conversion and the mystical experience.** Psychiatric Quarterly. 44(4):636-651, 1970.

A review is made of religious conversion and mystical experiences. It is suggested that these experiences may be highly adaptive and creative and are not always pathological or regressive. A historical review is made of the philosophy of these experiences. There is a current trend toward mysticism which was elicited by psychedelic drugs. The conversion experience may resolve a crisis, solve problems or crystallize a commitment. Contemplation and renunciation are the main techniques of inducing a mystical experience. 54 references.

**001484** Heirich, Max. University of Michigan, Ann Arbor, MI **Change of heart: a test of some widely held theories about religious conversion.** American Journal of Sociology. 83(3):653-680, 1977.

Classical social science descriptions of religious conversions are presented which focus on psychological stress, previous socialization, and various forms of direct social influence, using data about converts to Catholic Pentecostalism and a control sample to question the conventional wisdom. It is suggested that data can be organized to support classical claims, then evidence falls away when the argument is organized more carefully. A theoretical critique of conventional arguments and suggestions for an alternative set of questions are offered which probe the circumstances and procedures by which a sense of ultimate grounding is affirmed or changed, at both an individual and a social level. 84 references. (Author abstract)

001485 Lombillo, Jose R. Collier County Mental Health Clinic, 993 Creech Road, Naples, FL 33940 **The soldier saint – a psychological analysis of the conversion of Ignatius of Loyola.** Psychiatric Quarterly. 47(3):386-418, 1973.

The religious conversion of Ignatius of Loyola is examined in an in depth psychosocial study of the possible correlations with the process of working through in psychotherapy. A theoretical framework for understanding the altered states of consciousness during the conversion is proposed. 53 references. (Journal abstract)

001486 Manning, Frank E. Memorial University of Newfoundland, St. Johns, Newfoundland **The salvation of a drunk.** American Ethnologist. 4(3):397-412, 1977.

An incident in which a drunk underwent religious conversion in a Pentecostal congregational ritual in Bermuda is analyzed in terms of the balance of empirical and nonempirical thinking seen in primitive societies. It is pointed out that the emotional statements and actions of the congregation revealed both an empirical awareness of the man's symptomatic vomiting and a religious understanding of his symptoms as the manifestation of a struggle between Jesus and Satan. It is suggested that the playful character of ritual is an underlying condition of the phenomenological association between empirical and nonempirical meanings and throws light on the current appeal of Pentecostalism. 34 references. (Author abstract modified)

001487 Moilanen, Paavo. no address **Family background and religious conversion in the Finnish ministry.** In: Psychiatria Fennica. Helsinki, Helsinki Univ. Central Hosp., 1974. 408 p. (p. 83-90).

The possible dynamics of religious conversion and the personality and background of Protestant ministers in Finland were studied using questionnaires and a survey of the literature. A group of 415 Finnish ministers was divided into controls and those who had experienced sudden conversion on a given day or at a given time. Subjects were questioned on religious activity, tolerance in the childhood home, family pathology, upbringing, parents' attitude towards an ecclesiastical career, and religious activity during school and youth periods. It was discovered that those clergymen who experienced sudden conversion on a known date had less religious family background. They often had less identity, or came from homes with parents who were troubled, or less tolerant. Results are compared to those in other nations. 11 references. (Author abstract modified)

001488 Nicholi, Armand M., II. Department of Psychiatry, Harvard Medical School, 872 Massachusetts Ave., Cambridge, MA 02139 **A new dimension of the youth culture.** American Journal of Psychiatry. 131(4):396-401, 1974.

Some of the social and psychological determinants of the widespread religious preoccupation among youth are discussed. Results of classroom interaction and a series of intensive interviews with 17 Harvard and Radcliffe students who experienced a religious conversion as undergraduates are reported. Possible links between religion and the drug subculture, parental influences, psychopathology, and escape mechanisms are examined. Changes in the attitudes of students toward parents and their fellow beings are reported. A marked improvement in ego functioning is noted. Enhanced self-image, introspection, and increased depth in interpersonal relationships are found. Dependence on drugs, bad grades, and poor impulse control diminished. Existential despair decreased, as well as preoccupation with the passage of time and with death. These findings suggest that religious conversion may be a profoundly transforming experience. 49 references. (Journal abstract modified)

001489 Samarin, William J. no address **Tongues of men and angels: the religious language of pentecostalism.** New York, Macmillan Company, 1972. 277 p.

The aberrant behavior of ""nonsense speech" by hundreds of thousands of tongue speakers is analyzed. Unlike traditional psychological explanations in terms of abnormal mental health processes, a linguistic approach is taken in this book. A language sample of recorded glossolalia has been phonetically transcribed and analyzed. A secular research methodology that was based on use of sociological and psychological factors in unintelligible speech was conducted in a wide variety of churches. Religious glossolalia is shown not to be an isolated phenomenon but rather the full development of a tendency revealed in various modes of speech. The research also has implications for understanding the language of and providing psychotherapy for mentally ill persons.

001490 Sarbin, Theodore R.; Adler, Nathan. University of California, Adlai E. Stevenson College, Santa Cruz, CA **Self-reconstitution processes: a preliminary report.** Psychoanalytic Review. 57(4):599-616, 1970-1971.

A preliminary effort is made to formulate a general theory of conduct reorganization. It is hypothesized that significant conduct reorganization occurs when certain antecedent conditions are met, the particular species of intervention, e.g.,psychotherapy, synanon, religious conversion, etc.,being relatively incidental so long as the same basic processes occur. Conduct reorganization is achieved when the patient, client, initiate or convert becomes actively involved in all the social and psychological stages of an identifiable sequence of events. In keeping with the prefatory nature of this paper, the components of the change process and their functional equivalents are described in a general way. 22 references.

001491 Seggar, John; Kunz, Phillip. Brigham Young University, Provo, UT 84601 **Conversion: evaluation of a step-like process for problem-solving.** Review of Religious Research. 13(3):178-184, 1972.

Recent religious converts to the Mormon Church in Kentucky were interviewed in order to verify empirically a theoretical model formulated to explain conversion. The model suggested that conversion is a step like, problem-solving process through which persons move, utilizing individual and religious organizational facilities, programs and ideologies to resolve various life problems. Findings indicate that the model has very little heuristic value in explaining conversion to the Mormon Church, in which most recent members were proselyted. It is suggested that the large majority of conversions constitutes a gradual developmental process which unfolds when social and social psychological conditions are conducive. 12 references. (Author abstract modified)

001492 Spellman, Charles M.; Baskett, Glen D.; Byrne, Donn. Woods County Guidance Clinic, Alva, Oklahoma **Manifest anxiety as a contributing factor in religious conversion.** Journal of Consulting & Clinical Psychology. 36(2):245-247, 1971.

The relationship between manifest anxiety (MA) and religious conversion was investigated. Three groups of twenty residents in a predominantly Protestant town were identified by the community's two ministers: (a) subjects having had a sudden religious conversion experience, (b) subjects having had a more gradual religious development, and (c) subjects who were not religious at all. The MA scale was administered to the members of each groups. Group b and Group c did not differ significantly from each other on manifest anxiety, but Group a obtained significantly higher scores on the MA scale than the other two groups combined.

**001493** Trosman, Harry. Department of Psychiatry, University of Chicago, 950 East Street, Chicago, IL 60637 **After The Waste Land: psychological factors in the religious conversion of T. S. Eliot.** International Review of Psycho-Analysis (London). 4(3):295-304, 1977.

The psychological significance of the religious conversion of T. S. Eliot several years after the completion of The Waste Land as response to the deterioration of his marriage and the increasing psychosis of his wife is examined. The psychoanalytic literature on conversion is reviewed and its applicability to Eliot considered in terms of needs to master internal aggressive impulses through submission to divine authority. In addition, the poet's conversion provided narcissistic stabilization and reintegrative merger with an idealized self-object. Hypochondriacal fragmentation and fears of psychotic identification were averted through fusion with the unity of monarchy, nation, and Church. It is concluded that the new narcissistic balance, experienced as a rebirth, preserved the self and enabled Eliot to give up the attachment to his wife and derive fulfillment through his acceptance of God. 26 references. (Author abstract modified)

**001494** Wimberley, Ronald C.; Hood, Thomas C.; Lipsey, C. M.; Clelland, Donald; Hay, Marguerite. Department of Sociology and Anthropology, Box 5535, North Carolina State University, Raleigh, NC 27607 **Conversion in a Billy Graham crusade: spontaneous event or ritual performance?** Sociological Quarterly. 16(2):162-170 1975.

The nature of the contemporary religious revival or crusade is examined according to its audience composition decision-maker information and organization. The data support the ideas that revival conversions are ritualistic, integrative, and value reaffirming experiences. Crusaders were found to be church members and frequent church attenders. It is reported that the Graham organization carefully structures the conversion process through local community organization, counselors, screening questions, literature, and church referrals. It is felt that more research is needed on individual changes leading up to and following crusade decisions as well as the process of reality construction on the part of the converts, potential converts, and accompanying agents of socialization. 27 references. (Journal abstract modified)

## 33 RELIGIOUS EXPERIENCES: PENTECOSTAL EVENTS

**001495** Blackburn, Laurence H. no address **Spiritual healing.** Journal of Religion and Health. 15(1):34-37, 1976.

Spiritual healing is explained and its importance to doctors, to the individual, to the Church, and to the Christian is discussed. It is defined as healing of the spirit, and it is contended that while healing the body is important, healing the spirit is eternally important. It is felt that most illnesses have a psychosomatic basis and that to treat only physical ailments is purely palliative. The emotional stress that caused the tension that in turn produced the physical illness must also be treated. While spiritual healing should remain in the Christian Church, it is advised that efforts be made to reach those people who desire help through spiritual healing but have no church. The importance of spiritual healing to the individual is stressed by citing studies showing a relationship between emotional and physical health. 5 references.

**001496** Bord, Richard J.; Faulkner, Joseph E. no address **Religiosity and secular attitudes: the case of catholic pentecostals.** Journal for the Scientific Study of Religion. 14:257-270, 1975.

In spite of extensive assumptions to the contrary, there is little theoretical or empirical justification for expecting some type of systematic and unvarying relationship between religiosity and secular attitudes. Beliefs and attitudes are a social product. If a given attitude object is not receiving ongoing attention in religious social networks, then attitudes toward that issue will be a result of other nonreligious, personal-social characteristics. To investigate this question indices of (1) religiosity, (2) personal motivational attitudes, (3) attitudes toward social activism and (4) a variety of social-demographic variables were examined for their relative impact on a number of social attitudes for Roman Catholic Pentecostals. The results indicate that religiosity indices are associated only with those social attitudes having direct implications for ongoing doctrinal or church-related considerations.

**001497** Bourgeois, M.; Broustra, J. University of Bordeaux II, Teaching and Research Unit of Psychiatry, France. **Hysteria and Pentecostalism: Ritual possession and hysteric-demonic trance.** Annales Medico-Psychologiques. 1(1):106-112, 1974.

The possible relation between the ritual trance of the Pentecostal cult of possession and hysterical crises in the same individual is analyzed. Specifically studied is the induction of hysteria by possession and, conversely, the possibility of integrating individual psychopathology into collective religious manifestations. A case history describes the absorption of a neurotic young woman with hysteric traits into a cult of possession, her easily entered trance states and her violent behavior during these transports. Her behavior was sufficiently bizarre to cause her pastor to suggest medical treatment, which is rare. In the hospital she almost immediately exhibited theatrical hysterical crises of the classic (Charcot) type. She was able to distinguish between her ""nervous" and ""religious" seizures. Psychopathologically, the ritual trance is a form of language, and expression and communication within the group, while the hysterical manifestation is a refusal of language. The first is social, cathartic, and therapeutic; the second is individual, out-of-step, and antisocial.

**001498** Bourguignon, E. Ohio State University, Department of Anthropology, Columbus, Ohio **Hallucination and trance: an anthropologist's perspective.** In: Origin and mechanisms of hallucinations. New York. Plenum Press, 1970. (p. 183-190).

An important difference between Western pathological hallucination and the ritualized trance of traditional societies is that the Western experience is not generally shared. A survey of literature of 488 societies found a form of ritualization or shared cognition in dissociational states in 437. Of the worldwide sample, 302 of the societies have ritualized patterns involving hallucinations. In many cultures there is more or less systematic learning of how to develop trance states. These states of altered consciousness are systematically induced and conform to a considerable extent to a culturally constituted model. Ritualized hallucinations are utilized in a variety of ways, but almost always within a religious context. Types of dissociational states are differentiated and the role of drugs in inducing these phenomena is discussed. 9 references.

**001499** Bourguignon, Erica. Department of Anthropology, Ohio State University, 65 South Oral Drive, Columbus, OH 43210 **The effectiveness of religious healing movements: a review**

**of recent literature.** Transcultural Psychiatric Research Review (Montreal). 13:5-21, 1976.

A review of recent literature on religious healing is presented. The criteria for determining the effectiveness of religious healing movements are defined in terms of time, diagnosis, and distinctions between the healing arts and medical science. The training and practices of healing specialists are discussed, pointing out the background in cultural movements which seem to influence the type of healing practices which appear. The relationship between illness and the profession of healer and diviner is represented as another dimension of the cross-cultural study of psychopathology. The capacity of the healer to develop his art is reviewed as a reflection of cultural acceptance and promotion of such healing practices. Information is presented on religious healing in the ""modernized" Western world as well as in primitive cultures located around the world. Information on pharmacological and psychiatric aspects are also presented. 48 references.

**001500** Brink, T.L. no address **Joseph Smith: the verdict of depth psychology.** Journal of Mormon History. 3:76-84, 1976.

The life history of Joseph Smith is considered from five different perspectives in depth psychology: Freud, Hartmann and Kris, Jung, Adler, and Erikson. It is concluded that the founder of Mormonism was of sound mind and sincere religious convictions. Previous psychological explanations for Smith (epilepsy, paranoia, and psychopathic imposture) are examined and rejected.

**001501** Calestro, Kenneth M. Department of Psychology, Vanderbilt University, Nashville, TN 37205 **Psychotherapy, faith healing, and suggestion.** International Journal of Psychiatry. 10(2):83-113, 1972.

In a survey of the experimental literature dealing with suggestibility and attitude change, a number of diverse findings are integrated and the personality and situational variables that appear to be associated with suggestibility are examined. The various practices of shamans and religious healers are described, with emphasis on the contribution of therapeutic suggestibility to their efficacy. The nature of psychotherapy and its relationship to prescientific healing is explored, with a number of similarities noted and the possible importance of therapeutic suggestibility in Western psychotherapy posited. 77 references. (Author abstract modified)

**001502** Copeland, Rachel. 6941 Bay Drive, Miami Beach, FL 33141 **Stigmata -- passion and punishment: a modern case history.** Journal of the American Society of Psychosomatic Dent. and Med 22(3):85-90, 1975.

A case study of a stigmatic is presented with explanation of usual characteristics of such persons. Joseph St. John was a 24-year-old Jewish man who strongly identified with the agony of Jesus Christ and exhibited symbolic signs of the stigmata on his body. Treatment of the subject was focused on characteristic aspects of the condition: celibacy and the need for guilt-punishment. Hypnotherapy was instituted which uncovered guilt and pain reactions to an adolescent circumcision and manual associations with the circumcised flesh through previous habits of masturbation. The celibacy which was assumed some time after the circumcision was aggravated by pain and swelling in genitals and hands. The hypnotherapy of the stigmatic suggested that he had two choices: to continue suffering pain in a celibate state without love and other fulfillments or to give up his painful self-image of martyr for a more normal role. The stigmatic was considered cured after he was able to consummate nonpainful sexual experiences and verbalize them.

**001503** De Vol, Thomas I. Crisis Intervention Team, Inc., Cleveland, OH **Ecstatic Pentecostal prayer and meditation.** Journal of Religion and Health. 13(4):285-288, 1974.

Altered states of consciousness (ASC) are examined, and a personal account of the ecstatic ASC obtained through Pentecostal prayer is presented. It is suggested that although similar states of altered consciousness induced by various drugs have been reported, ASC through Pentecostal prayer stands out because: (1) it can be induced at will without the use of drugs or complicated hypnotherapeutic procedures; (2) it can be put to use by anyone regardless of psychological sophistication, formal knowledge, or training; (3) it has socially redeeming overtones; and (4) ASC can be engaged in frequently without summative reactive inhibition effects or satiation. 4 references.

**001504** Dominian, J. no address **Psychological evaluation of the pentecostal movement.** Expository Times. 87:292-297, 1976.

The positive characteristics of the Pentecostal movement are reviewed while, at the same time, attention is drawn to its theological and psychological dangers. Clinical case material of the author is used to illustrate psychological dangers such as: a substitution of the gifts by hysterical manifestations, excessive dependence on the leader of the group with failure of personal growth, and excessive preoccupation with the devil and with exorcism. The test of all forms of mental disorder disguising as spirituality is explained as the wholeness of the members and the spiritual fruitfulness of the group.

**001505** Downes, V. no address **Hung Hsiu-Ch'uan's mental illness and the Taiping rebellion.** In: Miller, L., 4th Intl. Cong. of Social Psychiatry: Abs. of Papers. Jerusalem, Ahva Cooperative, 1972. 237 p. (p. 35-36).

In an abstract of a paper presented at the Fourth International Congress of Social Psychiatry, a biography was presented of Hung Hsiu-Chu'uan, the mentally ill peasant who organized the Taiping rebellion. Hung Hsiu-chu'uan was a brilliant son of peasants living in one of the South provinces of China early in the last century. Being unsuccessful in a number of tries at passing the examinations for official positions in the imperial Government of China, in the time of the Manchu Dynasty, he developed a mental illness, probably in the year 1837. At this time, he fantasized that he had visited heaven and met Jesus, and that he was the younger brother of Jesus (Hung had at the time of his visits for the imperial examinations in Canton met an early Chinese Christian convert, who had given him Chinese material in regard to the Christian religion). Hung and his friends and relatives began to develop an organization of Godworshippers. Hung returned to Canton and studied for two months with an early Baptist Christian missionary. In a few years, they had armies of 600,000 men and eventually ravaged 15 of the 18 provinces of China. Hung continued to manifest signs of mental illness and much of the campaign to rid China of its Manchu emperors and their armies was in reality conducted by others in the Taiping organization. The 25 million deaths and the expenditure of the imperial government to combat the results of the Taipings weakened the Manchu Dynasty and it managed only to survive for some fifty more years. (Author abstract modified)

**001506** Early, Loretta F.; Lifschutz, Joseph E. 4100 35th Avenue, Oakland, CA 94619 **A case of stigmata.** Archives of General Psychiatry. 30(2):197-200, 1974.

Religious stigmata as experienced by a 10.5-year-old Black, Baptist girl was examined. The event occurred over a 3-week period preceding Easter Sunday, 1972. Closest possible scrutiny made it unlikely that these lesions were self-induced. The child, who is intensely religious, comes from a large, lower middle-class family in a large city. Her physical examination results were entirely normal. Psychopathology was not detected except within the range of her religious experience, i.e.,indifference toward the bleeding and auditory hallucinations of a religious nature. Since no extensive psychological examination was possible, only the most general psychodynamic speculations are given. The recently described entity, psychogenic purpura, strikingly demonstrates the reality of mentally induced bleeding. 10 references. (Author abstract modified)

**001507** Edwards, Harry. no address **Alternative medicine: the science of spiritual healing.** Nursing Times (London). 71(51):2008-2010, 1975.

The worldwide growth in spiritual healing is described as arising from successful healing of sicknesses considered to be medically incurable. The art of healing is discussed as the acquiring of the gift of attunement with the source of spirit healing, or God. The healer as seen merely as an attuned instrument. Physiological as well as psychological aspects of healing are reviewed, and one case of a cancer patient apparently cured by a spiritual healer is recounted. It is suggested that spirit healing is a thought process bringing into action an advanced spirit science, and that spirit healings take place with equal facility whether they be with contact or distant healing, and with equal success.

**001508** Frazier, Claude A. no address **Faith healing: finger of God? or scientific curiosity.** London, Thomas Nelson, 1973. 192 p. $5.95.

The phenomenon of faith cures is presented as the result of the intercession of Christ, secured through the prayer of physician and patient. Contributions include declarations of faith, clinical case histories, survey chapters on psychosomatic illness, psychiatric disorders relative to death and dying, historical reviews, and textual discussions of the Bible. Empirical information is given in the results of a questionnaire survey of persons who report having experienced faith cures.

**001509** Harrison, Michael I. State University of New York, Stony Brook, NY **Sources of recruitment to Catholic Pentecostalism.** Journal for the Scientific Study of Religion. 13(1):49-64, 1974.

Catholic Pentecostalism is a rapidly growing movement within the American Catholic Church that mainly appeals to college students, middle-class adults, and clergy. Observation, interview, and questionnaire data on 277 participants and nonparticipants illuminated sources of recruitment to the movement. More generic factors than the forms of economic and social deprivation so often emphasized in the study of religious movements appear to facilitate recruitment to Catholic Pentecostalism and other movements. People are more likely to be attracted to a movement who are exposed to it in person, share its problem solving perspective, have few social obligations that might conflict with membership, and have or develop social relationships with members. These factors appear to have an additive impact on the likelihood of recruitment. They are probably only necessary conditions for recruitment to highly unconventional movements requiring intense commitments. 2 references.

**001510** Isbell, Charles D. no address **Glossolalia and propheteialalia: a study of 1 Corinthians 14.** Wesley Theological Journal. 10:15-22, 1975.

A linguistic analysis of the mystical methods of speaking described by Paul is presented with an emphasis on the distinction between one method--""speaking in tongues" or glossolalia--and the other--""speaking prophetically" or propheteialalia. Paul advocated prophetic speech over glossolalia for revealing spiritual insights. In addition, prophetic speech is preferred since it involves propriety and order. This study in translation can be helpful in counseling related to Pentecostal experiences.

**001511** Kiev, Ari. Columbia University, College of Physicians and Surgeons, New York, NY **Magic, faith, and healing: studies in primitive psychiatry today.** New York, Free Press, 1974. 475 p. $2.95.

A series of readings explores the beliefs, rituals, and symbols of primitive societies which are intended to heal the mentally ill. Topics include the psychotherapeutic aspects of shamanism, and patterns of psychiatric care in developing African countries.

**001512** Kildahl, J. P. no address **The psychology of speaking in tongues.** New York, Harper and Row, 1972.

The psychodynamics of glossolalia (speaking in tongues) was investigated. Glossolalia is discussed in terms of historical surveys, psychological theories, and interviews. Conclusions regarding individual and group psychological factors in tongue speaking are discussed. Unanswered questions which could lead to future research are presented.

**001513** Krieger, Dolores. New York University, New York, NY **Therapeutic touch: The imprimatur of nursing.** American Journal of Nursing. 75(5):784-787.

Bioenergetics underlying the effect of the laying-on of the hands were studied using hemoglobin values. Four studies which showed significant increases in hemoglobin values after therapeutic touch treatment were reported. It is suggested that the healer's intent to help heal and his/her healthy body serve as intervening variables in the healing process.

**001514** Laffal, Julius; Monahan, James; Richman, Peter. Psychological Services, Connecticut Valley Hospital, Middletown, CT 06457 **Communication of meaning in glossolalia.** Journal of Social Psychology. 92(Second Half):277-291, 1974.

Glossolalia, or tongue speaking, a phenomenon of language associated with charismatic religious movements is examined. The speaker, usually in a church service context, utters language like sounds which are sometimes heard by others as speech in a foreign tongue. As part of an interview, a young minister who was an experienced tongue speaker was asked to speak in tongues in response to specific theme words. His glossolalic responses were tape recorded and played to audiences in several studies to see how well they could identify what the speaker was thinking about in each case. The findings were that an audience, listening to glossolalia, will tend to make consistent judgments about the content, but what the speaker intends is not necessarily what the audience understands. Audiences will preferentially attribute personal and affective content to glossolalic speech, over other kinds of informational content. The findings are discussed in terms of the noncommunicative role of language in social sharing and cathartic expression. 16 references. (Author abstract modified)

**001515** Lawrence, Trinidad Flores Limon; Bozzetti, Louis; Kane, Terry J. Gifford Mental Health Clinic, San Diego, CA **Curanderas: a unique role for Mexican women.** Psychiatric Annals. 6(2):65-69, 1976.

The history and art of curanderismo, Mexican folk healing, is described as a century old opportunity for Mexican women to gain status and respect outside of their traditional role in the home and family. Types of curanderismo performed by men and women include those of 1) herbalist, 2) bone setter and/or masseuse, 3) religious healer, 4) spiritual healer, and 5) Kardecist healer. A description of a curanderismo center in a Mexican fishing village of about 1,000 inhabitants is described. Methods used by curanderas, the largest percentage of whom are women, are close physical contact with the patient, massage, anointment with symbolic oils and perfumes, and demonstrations of affection. It is suggested that women predominate as curanderas because they are more sensitive to “vibrations” between themselves and the patient. Speculation is made that as more options for careers present themselves to Mexican women, fewer women will be attracted to curandismo; the healing art may die, and with it a significant aspect of cultural heritage. 28 references.

001516 Lovekin, Adams; Malony, H. Newton. St. John's Episcopal Cathedral, Albuquerque, NM **Religious glossolalia: a longitudinal study of personality changes.** Journal for the Scientific Study of Religion. 16(4):383-393, 1977.

The effects of glossolalia on personality are examined by measuring persons who became glossolalic in Life in the Spirit Seminars (Clark, 1972) on personality and attitudinal variables preseminar, postseminar, and three months after the seminar. Persons who became glossolalic were compared to those who were already glossolalic and those who did not become glossolalic. No one of the groups was psychopathalogical at pretesting time. Although persons who did not become glossolalic were higher in depression, hostility, and anxiety at the beginning of the seminar, all groups were similar at the time of followup. All persons changed in the direction of personality integration. However, those who became glossolalic did not change more than those who did not become glossolalic. The results were interpreted primarily as a function of attention rather than of the glossolalic experience. The use of appropriate controls for alternative experience, sex, and ethnic background were suggested for future research. 21 references. (Author abstract modified)

001517 Lubchansky, Isaac; Egri, Gladys; Stokes, Janet. Lamus Hosp., Buenos Aires, Argentina. **Puerto Rican spiritualists view mental illness: the faith healer as a paraprofessional.** American Journal of Psychiatry. 127(3):312-321, 1970.

The attitudes and beliefs about mental illness of 20 faith healers in the Puerto Rican community of New York City are examined. These were compared with data collected earlier from samples of Spanish-speaking community leaders and a cross-section of Puerto Rican household heads. Spiritualists appear to be an idiosyncratic group differentiated within their culture for the purpose of healing. The lack of professional acknowledgement of the role native healers play in this and other minorities is emphasized, and two case studies that may help to explain this lack of acknowledgement are presented. 25 references.

001518 Mawn, Benedict Joseph. Boston University Graduate School **Testing the spirits: an empirical search for the socio-cultural situational roots of the Catholic Pentecostal religious experience. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-21005 HC$13.50 MF$5.00 341 p.

The sociocultural roots of the Catholic Pentecostal religious experience were studied using Glock's theory of the catalytic function of deprivation in relation to the origin and evolution of new religious movements. Catholic Pentecostals were researched regarding their economic, social, organismic, ethical and psychic status of deprivation. The concept of a situational redefinition was studied based on Peter Berger's analysis of the process of objectivation, internalization, and legitimation observed in the construction of a Lebenswelt. Findings indicate that the movement represents an ecumenically inspired, acculturative, innovative resolution of a felt and shared transcendency deprivation. The social root is located in ecumenism and the cultural root in a transcendency deprivation stemming from absence of personal religious experiences. Regarding the Lebenswelt, the movement alters traditional components involved in presenting a Catholic world view, and it uses a synchronic rather than diachronic concept of time. Along with a new role orientation, the movement leads to new role expectations involving moral responsibility to the group, plus a personal and corporate concern for the social apostolate. (Journal abstract modified)

001519 McGuire, Meredith B. Department of Sociology, Montclair State College, Upper Montclair, NJ 07043 **Testimony as a commitment mechanism in Catholic pentecostal prayer groups.** Journal for the Scientific Study of Religion. 16(2):165-168, 1977.

To examine language use in prayer meetings and commitment mechanisms in the process of induction, seven Catholic pentecostal prayer groups were studied by participant observation and by interviewing key members. These data show that testimony (or “witnessing”) is the central commitment mechanism. Although glossolalia may serve as a symbol of commitment, testimony is a greater commitment mechanism since it includes both acts of involvement and abandonment. 12 references. (Author abstract)

001520 McGuire, Meredith B. Montclair State College, Upper Montclair, NJ 07043 **Toward a sociological interpretation of the “Catholic Pentecostal” movement.** Review of Religious Research. 16(2):94-104, 1975.

A cluster of seven Catholic Pentecostal groups was investigated, focusing especially on nonuniversity prayer groups. Several factors in the development of American Catholicism and American society are suggested to account for the attraction of the Pentecostal movement to stable middle-class, educated, active Catholics. All of these factors center around the relative need for security, perceived crisis in society and in the church, felt need for a strong authority, anomie, dualism, ambiguity about one's personal salvation, discomfort with social and religious change and escapism. The Catholic Pentecostal groups serve important sociopsychological functions for their members, particularly the maintenance of a dissonant definition of reality. The Pentecostal movement among American Catholics is seen as one response to certain basic problems of belief in contemporary society. 16 references. (Author abstract modified)

001521 Meyer, Matthew M. no address **Speaking in tongues: glossolalia [bibliography].** Brethern Life. 20:133-151, 1975.

The charismatic movement has expanded in size and power, touching and affecting most Protestant denominations as well as the Roman Catholic Church. Glossolalia, one of the most controversial aspects of this movement, has often polarized congregations. Destructive attitudes on both sides have damaged the potential spiritual values of such experiences. A book on the subject, Speaking In Tongues: An Urgent Issue for the Church is reviewed and shown to offer persons and congregations help in understanding the phenomenon and working toward an acceptable solution to church controversies.

001522 Prince, Raymond H. Mental Hygiene Institute, McGill University, Montreal, Quebec, Canada **Psychotherapy as the manipulation of endogenous healing mechanisms: a transcultural survey.** Transcultural Psychiatric Research (Montreal). 13:115-133, 1976.

In a transcultural review of psychotherapy as the manipulation of endogenous healing mechanisms, some of the world's psychotherapeutic systems are placed in a new perspective; they are seen as attempts by healers to artificially generate and elaborate a variety of self-righting mechanisms that sometimes come spontaneously into play when individuals are called upon to cope with overwhelming life stresses. This view calls for a considerable shift of values for psychiatrists who have almost always regarded dissociated states, psychoses, and even most religious experiences as pathological phenomena. Topics discussed include: the use of dreams; mystical states, religious ecstasy, and meditation; trance and dissociation states; and shamanism and drug induced ecstasy. Therapeutic aspects of the various endogenous mechanisms reviewed are summarized and contrasted with psychoanalytical interpretations. 94 references.

**001523** Prince, Raymond. Mental Hygiene Institute, Inc., Montreal, Quebec, Canada **Fundamental differences of psychoanalysis and faith healing.** International Journal of Psychiatry. 10(2):125-128, 1972.

Fundamental differences between psychoanalysis and faith healing are discussed. These differences are: 1) their goals are different -- psychoanalysis aims at insight and independence; 2) religious psychotherapies aim at belief and dependence; 3) they prepare the client for reentry into fundamentally different kinds of cultures, with different values assigned to individuality and interdependence. 6 references. (Author abstract modified)

**001524** Reitano, S.; Nielsen, N. P. Ospedale Psichiatrico Provinciale di Como, Como, Italy /**Sociopsychodynamic implications of several religious phenomena: Pentecostalism (on a clinical case).**/ Implicazioni socio-psicodinamiche di alcuni fenomeni religiosi: il Pentecostalismo (a proposito di un caso clinico). Rassegna di Studi Psichiatrici (Siena). 64(5):741-776, 1975.

The remarks of a Pentecostal patient hospitalized for a psychogenic reaction are discussed, and a critical bibliographical review of religious phenomena is presented. The doctrinary principles of Pentecostalism include fundamentalism, salvation through faith, baptism, glossolalia, faith healing, Christ's return, Puritanism, and honesty. There appear to be three personality types of religious neurotics: the oral personality, the anal obsessive-compulsive personality, and the phallic personality (exhibitionistic/voyeuristic impulses). The subject's conversion to Pentecostalism was suitable for integrating his schizoid/depressive personality. This integration was not completely effective for the particular instability and rigidity of the ego defenses which remain overwhelmed by the anxiety arising from new situations. It is noted that a psychotic episode can become a chronic psychosis through negative ego/world feedback in which the distances increase progressively until any communication is impossible. With the subject in question, the positive reaction of the world interrupted the crisis. 54 references.

**001525** Ricalla, Louise M. Woodbridge Emergency Reception & Child Diagnostic Ctr, NJ **Healing by laying on of hands: Myth or fact?** Ethics in Science & Medicine. 2(3-4):167-171, 1975.

The scientific community, including the medical profession tends to dismiss healing by the laying on of hands as quackery largely because of the apparent lack of a satisfactory scientific explanation. In the present article, healing by the laying on of hands is placed within a scientific framework compatible with current medical practice. Ways of differentiating between authentic and inauthentic healings are described. It is shown that from an enlightened perspective, healing by the laying on of hands is a fact and an aspect of both physician and patient that has not been fully realized or understood. 42 references.

**001526** Richardson, James T. Department of Sociology, University of Nevada, Reno, NV **Psychological interpretations of glossolalia: a reexamination of research.** Journal for the Scientific Study of Religion. 12(2):199-207, 1973.

Research on psychological maladjustment and glossolalia including recent studies of tongue-speaking in middle and upper-class groups is reexamined. Issue is taken with the conclusion of some recent research that there is no relationship between psychological or personality factors and glossolalia. Some data used to substantiate this conclusion is reexamined and found to support different conclusions though many of the studies examined are faulted on methodological grounds. Special attention is given to the unpublished works of Lincoln Vivier since misleading conclusions may have been drawn from this study. Suggestions for future research are included. 27 references. (Author abstract modified)

**001527** Ruiz, Pedro; Langrod, John. Albert Einstein College of Medicine, Yeshiva University, New York, NY **Psychiatry and folk healing: a dichotomy?** American Journal of Psychiatry. 133(1):95-97, 1976.

A mental health center's experience with folk healers in a Hispanic urban ghetto is reported. A culturally accepted belief system based on a body of empirical knowledge that helps its members to cope with distress was revealed. It is suggested that folk healers can be valuable team members in the delivery of mental health services.

**001528** Sargant, William. no address **The mind possessed: a physiology of possession, mysticism and faith healing.** London, Heinemann, 1973. 212 p. L3.25.

The states of frenzy and possession which occur in many religious cults are described and conclusions about the medical, social and religious significance of these phenomena are elaborated. It is maintained that normal man has a neurophysiological mechanism which, if suitably activated, wipes out previous emotions, attitudes, allegiances and beliefs and leaves the individual highly suggestible to alternatives presented to him by a leader or a group. Therapeutically, emotional excitement has the effect of relieving fear, anxiety, tension, and resentment. The social implications of possession and mysticism are identified; they can be effective in keeping people contented with traditional conventions and social systems or in inducing acceptance of new ideas which overthrow tradition and orthodoxy.

**001529** Selvey, Henry A. Atlanta Psychiatric Clinic, 6363 Roswell Road, Atlanta, GA 30328 **The spiritual experience: speculations on its nature and dynamics.** Journal of Pastoral Care. 31(2):76-83, 1977.

The spiritual experience is discussed as an example of a much broader type of experience, with reference to Freud's account of the oceanic feeling and the early experience of the child. Physiologic changes and consequences which accompany the experience are considered, along with ways in which man has tried, historically, to arrive at the experience. Understanding the dynamics of spiritual experience in terms suggested by concepts of the repressed and unstructured allows us not only to more fully understand the experience itself but to further appreciate how one gets to it and how one deals with it. Suggestions concerning this lead to some speculation concerning guilt and how this is related to the dynamics of the experience. (Author abstract modified)

**001530** Tappeiner, Daniel A. Melodyland School of Theology, Anaheim, CA **A psychological paradigm for the interpretation of the charismatic phenomenon of prophecy.** Journal of Psychology & Theology. 5(1):23-29, 1977.

Both a theological and psychological context are used in this article. The theological context assumes both the general validity of present day charismatic experience and the propriety of examining such experiences scientifically. The psychological context is basically holistic, constructed eclectically from the insights of Freud, Horney, Allport, Jung, and more recent efforts of transcendental psychology. The thesis is that the present day experience of charismatic prophecy can be understood mechanistically in terms of the recently studied phenomena of hypnagogic imagery. The article proceeds by describing first prophetic experience (both Old Testament and present day) and then hypnagogic imagery and the hypnagogic state, followed by a discussion of the possible relationship between the two types of experience.

**001531** Westley, Frances R. McGill University, Montreal, Canada **Searching for surrender: a Catholic charismatic renewal group's attempt to become glossolalic.** American Behavioral Scientist. 20(6):925-940, 1977.

The Catholic Charismatic Renewal Movement (CCR) is discussed; it offers an insightful analysis of one group's attempt to become glossolalic. Special attention is given to the crucial role of leadership and the reaction of external church authorities. CCR offers the phenomena of middle-class people speaking in tongues and experiencing possession trances as they receive the ""Baptism of the Spirit." One CCR group where members tried but failed to attain their special experience is discussed. 6 references. (Author abstract modified)

## 34 RELIGIOUS PRACTICES AND RITUALS

**001532** Ajuwon, Bade. Indiana University, Bloomington, IN 47401 **The Yoruba hunters' funeral dirges. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-22640 HC$15.00 MF$7.50 346 p.

The text and context of iremoje, the poetic lament which the god Ogun demands be performed as part of the final rites of passage for deceased African Yoruba hunters are examined to show its position as a powerful expression of the tradition and cultural history of the Yoruba. Chanters of iremoje are creative artists, well versed in tribal history and folklore, who adapt the poetry flexibly to the needs of the audience. The manifold sociocultural values of iremoje lead the observer to feel that its performance is more for the living than it is for the dead. It obtains its effects from the momentary, powerful emotional experience of the artists and from their poetic knowledge. The original texts are presented and tone marked in order to remove translational ambiguities. Explanatory notes and historical textual sources of information are provided to supplement the translation. (Journal abstract modified)

**001533** Anderson, Robert D. University of Washington, Medical School, Seattle, WA **The history of witchcraft: A review with some psychiatric comments.** American Journal of Psychiatry. 126(12):1727-1735, 1970.

Witchcraft is reviewed, distinguishing from common superstition. The basis and development of witchcraft and the methods used to deal with the offenders are examined. During the three centuries (1450-1750) in which witches in Europe were persecuted, it is believed that the precipitating psychological cause of these actions was a major emotional ""dis-ease" prevalent at the time. The various methods employed by the inquisitors and prosecutors to extract a confession of the crimes of witchcraft, including the condonation by papal and clergical authority is surveyed. It is significant to note that many of the so called evil practices had definite sexual overtones as did many of the tortures employed. A general misunderstanding of affects, e.g.,hallucinations, schizophrenia, and various other psychotic afflictions added to the prevalent belief in such demon-like activity. Thus a powerful dogmatic church and a general misunderstanding of psychological afflictions were the basis of this black area. 53 references.

**001534** Baer, Daniel J.; Mosele, Victor F. Department of Psychology, Boston College, Chestnut Hill, Massachusetts 02167 **Political and religious beliefs of Catholics and attitudes toward lay dress of Sisters.** Journal of Psychology. 74:77-83, 1970.

A study was conducted to evaluate Catholic attitudes towards lay dress of Sisters and to relate this to background factors such as age, sex, education level, and political and religious beliefs. Then a sample of 707 lay Catholic residents of Massachusetts, 18 years of age or older, were given a Likert type questionnaire measuring attitudes towards lay dress for Sisters, as well as conservative, liberal political and traditional, progressive religious beliefs. A significant association was observed for the group between conservative political and traditional religious beliefs. Males, as well as females, under 30 and with some education beyond a high school level were most likely to be liberal in political and progressive in religious beliefs. Subjects reporting traditional religious and conservative political beliefs were more likely to seek help from Sisters who wore traditional clothing and were less interested in Sisters adapting lay dress. Although a lower percentage of females 30 or older and those whose education level was high school or lower were willing to accept lay dress for Sisters, a similar trend was not observed for the males. 11 references. (Author abstract mofidied)

**001535** Basso, Keith H. no address **The Cibecue Apache.** New York, Holt, Rinehart & Winston, 1970. 106 p. $2.75.

An account of the culture of a small group of Apache Indians, the Cibecue, focuses largely on influences from other tribes in the Southwest and most particularly on Athabascan acculturation. The main emphasis of this monograph is on mystic ceremonies, puberty rituals for female children, and vision power which may give limited power to cure illness. The Cibecue have their own vision pattern, which is discussed in the context of supernatural powers, ceremonies, and curing rituals. 5 references.

**001536** Beckford, James A. University of Durham, Durham, England **Explaining religious movements.** International Social Science Journal. 29(2):235-249, 1977.

In a review of conventional practice and current trends in the sociological explanation of religious movements, connections are sought among various attempts made by sociologists to understand contemporary religious movements in the West. The conventional approach is described and some of its shortcomings are noted. Three new perspectives on religious movements have recently emerged and reflect a greater interest in movement organization, in social networks and organization fields, and in the competence of religious movements in creating a symbolic articulation of their followers' experiences. The most significant impact of these changing perspectives has been a stronger input of ideas from general sociological theories than is possible within the framework of the conventional approach. The task of explaining religious movements is thereby made more complex but also more challenging. 54 references. (Author abstract modified)

**001537** Berlat, Norman. Lutheran General Hospital, Park Ridge, IL **A Jewish concept of grief and bereavement.** AMHC Forum. 28(3):81-84, 1976.

Jewish religious concepts and practices regarding dying, death, burial, and mourning are summarized. Among the topics discussed are: 1) the holy responsibility of visiting the sick or dying individual and providing reassurance and comfort; 2) burial practices which reinforce for the bereaved the concept that a loved one has died and that their grief must be dealt with realistically; 3) Shiva, a seven-day period of intensive mourning which immediately follows the burial, during which the bereaved are encouraged to vent and share their feelings in the supportive atmosphere of friends and family; 4) memorial rituals and prayers conducted to mark the anniversary of a loved one's death or recited during specified occasions during the Jewish calendar year by the entire congregation in remembrance of those lost to the Jewish community; and 5) the concept of the body as a vessel containing the Godly soul, which is to be considered holy during life but not after death, although the dead must be respected. 2 references.

**001538** Beuchelt, Eno. no address **/The calling back of ancestors in Cheju do (South Korea): a ritual for mental stabilization./** Die Ruckrufung der Ahnen auf Cheju do (Sudkorea): ein Ritual zur psychischen Stabilisierung. Anthropos (Ljubljana). 70(1-2):145-179, 1975.

The religious and ethnological context of the ""Cheju do" form of ancestor worship practiced in South Korea is discussed. It is seen to be a shamanist ritual of psychic stabilization. The ritual and ceremony are described and psychological aspects are discussed. The ceremonial complex is seen to be important, not only as a trait of the religious pattern, but also as a means of releasing emotional tension in the individual and in the community. The causes of different approaches to stress situations in the Confucian and Buddhist/shamanistic sections of the population are noted. It is concluded that a simple dichotomizing of shame and guilt orientation is not sufficient and that psychoanalytic schemes neglect the role of the cognitive functions. 12 references.

**001539** Blaikie, Norman W.H. Monash University, Victoria 3168, Australia **What motivates church participation? Review, replication and theoretical reorientation in New Zealand.** Sociological Review (Staffordshire, England). 20(1):39-58, 1972.

Four approaches to the explanation of the motivation of church and nonchurch participation are presented and evaluated, using a systematic sample of 328 adult householders in Christchurch, New Zealand. The four approaches include: 1) Goode's approach, which states that the high level of church participation characteristic of high status individuals is due to their being active generally in voluntary organizations; 2) the comfort hypothesis by Glock; 3) Demerath's approach using a development of church sect dichotomy; and 4) White's approach which advocates the use of an interaction model of religious influence. A replication of Goode's method revealed insignificant support for his theory and that the results were closer to the method of Estus and Overington. When interdenominational comparisons were made, Demerath's and White's approaches could be applied to explain denominational differences. Considerable differences were found between denominations in their public drinking habits. It is concluded that the religious denomination to which a person belongs makes a difference in his behavior and values. 59 references.

**001540** Bocock, Robert J. Brunel University, Middlesex, England **Ritual: civic and religious.** British Journal of Sociology (London). 21(3):285-297, 1970.

Ritual action is examined within a modified social action framework, and Durkheim's theory of ritual is used in a way which makes it useful in the analysis of modern societies' ritual activities, yet avoiding a reified organicist view of society. Ritual action will continue to be basic for religious groups in modern society for religion is sacred community (Durkheim). The renewed stress on sacred community has importance in industrial society in preserving the value complex of gemeinschaft -- cooperation instead of individualistic competition. Religious believers in the West, certainly in Europe, and possibly in the Orient too, will come to be seen as deviants in terms of many of the modern world's major values (materialism, progress of a purely technological kind, and the suburban way of life). As deviants, they may find they have much in common with the revolt of the young against the affluent societies' way of life, and with the New Left movements in all countries. Part of the Church may begin to sacralize these new values and movements, and to protest against the sacralizing of conventional values of particular nation states in existing civic rituals. 19 references. (Author abstract modified)

**001541** Borghesi, R.; Nuzzi, A. Ospedale Psichiatrico S. Niccolo, Siena, Italy **/Clinical and anthropological-cultural considerations on certain religious rites and practices of exorcism./** Considerazioni cliniche ed antropologico-culturali su certi riti religiosi e pratiche esorcistiche. Rassegna di Studi Psichiatrici (Siena). 64(3):414-422, 1975.

Religious rites and practices of exorcism are analyzed and the disturbances of consciousness associated with religion are discussed. Hallucinations, hysterical crises, and trances have essential roles in the religions of various cultures. To induce these mental states, both techniques and group rituals are used in the form of motor activities and physical torture, fasting and the use of drugs. These techniques tend to reinforce the group's values. Thus, the possibility of self-improvement through participation is offered. In any society the ""healer" or exorcist follows predetermined and standardized schemes: incantations, gestures, repeated phrases, orders, etc. The healer uses his own personal influence to induce emotional reactions in the patient or group. 19 references.

**001542** Bougerol, Jacques-Guy. no address **/Prayer and personal balance./** Priere et equilibre personnel. Caracterologie (Paris). 12:105-117, 1971.

In the formation of a true spiritual personality, as reflected by the life histories of several saints, prayer offers the individual the opportunity of choosing a supreme value and identifying himself with it. To the ordinary human being, prayer gives the opportunity of identifying himself with the personal values of Jesus. The most comforting feature of human prayer to God is the fact that it gives man the peace of conscience of being known for what he really is and of knowing that he is loved despite his weaknesses and troubles. 6 references.

**001543** Boyer, L. Bryce; Boyer, Ruth M.; Hippler, Arthur E. 3021 Telegraphic Avenue, Berkeley, CA 94705 **The Alaskan Athabaskan potlatch ceremony: an ethnopsychoanalytic study.** International Journal of Psychoanalytic Psychotherapy. 3(3):343-365, 1974.

In an ethnopsychoanalytic study, the Alaskan Athabaskan Indian potlatch ceremony is examined in terms of problems encountered when therapist is confronted with patients from a different sociocultural background from his own. It is noted that psychotherapists who have treated Alaskan Athabaskan Indians, who comprise the majority of Canadian and U.S. natives, have been ineffectual and have become disheartened. In a continuing project of 17 years' duration, which included psychotherapy as a research tool among Athabaskans in the Southwest, it was found that knowledge of such phenomena and the native oral and expressive literature made psychotherapy more effectual. Social structural and socialization data are used in this study of the potlatch ritual and its attending taboos. 55 references. (Author abstract modified)

**001544** Brito, Silvester John. Indiana University **The development and change of the peyote ceremony through time and space. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-2792 HC$18.00 MF$7.50 313 p.

The manner in which and reasons why the ritual of the peyote religion developed into a more complex phenomenon than in its early prototype when first introduced to Indians north of the Rio Grande was examined. Topics include the sociocultural religious atmosphere for the setting of a new religion, a description of a typical Plains peyote ceremony and its current major variants, ethnohistorical viewpoints of major leaders within the Native American Church regarding changes in the religion, and major developmental states of current ritual. It is demonstrated that not only has change taken place within the ritual process, but also that communicants are both covertly and overtly aware of these changes and the manner in which they have occurred. The ceremony is seen as serving two functions: 1) strengthening of the peyote tradition by endowing it with greater prestige through incorporation of nativistic beliefs which are reinforced in turn by Christian syncretic elements; and 2) promotion of intertribal brotherhood (pan-Indian nationalism) through the behavioral interactions of communicants. (Journal abstract modified)

**001545** Butler, Richard J. Boston Archdiocesan Liturgical Commission, Boston, MA **The Roman Catholic way in death and mourning.** In: Grollman, E., Concerning death: a practical guide for the living. Boston, Beacon Press, 1974. 365 p. (p. 101-118).

Views of the Roman Catholic Church regarding death and mourning are discussed, stressing that a major function of the Church is to convey both theology and tradition regarding these events. The meaning is presented within a context of faith in God and the community of faith, which is the Church. There are structured processes for the dead, including a vigil or wake, funeral Mass, and a ritual at the burial place. Predeath rituals include the anointing of the sick and the final communion, or Viaticum, which have generally replaced the practice of extreme unction. The funeral is planned by the family, local parish priest, and a funeral director, and includes preparation for the wake, funeral mass, and burial. Traditional practices for expressing condolences are the most popular. There are some exceptions to the normal routine of funerals within the church and some contemporary ideas have been adopted by some Catholics. The Church is particularly strong in administering help to the bereaved after the funeral and aiding them to understand the spiritual sequences through which the deceased is believed to follow toward an afterlife. 10 references.

**001546** Cassem, N. H. Department of Psychiatry, Massachusetts General Hospital, Boston, MA 02114 **The simultaneous confrontation with death and the hereafter.** Archives of the Foundation of Thanatology. 1(4):149-150, 1970.

The psychological dynamics which underlie reactions to confrontation with death, as symbolized in the routine administration of Last Rites in the emergency room to Roman Catholic patients stricken with proven or suspected myocardial infarction, are discussed. Several hypotheses are suggested for further study to determine the nearly unanimous retrospective endorsement of the practice, despite its anxiety provoking nature. These include: 1) the retrospective positive responses may be consciously false for various reasons; 2) the reaction may be positive, but only in retrospect; 3) death is feared because of possible subsequent divine punishment, which is negated by Last Rites; 4) a person in dire straits, convinced that natural assistance may be inadequate grasps for supernatural help; 5) the Rites may function primarily as a distraction; 6) the patient may truly be religiously devout; 7) anxiety reduction may result more from the person of the priest than the meaning of the ritualistic symbols.

**001547** Cohen, Ronald Jay. Institute for Cognitive Behavior Therapy, Hempstead Professional Building, Suite 501, 131 Fulton Avenue, Hempstead, NY 11550 **Socially reinforced obsessing: a reply.** Journal of Consulting and Clinical Psychology. 45(6):1166-1171, 1977.

The comments of London, Halleck, Coyne, and Stokes on "Socially Reinforced Obsessing: Etiology of a Disorder in a Christian Scientist" are reviewed. In their haste to address a hypothetical ethical issue, London, Halleck, and Coyne overlooked temporal aspects of the case study. Additionally, London confused the arbitrariness of psychopathology issue with the main issue, Halleck misinterpreted the concept of therapist neutrality, and Coyne's restatement of Halleck compounded previously made errors. A counter argument to the views presented by a representative of the Christian Science church is also made. 13 references. (Author abstract)

**001548** Connor, John W. Department of Anthropology, California State University, Sacramento, CA 95819 **The social and psychological reality of European witchcraft beliefs.** Psychiatry. 38(4):366-380, 1975.

Some fundamental principles of human cognition are examined and related to the rise of European witchcraft beliefs. It is shown that in terms of the culture and belief structure of Late Medieval and Post Reformation Europe, not only was a belief in witchcraft not irrational and a delusion, but also it was good sense. Special consideration is given to the significance of the effects of the Black Death of the fourteenth century and to the Protestant Reformation. It is noted that both individual and group reactions to stress occurred, and the response was to create a dualistic world view in which the forces of good and evil contested for power. A large number of people probably did consider the possibility of allying themselves with the forces of evil, which then appeared to be clearly triumphant, rather than remain loyal to a largely ineffectual Christian faith and a God who seemed to have forsaken them. The influence of hallucinogenic agents is also cited. 32 references.

**001549** Conrad, Stanley W. 1527 S. Flagler Drive, West Palm Beach, FL 33401 **Breaking the glass at weddings.** Bulletin of the Philadelphia Association for Psychoanalysis. 23(3):229-235, 1973.

The meaning of the breaking of the glass at the end of the wedding ceremony is explored. This tradition, or a variation, is found among many people throughout the world. Common explanations such as frightening away demons by the noise, propitiating evil spirits with wine, smashing the powers of demons, or as a reminder of the destruction of Jerusalem, are discounted. Evidence is presented that this ritual, which stems from the taboo of virginity, is a symbolic representation of defloration. 9 references. (Author abstract modified)

**001550** Croghan, Leo M. Washington University, St. Louis, MO **A question of freedom.** Journal of Religion and Health. 13(3):201-206, 1974.

The issue of freedom of choice for priests is reviewed with emphasis on the conflict over celibacy. It is felt that many would be priests will turn away from the priesthood because they wish to be married. Freedom of choice in this and other matters is necessary in developing maturity -- priests in increasing numbers feel that the Church should not dictate their private lives.

**001551** Cross, Harold E.; McKusick, Victor A. Department of Medicine, The Johns Hopkins University School of Medicine, Baltimore, Maryland **Amish demography.** Social Biology. 17(2):83-101, 1970.

A demographical study of the Holmes County, Ohio, Amish population is reported. Two characteristics of the Amish make them especially useful for population studies. Firstly, birth control in any form is strictly forbidden. Errant couples are required to confess their wrongdoing before the entire church membership. The enhanced social standing achieved by couples with many children supplies additional pressure to comply with the group norm. Secondly, standards of living and medical care are relatively high. Most Amish recognize the importance of professional prenatal care and preventative health measures. Good medical care is considered a necessity, and families unable to meet medical expenses are assisted by the community. The study compares data on Amish with corresponding data on neighboring communities and with other sources. Facets of the study include the following: sex ratio by age, occupations, marital patterns, premarital conceptions, sterility, twinning, age standardized nuptial birth rates, and birth intervals. 32 references.

**001552** D'Aquili, Eugene F.; Laughlin, Charles. no address **Biopsychological determinants of religious ritual behavior.** Zygon. 10:32-58, 1975.

The purpose of this article is to apply the method of Biogenetic Structuralism to an analysis of ""universal" cultural institution, specifically, religious ritual. Data from ethology, neurophysiology, cognitive psychology and hominid evolution are integrated in a theoretical explanation of the origin and maintenance of religious ritual in human societies. Although this method of analyzing higher order human behavior is reductionistic, the article concludes with a consideration of the limitations of the method as well as with some ontological and epistemological considerations. The point is made that a materialistic methodology does not necessarily lead to a materialistic world view, although it may do so.

**001553** Dank, Martin Ira. New York University **Satisfaction with a religious role pursued ""occupationally" or ""recreationally": a study of American Jewish cantors. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-30058 HC$10.00 MF$4.00 150 p.

The relative levels of role satisfaction experienced by religious functionaries (cantors) who vary with respect to role commitment and relationships between levels of role satisfaction to categorized and selected demographic and social variables were investigated. Role satisfaction was defined as the congruence of self as perceived and typical-role occupant and was measured on a semantic differential schedule. The independent variable, role commitment, was reflected in the three cantorial groups: recreational cantors, whose role was social and religious but nonremunerative and nonoccupation, and occupational cantors, who were salaried with either full-time or part-time commitments. Recreational cantors (particularly part-time ones) tended to be more satisfied and had more positive perceptions of the religious role than fulltime cantors. Perception of the role was reflected in a generalized satisfaction level experienced by the recreational cantors and, in fulltimers, in the need to maintain some measure of cognitive consonance. Perceptions of rabbi reflected an inverse relationship with level of professional commitment. Results are discussed in terms of reducing role conflict, maximizing cognitive congruence and self-actualization. Global measures of job satisfaction may tend to be misleading if considered in isolation. (Journal abstract modified)

**001554** Diethelm, Oskar. Cornell University, Medical College, Ithaca, NY **The medical teaching of demonology in the 17th and 18th centuries.** Journal of the History of the Behavioral Sciences. 6(1):3-15, 1970.

Medieval scholars, including physicians, tended to accept the power of the devil even when they attacked demonology, counteracting witchcraft. Dissertations clarifying the religious, philosophical, and medical aspects of demonology, plus the growth of medical, theological, and legal sophistication all contributed to the declining acceptance of demonology. Nevertheless, even in the 18th century it was generally conceded that it was not the function of the teacher of medicine to dispute religious beliefs in demonology.

**001555** Dominic. The Friary, Alnmouth, Alnwick, Northumberland, England **Visual imagery and religious ceremonial.** Perceptual and Motor Skills. 40(1):141-142, 1975.

An attempt was made to determine whether visual imagery occurs more in 49 ""high church" (Roman Catholic) than in 40 ""low church" (Baptist) individuals. Since visual imagery is positively related to need for stimulation, it was expected that subjects with a preference for ceremonial would image more vividly. Findings show that eidetic imagery was stronger among ""low church" (using a lesser amount of adornment and ceremony) subjects than among ""high church" subjects, thus discounting the prediction. 7 references. (Author abstract)

**001556** Ellens, J. Harold. University Hills Church, Farmington, MI **Psychological dynamics in Christian worship: A beginning inquiry.** Journal of Psychology and Theology. 1(4):10-19, 1973.

Worship is essentially a horizontal relationship between the persons involved, not a vertical relationship between the worshipper and God, and that the purpose of worship is the achievement of emotional stability and relief from destructive anxiety by celebrating God's grace. The qualities of genuine worship and liturgical leadership are discussed.

**001557** Ernst, Cecile. no address **/Devil exorcism: practices of the Catholic church in the 16th and 17th centuries./** Teufelaustreibung: die Praxis der katholischen Kirche im 16. und 17. Jahrhundert. Bern, Hans Huber, 1972 140 p. DM 26.

Original exorcism protocols of 13 individuals (predominantly young women) by the Catholic Church are presented, and social, historical and theological conditions of the times, the 16th and 17th centuries, are described. The protocols contain detailed anamnesis of the individuals in question. Medical diagnosis of demoniacal possession, the relationship between demoniacal possession and persecution of witches, and the historical tendency of regarding witches and possessed individuals as alike are discussed. Similarities between exorcism and psychotherapy are described.

**001558** Fribourg, Jeanine; Roulon, Paulette. no address **/Litany and expressivity./** Litanie et expressivite. Journal de Psychologie Normale et Pathologique (Paris). No. (3-4):367-390, 1976.

The expressivity of litany and its emotive power is described. When the litany of the catholic liturgy is studied there seems to be an absence of expressivity. The speaker is not alone as it is a public prayer and is being repeated by the reciter (narrator) and the chorus. The content and the form of the message are determined beforehand, so that the speaker has no choice of expression, even in the intonation. Nevertheless, many expressive procedures are to be found in litany (repetitions, appelatives, metaphor), that convince the listener and create a certain emotion. Simply saying the litany is an expressive gesture in itself (religious expression of social or family cohesion) that is almost more semiotic than linguistic. Among the Gbaya (Central African Republic), several different types of litany can be observed: litany of tears (death, tears of a baby, songs to make tears flow), chanting of stories in song, and recitations in initiation rites. Litanies with endless responses and repetitions express security and persuasion. They allow the channeling of emotions and participation. Litanies without response and of a limited development induce memorization and bring out a stylistic process. One of the primary functions of litany is to convince the public. (Journal abstract modified)

**001559** Gerson, Gary S. Benjamin Rush Center for Mental Health and Mental Retardation, Philadelphia, PA **The psychology of grief and mourning in Judaism.** Journal of Religion and Health. 16(4):260-274, 1977.

The mourning customs of Judaism are described and compared with psychological analyses of the major characteristics of grief to demonstrate the psychological value of traditional Jewish mourning. It is observed that both psychologists and ancient Jewish teachers have described similar aspects of grief including denial, distancing, guilt, and sorrow. An important factor in Jewish ritual is that the mourning period is graduated over time, using time itself as a means of therapy. It also seeks to promote a sense of reality concerning death. An analogy is made between the coping mechanism of the terminally ill and the bereaved. It is concluded that Judaism's provisions for both the need for companionship and the privacy of the mourner promote personal growth and reintegration into the community. 9 references.

**001560** Gottschall, L.D. No address **Western religions and hypnosis.** Journal of the American Institute of Hypnosis. 15(6):271-273,298, 1974.

Hypnosis and autohypnosis are present in the practices of prayer, rituals, and processions in the religions of the West. The effectiveness of hypnosis in religious experience is emphasized.

**001561** Hamer, John. University of Alabama, Birmingham, AL **Crisis, moral consensus, and the Wando Magano Movement among the Sadama of southwest Ethiopia.** Ethnology. 16(4):399-413, 1977.

The Wando Magano Movement among the Sadama of Southwest Ethiopia, a movement based on spirits and spiritual possession, is explained as an outgrowth of a crisis of moral consensus among the people and a consequent attempt to restore group cohesiveness and effect a reform through dispute settling activities. A series of crises threatening the moral consensus of the Sadama is described, including the death of a ritual leader and the psychosocial stress of accommodating to a cash based economy. The spiritist movement is described, and it is argued that it occurred when fundamental concepts of truth, justice, and impartiality were challenged by alternative economic, political, and religious values imposed by culturally external impacting groups. The movement provides a counter against the breakdown of consensus through a direct approach to divine power, in which occurs a symbolic fusion of alternative beliefs and values. 15 references. (Author abstract modified)

**001562** Hartman, Patricia A. Department of Sociology, San Diego State University, San Diego, CA **Social dimensions of occult participation: the Gnostica study.** British Journal of Sociology (London). 27(2):169-183, 1976.

Responses to a questionnaire sent to a sample of 800 people receiving ""Gnostica," a newspaper distributed to people who either subscribe to it or have purchased occult related books, are reported and discussed. The questionnaire included such conventional variables as: sex, age, national background, religiosity, education, spouse's education, parents' education, assessment of the most important problem facing the country today, church affiliation, alienation items, population of respondent's residential location, region, occult area of interest and occult group affiliation. Also included were a series of Likert items for which validity and reliability were established in pretests. Global belief was measured by the question, ""I am interested in the occult because occult forces influence my life." Social characteristics and associations of respondents are discussed. Some significant findings were: 1) 87% indicated they believe that the occult influences their lives; 2) Westerners and small city dwellers are not as likely as Easterners and big city dwellers to believe that the occult influences their lives; 3) parapsychology was the most popular area of interest, and no Satanists responded; 4) females are not more likely than males to believe; and 5) the belief in the influence of occult forces upon one's life varies inversely with age. It is suggested that the Item 5 finding may indicate a trend toward a youth movement away from institutionalized religion toward the esoteric, secret and occult. 20 references.

**001563** Henry, Edward O. Department of Anthropology, San Diego State University, San Diego, CA 92182 **A North Indian healer and the sources of his power.** Social Science and Medicine (Oxford). 11(5):309-317, 1977.

The setting, role, and activities of eclectic magicoreligious medical practitioners of Northern India are examined. The system in which he operates establishes expectations of help based on perceptions of the healer and his therapy as powerful, identifies what is wrong with the patient, suggests the alleviation of sickness causing agents, and thereby contributes to the cure of the illness. Impressed by the miraculous reputation of the curer, a patient (generally a woman) comes to the ashram, the residence of holy men and the site of temples, which is auspiciously located where two streams converge. There she is treated by a curer who is both a holy man (a person with ascetically acquired superhuman powers) and a pujari, a temple keeper and steadfast worshiper of the deities represented therein. In his curing he divines the cause of the illness, usually a malevolent spirit, and expels it with magical chants and diagrams and a symbolically potent wand. Finally he tells the patient how to compound the herbal medicine or how to alter her diet, and proclaims her imminent recovery. This mode of healing, in which natural remedies are combined with exorcism, is viewed as an expression of a world view which comprehends both natural and supernatural etiologies. 29 references. (Author abstract modified)

**001564** Heuser, Klothilde. no address **Yoga as a way of self-liberation.** Journal of the Yoga Institute (Santa Cruz). 23(1):11-12, 1977.

The use of a yoga group to provide self-liberation through the examination of personal attitudes, problems, and experience is briefly described. A group of six women in Ansbach, Germany met once a week for a three-hour group session. The first twenty to thirty minutes were spent in yogic conditioning, following which subjects for discussion were determined and the sharing of attitudes, efforts, successes, reflections and problems was undertaken by one group member. Group members then proceeded to discuss the attitude with which the individual had come to the meeting, and whether the group had influenced that attitude, as well as an evaluation of the meeting and group processes for the evening. From these meetings a booklet evolved which elucidates the use of classical yoga as a means of self-liberation and emphasizes totally conscious and positive living.

**001565** Hood, Ralph W., Jr.; Hall, James R. University of Tennessee at Chattanooga, Chattanooga, TN 37401 **Comparison of reported religious experience in Caucasian, American Indian, and two Mexican American samples.** Psychological Reports. 41(2):657-658, 1977.

Intense religious experience was investigated in four college samples matched on sex, age, socioeconomic status, education, religious membership, and importance of religion. The Religious

Experience Episodes Measure was used. As predicted the American-Indian and Mexican-American samples reported more intense religious experiences than either the Caucasian or acculturated Mexican-American samples. Results suggested that these differences are legitimate cultural variations in either the experiences themselves or the report of personal experiences in religious experience. 7 references. (Author abstract modified)

**001566** Hoon, Paul W. no address **Theology, death and the funeral liturgy.** Union Seminary Quarterly Review. 31:169-181, 1976.

Protestant theologians have neglected to formulate a credible theology of the funeral liturgy, chiefly because the convergence of several perspectives requires theology to function contextually: phenomenology, culture, psychology, aesthetics, pastoral care and liturgical purpose. However, biblical theology is ultimately sovereign and the funeral is ""kerygmatic" before it is therapeutic. As such it is Christological, oblational (because it is a service offered to God before it is offered to people), ecclesial, confessional, intercessory and trans-historical. As ecclesial, the funeral is necessarily edificational and missional also.

**001567** Immoos, Th. Sophia University, Tokyo 102, Japan / **'The sun shines at midnight': a literary and religious theme in the East and West.**/ 'Die Sonne leuchtet um Mitternacht': ein literarischer und religionsgeschichtlicher Topos in Ost und West. Analytische Psychologie (Basel). 6(3):482-500, 1975.

The literary theme of the midnight sun is traced through medieval and baroque literature, with the objective of showing that such topoi exist beyond the pale Western culture and indicate a common heritage of mankind, and relate to Jung's theory of the archetypes in the collective unconscious. The topoi found in Far Eastern religions (Zen, Shinto), and in Western culture (literature, antique mystery cults, Christianity, mysticism, esoteric and alchemy) are interpreted in the light of Jungian depth psychology. The topos of the midnight sun is considered to reflect the common human experience of the polarization of life events: day and night, heaven and earth, male and female, birth and death, God and man, reason and intuition, conscious and unconscious. This opposition not having been accepted as the natural or desirable state of the universe or of man, the quest for the union of opposites is observed to have become one of the great themes of religion, philosophy, and art. The theme of the midnight sun is seen as a symbolic expression of this deep-rooted desire, in that midday and midnight mark the two points farthest apart in the course of the sun; their union is considered a symbol of the state of perfection, the original oneness, the archetype of the essential wholeness obtained through the union of opposites. 48 references. (Author abstract modified)

**001568** Kahana, Boaz. Dept. of Psychology, Washington University, St. Louis, Missouri 63130 **Stages of the dream concept among Hasidic children.** Journal of Genetic Psychology. 116:3-9, 1970.

The extent to which cognitive stages in the dream concept are invariant among Hasidic children is investigated. Evidence is gathered regarding the universal validity of the concept of fixed stages in the development of thinking. Hasidic children were chosen because there is reason to believe that the intense religious beliefs of the Hasidic culture, coupled with its strong emphasis on prayer and ritual as a way of changing fate, would have an effect on the cognitive development of these children. There are specific teachings in Hasidic belief regarding dreams which are in conflict with the attainment of higher levels of the dream concept. The findings of this study did not support the invariance of the process of emerging cognitive structures in the development of the dream concept. The study underscored the importance of cultural influences in affecting the sequence of cognitive development and suggested that the demand characteristics of the environment may cause reversals in cognitive development. 17 references.

**001569** Kamin, Aviva James. United States International University. **Ethnicity and health: a medical anthropological approach. (Ph.D. Dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-Films. No. 76-2515 HC$18.00 MF$7.50 119 p.

A medical/anthropological approach, based on language, food and folk religion, for analyzing the relationship between ethnicity and health values, beliefs, and practices was developed and tested via questionnaire responses of a sample of urban Blacks. Data analyses established the following relationships: 1) a positive relationship between Black ethnicity, food and folk religion and health values, beliefs and practices; 2) a negative relationship between Black ethnicity, food and folk religion and White health values, beliefs and practices; and 3) a positive relationship between Black language and black ethnicity, but not for Black health values. It is concluded that Blacks have a distinct culture; that they function within certain cultural assumptions about the nature of disease, proper ways to treat it and a number of other related beliefs and practices; that the components of Black folk religion, language and food are indices of Black ethnicity; that Black ethnicity correlates with Black and White health values and practices; that their problems are not synonymous with the health problems of the poor; and that successful health services in the Black community require a sensitivity to the broader cultural implications of illness and prevention. (Journal abstract modified)

**001570** Kelsey, Morton T. St. Luke's Episcopal Church, Monrovia, California **The healing ministry within the church.** Journal of Religion and Health. 9(2).105-122, 1970.

The history of the ministry of healing is traced. Some of the prevailing attitudes, both religious and medical, are discussed, indicating what the church can do about healing. Modern Western Christians, clergy included, find it difficult to see any particular relation between Christian practice and health of mind and body. This contrasts sharply with the beliefs held in the early life of the Church. Then it was felt that Christians were given both the power and direction to heal, as well as to teach and preach. Until the pervasive influences of Thomas Aquinas, whose theology denied that God and the world of spirit can have any real effect, healing or otherwise, on the minds and bodies of men, the Church believed illnesses were visited upon humans as punishment for their sins. Aquinas' theology had its impact on both Catholic and Protestant thinking which came to view sacramental healing as an absurdity. The author believes the Church can do something about healing. He enumerates four ways in which the Christian minister of today can participate in the healing ministry. They are: (1) by believing that there is some reality other than material reality, (2) by seeking places, which the Church must provide, where there can be a discussion of the issues, (3) by following the teaching of Jesus regarding the threefold ministry of preaching, teaching, and healing, and (4) by preparing and promoting a counseling ministry for those confused with doubts and problems which might lead to physical and emotional illness. 8 references.

**001571** Kemnitzer, Luis S. San Francisco State University, San Francisco, CA 94117 **Structure, content, and cultural meaning of yuwipi: a modern Lakota healing ritual.** American Ethnologist. 3(2):261-280, 1976.

The structure and nature of a modern healing ritual (yuwipi) of the Lakota tribe of Pine Ridge Reservation are analyzed, and it is suggested that the ritual reveals Lakota beliefs about the nature of humans and their relationship to the universe, including their experiences with acculturation. To the Lakota, the world is characterized by indeterminacy, represented by unpredictable weather, pervasive disease, uncertain subsistence, and uneasy relations with non-Indians. The recognition and acceptance of indeterminacy is the first step in controlling it, and the agents of this control are spiritual beings and forces associated with identity symbols, which are identified and manipulated in the yuwipi ritual. Because it is a means for reducing indeterminacy and a means of reaffirming Indian identity, the yuwipi ritual is regarded as a stabilizing system in an unpredictable present. 17 references. (Author abstract modified)

**001572** Kenny, Michael G. no address **/Religious significance of Lake Victoria to natives./** The powers of Lake Victoria. Anthropos (Fribourg). 72(5/6):717-733, 1977.

The nature of a complex of religious ideas and symbols existing among natives living along the fringes of Lake Victoria are examined. The principal themes discussed are: 1) Lake Victoria provides an image of natural power at its most generic -- things in the Lake or projecting out of it are manifestations of this power; 2) in Buganda the Lake God, Mukasa, is the most important of all deities, and is the most significant ""refraction" of the Lake's power; 3) symbols surrounding the Mukasa figure are chiefly nautical and are still in use in spirit possession activities even where Mukasa is not known as a specific deity. The modern relevance of the religious ideas and symbols is discussed. 38 references.

**001573** Kim, T'ae-Gon. Won-gwang University, Iri, Chollabukdo, Korea **Components of Korean Shamanism.** Korea Journal (Seoul). 12(12):17-25, 1972.

Korean Shamanism was studied based on the phenomena it presents (ecstasy, trance, and possession are generally regarded as peculiar characteristics of shamans), and on the religious phenomena involving ""mu" who are widely distributed in Korea and who are regarded as shamans. The Korean shamans are possession types of two kinds: the charismatic shaman and the priestly shaman. The former exists in northern and the latter in the southern provinces. The priestly shaman derived from the charismatic shaman and became devoid of inspirations. Shamanism phenomena are supernaturally expressed through the spirit and actions of shamans. The phenomena derive from the cultural heritage of each locality.

**001574** Knutson, Judith A. Smith College School for Social Work, Northampton, MA **Mental health practitioners' awareness of the spiritualist belief systems held by their potential client population of Caribbean peoples. (M.S.W. thesis).** Smith College Studies in Social Work. 43(1):74-75, 1972.

Sociocultural aspects of the spiritualist belief systems held by the Caribbean peoples as they are used as coping mechanisms against stress and anxiety were studied. It was hypothesized that the majority of mental health practitioners are ignorant of the spiritualistic belief systems held by many of their clients. Analysis of relevant literature was therefore made on the belief systems and cult practices of spiritualism held by the peoples of the Greater Antilles (Jamaica, Haiti, and Puerto Rico) as they influence diagnostic considerations, treatment methods, explanations of the university of animistic beliefs in terms of psychoanalytic theory, and recommendations for the indigenous native spiritualist in comprehensive community mental health services. The extent of social workers' interest in such beliefs was also compared to that of other mental health professionals. It was found that social workers have not considered the subject sufficiently relevant for presentation in the literature, but that there is a small but relevant coverage of it in psychiatric publications. (Journal abstract modified)

**001575** La Porta, Ernesto M. Rua Bulhoes de Carvalho 245, Ap. 101, Rio de Janeiro, Gb., Brazil **Aggression, error and truth.** International Journal of Psycho-Analysis (London). 55(3):379-381, 1974.

At the 28th International Psycho-Analytical Congress held in Paris, 1973, a study of the significance and symbolism expressed in religious rituals (in the context of the stimuli produced by external situations, which bombard internal reality) was reported. A religious rite of passage observed in Brazil is described. It is noted that this ritual repeats the secular message already contained in the Bible: the ritual of the filicidal sacrifice, displaced onto an animal, reaffirms and maintains the ancestral message of the order and status of the father. In relation to the psychoanalytic situation, it is concluded that in spite of lies and other obstacles to communication, man has an innate tendency to discover the truth. In reestablishing this, he can appropriately free his drives and become happier. This is the task of analysts. 3 references.

**001576** Lonnqvist, J.; Achte, Kalle A. no address **Witchcraft, religion and suicides in the light of the witch hammer and own cases.** In: Psychiatria Fennica. Helsinki, Helsinki University Central Hospital, 1973. 301 p. (p. 47-53).

Witchcraft, religion and suicides are discussed in relation to historic attitudes toward mentally disturbed people. A detailed survey of case histories presented in the Witch Hammer shows that the suicidal behavior of those accused of witchcraft exhibits features met with in present day psychiatric practice. A psychiatric disorder was regarded as a creation of the devil so that disturbed persons and suicidal behavior were connected with witchcraft. In the cases presented, religiousness is poorly integrated in the personality, however, a strong religious atmosphere can create a rigid and punishing superego and render the individual liable to experience intense feelings of guilt and depression where aggression is directed toward oneself. 11 references.

**001577** Madan, T. N. Institute for Economic Growth, University of Delhi, New Delhi, India **The quest for Hinduism.** International Social Science Journal. 29(2):261-278, 1977.

The relationship of Hinduism and Indian society is redefined by tracing the encounter of Hinduism with Christianity and the West in the seventeenth century, through the Hindu renaissance, the effects of nationalism and communalism, and the effects of independence, secularism, and modernization. It is contended that, at the macrolevel, the history of Hinduism also constitutes its sociology. The present challenge that Hinduism faces comes not from an alien religion but from the Western ideals of secularism and modernization. Hindus today live on strategies and not by faith; the ""modern" Hindu is moving away from a ritual ridden life and its guardians, the priests, in the direction of the sadhu (saintly person) and the guru (religious preceptor). Hinduism survives but in a mechanical manner without the vital sources of thought and emotional experience. While India without Hinduism is inconceivable, given the present commitment to secularism, science, and technology, Hindus are seen to be living by scientific strategies rather than faith. 35 references.

**001578** Marcoux, Marcene. Northwestern University **The Cursillo de Cristiandad: an anthropological analysis of a Christian religious movement. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-28680 HC$12.50 MF$4.00 257 p.

An ethnographic analysis of the Cursillo de Cristiandad is presented. Investigation centered on a specific group of cursillista in a Massachusetts community involved in the secrecy code, initiation and the particular language of the cursillo. The cursillo's use of Catholic rituals and beliefs is a purposeful misdirection. Perceived by members as a correction of previous tradition, this ""misuse" of ritual and belief renews the previous metaphors of Catholicism. The focus of analysis is the ideological system of the cursillo and its paradoxical relationship with traditional Catholicism, which includes an examination of the legitimating processes of charisma and tradition. (Journal abstract modified)

**001579** Mardin, Serif. School of Administrative Sciences, Bogazici University, Istanbul, Turkey **Religion in modern Turkey.** International Social Science Journal. 29(2):279-297, 1977.

The basic outlooks and associated institutional mechanisms that enter into the religious dynamic of modern Turkey are discussed against a background of that country's religious history. The continuing intensity of religious belief among large groups of Turks in the last 25 years following a quarter century of secular policy is attributed to the real impoverishment of Turkish culture that resulted from political reform and to the unchanging starkness of human relations in Turkish society from 1923 on and from the village upwards. The direction of tarikas, religious groups, in modern times has been toward refocusing and restructuring the social action of the community in ways that are roughly similar to restructuring as social action in Calvinist communities. However, the achievements of the tarikas have been more political than economic. The success of the National Salvation Party in bringing about a synthesis of Islam and economic growth of a variant of rational capitalism is not as much due to the infiltration of the secular and the capitalistic sector of the Turkish Republic by Islamic structures as it is due to the infiltration of Islamic structures by the organizational concomitants of the Turkish Republic.

**001580** McAll, R. Kenneth. no address **Ministry of deliverance.** Expository Times. 86:296-298, 1975.

In 18 years of psychiatric practice exorcism was an essential therapeutic process for deliverance from guilt and sin and healing of the whole person for 400 cases. It was a deliverance into the Kingdom of God through Jesus Christ. Differential diagnosis is essential and obsession proceeds possession. Tentative categories include living people possessing each other or dead possessing those living. Causes can be: ancestral; behavior deviations with drugs, sex or the occult; and may be voluntary or involuntary. Physical ills can be deceptive. Psychosomatic, neurotic or psychotic persons can be infested. The prayer of exorcism in the context of the Lords Prayer is essential. It is simple and is easily available both to administer and to receive.

**001581** McClain, Edwin W. University of Tennessee, Knoxville, TN **Personality correlates of church attendance.** Journal of College Student Personnel. 11(5):360-365, 1970.

The 16 PF and the EPPS were administered to 292 students who were classified in one of five categories indicating their frequency of church attendance. It was found that the more regularly the male subjects attend church the greater their preoccupation with inner experience whereas the opposite was found to be the case for female subjects. The results of the regular church attenders is very similar to the norms of college students in general. However, nonattendance is strongly associated with acceptance of the Freudian concept of the pleasure principle and with rejection of the reality and morality principles. Support was also found for the notion that creative people are likely to be found among those who are not regular church attenders. 29 references.

**001582** McNeill, Donald Paul. Princeton Theological Seminary **The dynamics of forgiveness in community: a study of the theological meaning and pastoral implications of processes of forgiveness in experiences other than the celebration of the sacrament of penance. (Th.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-29244 HC$10.00 MF$4.00 563 p.

A clinical-pastoral-theological investigation was made of the problem of limited perspectives and restricted forms of instrumentality related to the dynamics of forgiveness in community. An analysis of this problem of forgiveness in both the Catholic Church and mental health communities is made; methods for making such analysis are described; and case study material are presented to illustrate the ambiguities of forgiving and being forgiven before, during, and after emergency treatment at a community mental health center. The relationships of 14 patients with a community health center staff are described to dramatize processes of experiencing and resisting human and divine forgiveness. The cases demonstrate dimensions of forgiveness related to the exigencies of the human condition which include problems of death, inappropriate psychiatric and pastoral care, social sins, and inadequate religious training of children and adults. Since most patients felt the urgency of changing the present inadequate instrumentalities of forgiveness (avoidance and interference) a pastoral community center is proposed to achieve cooperative teamwork. (Journal abstract modified)

**001583** Meigs, J. Thomas. Department of Religion, Georgetown College, Georgetown, KY **Pastoral care methods and demonology in selected writings.** Journal of Psychology and Theology. 5(7):234-246, 1977.

Styles of pastoral ministry, especially in the interpretation of exorcism in relationship to demon possession, are discussed in selected writings from the early Middle Ages to the later Middle Ages. The role of the Christian was to help facilitate the casting out of the demonic. This theme seems to have persisted throughout the Middle Ages and had antecedents in the early church. The hypothesis stated is that pastoral care in the Middle Ages attempted: 1) to restore the whole man by reclamation and reintegration from the demonic forces, especially demonic possession which was seen as related to what is known as mental illness; and 2) to provide a structure by which one could become stable and unified from the prevailing culture with its environment, societal, and individual disorder and disintegration. The church provided tangible media based on the Christus Victor motif, and exorcism with its emerging substitutes and parallel styles of ministry. 32 references.

**001584** Melville, Joy. no address **/Practices for treating physical and mental illness in Guyana./** Obeah and the devils. New Society (London). 39(749):277-278, 1977.

Practices for healing physical and mental illness and resolving interpersonal conflicts in Guyana are described. These practices include modern medicine and psychiatry, the practice of a form of shamanism known as Obeah, and worship of the East Indian goddess Kali. There are two psychiatrists in Guyana, a country with a population near a million. One of the psychiatrists is responsible for 1500 inpatients and outpatients of the country's one mental hospital. Those who turn to religious practitioners generally show a strong belief in the efficacy of their methods. It is suggested that belief in spiritualistic causes and cures for stressful situations relieves the sufferer of guilt and thus promotes relief from stress.

**001585** Mier, P. Vicente. No address. **Against imagination: The via negative of Simone Weil.** Revista de Psicologia General y Aplicada 27(118):657-674, 1972.

Anxiety increases during the adolescent years, and perhaps the experiences of the confessional serve to increase those anxieties. Problems develop as the ego faces the instincts of sex and aggression. It is suggested that the anguish may lead to rebellion against the religious community.

**001586** Mitchell, Kenneth R. Menninger Foundation, Topeka, KS **Priestly celibacy from a psychological perspective.** Journal of Pastoral Care. 24(4):216-226, 1970.

The problems of priestly celibacy in terms of the issues of choice, timing, intimacy, and the family paradigm are discussed. It is suggested that the Roman Catholic church create a climate in which those priests who do marry are not considered less spirited and that they be provided the opportunity to return when that day comes.

**001587** Moore, John Hartwell. New York University **A study of religious symbolism among the Cheyenne Indians. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-30020 HC$13.50 MF$5.00 330 p.

The religious symbols used in the traditional Sun Dance religion among the Cheyenne Indians were studied, and it is suggested that the traditional religion is not preserved only as a relic of the past or a symbolic rallying point for militant Indians, but that has a practical social utility for modern Cheyennes. Data gathered via field work in Oklahoma and Montana between 1969 and 1973 are used to criticize existing ethnography of the Cheyennes and revised interpretations show how myth and symbolism articulate with Cheyenne history. Four distinct historical periods are identified for this subculture, and the religious symbols are shown to relate to major social parameters of sex, age and rank in the military hierarchy. A relationship is also found between Cheyenne mythical history and their real or secular history. Finally, the manner in which modern Cheyenne religious practitioners are organized into oligarchic factions which reflect the familism dominating all tribal politics is analyzed. The importance of the familism in the Northern Cheyenne reservation in Montana is contrasted with the social structure of the Southern reservation in Oklahoma. (Journal abstract modified)

**001588** Mueller, Charles W.; Johnson, Weldon T. University of Iowa, Iowa City, IA **Socioeconomic status and religious participation.** American Sociological Review. 40(6):785-800, 1975.

The relationship between socioeconomic status (SES) and frequency of religious participation is examined for a 1970 US sample of 1,921 adults. Although some support is found for the frequently observed positive relationship between these variables, the data require that such a generalization be qualified. The zero-order relationship generally is stronger for males than females and is positive and weak for Protestants, but is essentially zero for Catholics and negative in sign for Jews and unaffiliated Whites. Where the relationship is positive, it is not entirely explainable by the positive relationship of the measure of general social participation with both SES and religious participation. The interactions with marital status and the presence of children under age 16 indicate that the SES-religious-participation relationship is strongest for those who are married and responsible for young children. Even with these significant variations by relevant subpopulations, the explanatory power of SES in predicting religious participation is small both in absolute terms and in comparison with other possible determinants examined. 65 references.

**001589** Nelson, Cynthia. American University, Cairo, Egypt **Self, spirit possession and world view: an illustration from Egypt.** International Journal of Social Psychiatry (London). 17(3):194-209, 1971.

The ideas, modes of thought and feeling that underlie the behavior of a group of people who practice the zar ritual are described. The basic conceptions of self that are symbolically expressed through the zar are examined. The study focuses on the patterned relationship of the zar to other aspects of Egyptian culture specifically the separation of the sexes, low female status, the marriage ceremony, marital instability, the manipulation of authority and concepts of good and evil. Every cultural world has a conceptual patterning of interrelated beliefs and terms of thought and on this level the anthropologist (by using his own conceptual imagination) can gain a knowledge of the structure of an alien world. Postulating that the zar is a compensatory outlet for women who lack authority does not help to understand the manner in which the self is normatively oriented. It is possible to grasp the conceptual structure of an alien world and even to test it out by predicting what beliefs people will accept and what attitudes they will take on such matters and occasions one has not previously investigated. 21 references. (Author abstract modified)

**001590** Nelson, G. K.; Clews, R. A. City of Birmingham Polytechnic, Birmingham, England **Geographical mobility and religious behaviour.** Sociological Review (Staffordshire, England). 21(1):127-135, 1973.

Hypotheses regarding a relationship between geographical mobility and religious practices and beliefs were tested based on data derived from a survey conducted in a small English town. The data confirm the hypothesis that the geographically mobile are less active in traditional religious practices and less orthodox in beliefs in Britain. However, there is considerable unquantified evidence related to this relationship among the U.S. population which suggests that geographical mobility does not lead to a reduction in religious action, but that the individual retains his religious identification. An important factor in determining reaction to the experience of mobility is the nature of the individual's commitment to a religious institution. The fact that in Britain geographical mobility detaches a person from church membership can be largely attributed to differences in the nature of this commitment since worshippers have a primary attachment to the local church, while in America the primary commitment is to a much wider religious community. Finally, evidence indicates that geographical mobility, detachment from membership of a Christian church, and low scoring on the orthodoxy index are all associated with holding of unorthodox beliefs (superstitions). 25 references.

**001591** Nelson, Hart M. Catholic University of America, Washington, DC **Intellectualism and religious attendance of metropolitan residents.** Journal for the Scientific Study of Religion. 12(3):285-296, 1973.

A hypothesized inverse relationship between intellectualism and attendance at religious services was studied in a secondary analysis of data obtained in 1963-1964 from 2,118 New York City residents. Intellectualism was measured by a 6-item scale including attendance at movies and theaters, frequency of reading books, and type of magazine subscriptions. No relationship between intellectualism and attendance was found when the religious group was controlled. Jewish respondents, in particular, displayed decreasing rates of religious attendance and increasing rates of intellectualism when analyzed by generation. A decreasing rate of attendance by generation was more characteristic of Jews low on intellectualism than those high on intellectualism. Among white Protestants, attendance diminished across generations for those low on intellectualism while it increased for those high on intellectualism. Data are also reported for white Catholics and for blacks of all faiths. Differences were found among generational categories at a single point in time. 33 references.

**001592** Plaut, Alfred. 11 Devonshire Place, London W. 1 **/Observations on the transforming function of rituals and the proliferation of psychotherapies./** Where have all the rituals gone? Journal of Analytical Psychology (London). 20(1):3-17, 1975.

Transformations of a therapeutic nature that result in individuation, and which are accompanied by certain implicit rituals, are discussed as an aspect of Jungian psychology. It is hypothesized that society cannot survive in a state devoid of rites and ceremonies which carry a vital, symbolic message. Sacred and secular ritual is explored, and the roles of ritual within some psychotherapeutic processes are denoted through clinical examples. The recent proliferation of psychotherapies is criticized, noting that transformations by analysis are slower and more limited than those available within religious and secular rituals. It is concluded that much more research is needed on the power and value of rituals. 11 references.

**001593** Power, Joseph P. Moreno Institute, New York, NY **The theatre of the Catholic church, its roots and relationship to psychodrama.** Group Psychotherapy and Psychodrama. 25(4):182-186, 1972.

The use of drama by the Catholic Church to sustain a religious identity is discussed in terms of perceptions into aspects of the Church's theatrical involvement, offered by J. L. Moreno's ""Theatre of Spontaneity." Moreno proclaims that the Church theatre overlooks the birth process of feeling and, in its concern for the final product, pays homage to a lifeless product. Evolution of Church theatre to bolster religious teachings has resulted in a struggle to control and direct the dynamic character of drama. It is proposed that, as part of the present interest in renewal and revelance, the Catholic Church investigate its use of the dramatic medium via liturgical rites, and translate the Christain message into action on the basis of ideas and concepts developed by Moreno. 8 references.

**001594** Prince, Raymond. McGill University, Montreal, Canada **Symbols and psychotherapy: The example of Yoruba sacrificial ritual.** Journal of the American Academy of Psychoanalyis. 3(3):321-328, 1975.

Psychoanalytic writers have tended to see ritual actions in two ways: as symbols of unconscious conflicts, or as methods of generating hope and conviction. Examples are given of rituals in various cultures which believe that illness results from (a) bad objects lodging in the body, (b) the loss or theft of the patient's soul, or (c) impurities or imbalances in the astral body. Animal sacrifice among the West African Yoruba tribe is described in detail, including the ingredients and procedures of the ceremony. It is concluded that symbolism has more to do with conscious wishes for hope than with the expression of unconscious conflicts. Implications for psychoanalytic theory and method of treatment are discussed. 18 references.

**001595** Raju, M. Lakshmipati. Department of Social Work, Post Graduate Centre, D.N.R. College, Bhimavaram (Andhra Pradesh), India **Religious suicides in India.** Social Welfare (New Delhi). 23(3):6-7, 1976.

Religious suicides in India are discussed from an historical perspective, noting that they have been prevalent from ancient times onward. It is suggested that Indian religions have always had conflicting, ambivalent, and paradoxical views of suicide in which religious suicides were condoned while secular suicides were condemned. The views of several historically significant Indian religions on suicide are described. Ancient religious authorities condemned all general suicides but permitted suicides at holy places. The Upanishads condemned all suicide and felt that meditation was a more suitable means to achieve religious awareness. The Smritis permitted forest hermits to commit suicide through journeying without food or water, and condoned self-immolation, drowning, and jumping from precipices. The Manu condemned all suicide, and the Mahabharata denounced all suicides save those committed at holy rivers. The Kautilya condemned both secular and religious suicide, while the Hindu view of both life and death condones suicide in appointed ways and encouraged it for religious reasons.

**001596** Rashed, Ayesha Nadirah. University of Michigan **The role of the Muslim school as an alternative to special education for Bilalian children labeled as deviant. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-18102 HC$15.00 MF$8.50 150 p.

The role of the Muslim school as an alternative to special education for Bilalian (Black) children labeled as deviant was assessed, using data from library research, field participant and nonparticipant observations, and formal interviews with ministers and school personnel. It was found that the Muslim school, which attempts to meet children's needs and develop self-knowledge by providing a unique educational experience rather than separate educational services qua special education, can serve as a useful alternative for such children. It infuses self-knowledge with religious teachings and mirrors the ideologies of the Muslim society, Islamic culture, and emphasizes a healthy mind and body. Content is based on the realities of life and the natural world within the World Community of Islam in the West. The concept of deviance as defined by labeling theory is not acknowledged, since Islamic social structure does not generate countermores and antisocial behavior. Bilalian children who do not share their perspective are considered as without self-knowledge of their past heritage or language, rather than deviant. A viable educational program has been developed for such children to instill the desired self-knowledge and positive self-identity. (Journal abstract modified)

**001597** Reik, Theodor. No address **Ritual: Psycho-analytic studies. (Trans. D. Bryan)** New York, International U. Press, 1976. 367 p. $4.25.

Reik's papers (including a preface by Freud) are presented in translation from the 2nd German edition, in which he applied psychoanalysis to the study of religion. Rituals such as the couvade, tribal puberty rites, and the religious customs of modern Jews are discussed from the psychoanalytic viewpoint.

**001598** Rhi, Bou Yong. Department of Neuropsychiatry, College of Medicine, Seoul National Univ., Seoul, Korea **The folk psychiatry of Korea (I): concepts of mental illness among shamanistic society in Korea.** Neuropsychiatry (Seoul). 9(1):35-45, 1970.

Concepts of mental illness among the shamanistic society of Korea are described. It is thought that illness is caused by a breach of taboo, by spirits intrusion or possession and from loss of soul. The mental illness which comes mostly from spirits possession is considered a sign of shamanistic initiation. In certain districts, mental diseases among women are thought to be the result of a particular possession. It is felt that the primary source of mental illness comes from the world of the dead where spirits have grudges against the living. 43 references. (Journal abstract modified)

**001599** Richard, Robert Carter. Fuller Theological Seminary, Graduate School of Psychology **The effect of planned change in symbols on corporate worship experience. (Ph.D. dissertation).**

Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-31502 HC$12.50 MF$4.00 350 p.

The effect of planned change in symbols on corporate worship experience was studied in subjects from a large Presbyterian church who were divided into two groups, one of which received planning and one which did not. Six services were presented on consecutive Sundays in the sequence: traditional, experimental, experimental, traditional, experimental, traditional. It was hypothesized that data obtained from posttesting would reveal that: 1) Group one (experimental) would show significantly more positive change in meaning and increased correlation between perceived and idealized worship experience than controls (Group two); 2) Group two would experience significantly greater increase in anxiety over the course of the services; 3) taken as a group, the experimental services would produce significantly more movement toward positive evaluation, increased potency and activity on the semantic differential, and more positive change on a worship service rating scale than would the traditional services. Hypothesis one was partially confirmed; hypothesis two was rejected; and hypothesis three was confirmed. Implications for planners of experimental church services are discussed. (Journal abstract modified)

**001600** Rieck, Joan. Sophia U., Tokyo, Japan **Fictive parent-child relations in Japanese religion.** Journal of Comparative Family Studies. 5(2):88-97, 1974.

Examples of fictive parent-child relations in Japanese rites of passage are presented, discussing secular oyabun-kobun relations and how they are reflected in religious institutions and in bonds between discipline and religious teacher or founder. Emphasis is placed on similar relations that are formed between the Japanese believer and supernatural beings such as kami, Buddhas, and ancestors. Data is drawn from observations of and interviews with a random sample of adults in a small Japanese farming community. It was found that supernatural beings were conceived of as close and familiar guardians whose past and present blessings were repaid by rites of gratitude. 31 references.

**001601** Risse, Guenter B. Department of History of Medicine, University of Wisconsin Medical School, 1305 Linden Drive, Madison, WI 53706 **Shamanism: the dawn of a healing profession.** Wisconsin Medical Journal. 71(12):18-23, 1972.

The relevance of shamanism, a series of magico-religious procedures including healing in ancient societies, to modern medical practice, in which treatment tends to be divorced from the patient's individual values, in discussed. The shaman, a combination of priest, magician and medicine man, communicated with the spirit world and was the only human being considered able to deal with those forces without becoming their instrument or victim. He used mass hypnosis to bolster the morale of the people and restore confidence in times of collective anxiety. His healing functions involved diagnosing diseases by establishing the offending cause, followed by efforts to remove the invading spirit or to restore the soul to those who seem to have lost it during periods of unconsciousness. The shaman was distinguished from ordinary witch doctors, herb doctors or bone setters by his ability to go into psychic trance. Instead of thinking logically and consciously about difficult problems, he turned to his inner experiences through autohypnosis and intuition. His utterances and solutions offered during the trance state, or immediately thereafter, usually confirmed the religious beliefs and cosmological concepts of the society. Parallels to modern society in situations in which the role of the physician is seen as moral inspirer as well as physical healer are discussed. The placebo effect is present in every modern drug recommendation regardless of its pharmacological action. It is this power of suggestion based on belief and faith in the Shaman, or the doctor with his manner and forms of medication, that form the components of healing which arise from and reflect the social and religious beliefs of any culture. 20 references.

**001602** Rosegrant, John. Yale University, New Haven, CT **The impact of set and setting on religious experience in nature.** Journal for the Scientific Study of Religion. 15(4):301-310, 1976.

Effects of set and setting were studied in terms of whether persons in a wilderness retreat had religious experiences. After 51 Outward Bound students, age 16-33 years had returned from three days in the wilderness, reports were obtained on the following types of religious experience: (a) mystical experience, (b) meaningful experience, and (c) whether persons had been in the state of relating to nature more or less communally. Three set factors were included: trait of general attitude toward nature, state of relating to nature during the experience, and felt stress. One setting factor, location, was also studied. More mystical experiences occurred under the communal setting of low stress. Meaningful experiences occurred more often when set or setting was more communal. More communal states of relating to nature occurred when setting was more communal. 22 references.

**001603** Rosoff, Nina. Case Western Reserve University, Cleveland, OH 44106 **The resounding silence: the management of rituals. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 73-6334. HC$10.00. MF$4.00. 393 p.

A study of rituals as external, involuntary, interpersonal behavioral patterns which are a result of (or are actuated in) collectives which are adaptive to the quasiequilibrium needs of social systems is presented. The ritual therapy states: behaviors develop from collectives, collectives provide opportunities for its members to cope with anxiety, members' interactions result from a bundle of anxiety, anxiety draws on automatic cognitive defense mechanisms, defense mechanisms act to protect individuals from the experience of themselves with others, protective behavior results in faceless interaction and faceless interaction results in ritualistic behavior. An analysis of observations from close proximity illustrate and support the notion that components of rituals tend to maintain behavior around the suggested values and norms. It is proposed that anxiety is not inherent in human beings, but develops from faceless interaction. Adolescence is a ritualized transitional period of rapid physical and psychological growth. Behavior between a male and female is ritualized around a leading force of equality and a restraining force of competition. Rituals act as a linking pin for intervention strategies and function to maintain systems and provide natural channels for the management of rituals facilitating change in human systems. (Journal abstract modified)

**001604** Sall, Millard J. no address **Demon possession or psychopathology: a clinical differentiation.** Journal of Psychology and Theology. 4(4):286-290, 1976.

The distinction between demon possession and mental pathology is examined in light of increasing occultism in our culture and sometimes inaccurate judgments of well-meaning Christians. After a brief discussion of demonology and witchcraft in Western culture, the author presents a biblical perspective. The basic question considered is: Is mental illness demon possession? Contrast and distinction between the two is shown in light of demonic reaction of Jesus, the separate personality, rational nature and object-relatedness of demons. Differences in psychotherapy and exorcism cures are explained.

**001605** Sandoval, Mercedes. University of Miami School of Medicine, Miami, FL **Santeria: Afrocuban concepts of disease**

**and its treatment in Miami.** Journal of Operational Psychiatry. 8(2):52-63, 1977.

The ways in which the Afrocuban religious complex known as Santeria has enabled Cuban nationals to adjust to the process of acculturation in Miami by expanding its influence in terms of the people who seek help in its rituals, counsel in its divination systems, and cure in the therapeutic practices of the santero priest, is described. Santeria believers acknowledge the following as the most common diseases resulting from supernatural causes: 1) diseases as the result of object intrusion; 2) diseases as the result of imitative or contagious magic; 3) diseases caused by loss of one's soul; 4) diseases caused by a spirit intrusion; and 5) diseases due to the anger of the gods. The belief of the Santeros in the therapeutic power of plants, herbs, and weeds is described. 21 references.

**001606** Schindler, Ruben. School of Social Work, Bar Ilan University, Ramat-Gan, Israel **The Halachic framework of mourning and bereavement and its implications for the helping professions.** Journal of Jewish Communal Service. 51(4):325-331, 1975.

The Halachic outlook on mourning and bereavement are described and an attempt is made to analyze the therapeutic dimensions suggested by such a structure. An opportunity for psychological release in the Halachic framework is afforded through the rending of garments. An important function of the mourning process is to work through and dissipate anger. The potential therapeutic effect on the bereaved can be appreciated by the instruction given to the one responsible for the delivery of the eulogy. A catharsis is created through the release of thoughts and feelings without bonds or restrictions. The Halacha turns to the community and seeks its partnership in assisting the bereaved. To a large extent the Halacha within the mourning structure requires significant others to offer support and acceptance. Ritual observation plays a critical role in helping the bereaved overcome grief. Tentative observations suggest that nonobservant members of society seek ritual in dealing with grief; they are searching for meaningful and significant ways to express their bereavement. They turn to clergy and a range of helping professions such as social workers, psychologists, and doctors for guidance. 26 references.

**001607** Schlesinger, Kurt. Department of Psychiatry, Mt. Zion Hospital, San Francisco, CA **Origins of the Passover Seder in ritual sacrifice.** Psychoanalytic Study of Society. 7:369-399, 1976.

Biblical and extrabiblical anthropological sources are used to suggest a cyclical ceremonial rite of passage involving animal and totemic animal sacrifices which became condensed, historicized, and modified with other observances to give the Seder new ethical and theological significance. This resulted in three layers in the Seder ritual: 1) a ritualistic and didactic layer, 2) an epical, historical, mythical layer and, 3) a cathartic layer. The redemptive theme of these layers is presented in the form of liberation from restraint or the mastery over external forces through the communally shared sacrifice; liberation from tyranny and the replacement of human with animal sacrifice; and tribal liberation or deliverance of the chosen people. 42 references.

**001608** Schuster, Daniel B. Strong Memorial Hospital Wing R, 260 Crittendon Boulevard, Rochester, New York 14620 **The holy communion: an historical and psychoanalytic study.** Bulletin of the Philadelphia Association for Psychoanalysis. 20(3):223-236, 1970.

The history of the religious ritual, the Holy Communion, is traced, in which it is described as an example of a totem feast. This particular ritual, which is the heart of the Christian liturgy, represents the devouring of the father in love rather than rivalrous hatred. The interesting historical aspect is that a new religion was virtually founded on this totem feast theme, which in turn had derived from the well established religious meal of Jewish tradition. In religious terms, the Christian departure from older sacrificial meals was that the sacrifice was voluntary and the victim the son rather than the father. The interesting fusion of son and father as a unitary God is discussed briefly. The resolution of ambivalence toward the father and the diminution of guilt (for patricide) accomplished by the ritual of Communion is one of its significant features, as well as the binding of homosexual drives. A constructive outcome of this is the renouncing of incest and murder -- the control of aggressive drives. 18 references. (Journal abstract modified)

**001609** Sheikh-Dilthey, Helmtraut. Oberer Rainweg 25, D-60 Heidelberg-Zie, Germany **/Ritualized suffering as a factor in health./** Ritualisiertes Leiden als Gesundungsfaktor. Confinia Psychiatrica (Basel). 18(1):48-54, 1975.

Ritualized suffering as a possible factor in convalescence is discussed and a phenomenalistic analysis is described. Most of the examples are derived from the religious sciences and social anthropology. The different modes of behavior (e.g.,the individual and collective suffering pattern) are compared. Analogous behavior, or the overcoming of suffering through suffering, is contrasted to antithetical behavior, or the overcoming of suffering through cheerfulness. 37 references. (Journal abstract)

**001610** Sherman, James Owen. United States International University **Spiritualistic curanderismo. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-29412 HC$18.00 MF$7.50 109 p.

The world view of the curandero and his patients is described with regard to physical and mental illness and well-being. The functions of the curanderismo within its cultural milieu were also examined. Traditional anthropological methods of interviewing key informants and observing events surrounding the practice of curanderismo, as well as a descriptive analysis of the pertinent literature on curanderismo and shamanism were used. The analysis found that the curandero and the shaman shared seven basic characteristics in common, and that the former functioned to maintain psychological, social, historical and spiritual equilibrium. It is therefore concluded that the curandero was functioning in the shamanistic tradition. (Journal abstract modified)

**001611** Shupe, Anson D., Jr. University of Texas, Arlington, TX **Conventional religion and political participation in postwar rural Japan.** Social Forces. 55(3):613-629, 1977.

To examine the relationship between Japanese participation in conventional forms of religious participation (shrine, temple, church) and political attitudes and participation, a survey of political and religious activity in a random sample of 789 inhabitants of a rural Japanese village was conducted. In contrast to previous assumptions by many Western and Japanese social scientists, presence/absence of religious identification was found to be positively associated with presence/absence of political party preference, religiosity was positively correlated with several modes of political participation, and significant differences in rates of political participation were discovered between two types of Buddhism analogous to the Western Protestant/Catholic division. Social structural factors in the community, rather than theological or doctrinal elements, are suggested as accounting for the latter findings. 58 references. (Author abstract modified)

**001612** Snyder, Sally. University of Windsor, Windsor, Ontario, Canada **Quest for the sacred in northern Puget Sound: an interpretation of potlatch.** Ethnology. 14(2):149-161, 1975.

Details of potlatch and religion in Puget Sound are examined after a brief inspection of ethnological theories about potlatch. Most discussions of potlatch have tended to evade or ignore the issue of supernaturalism, with many focusing on economic motives. Ethnographic materials of the Skagit provide new insight to potlatch which indicate that is is a logical sequel to a spirit power quest. The Skagit conceptually transformed food as a symbol for sexuality into food as a symbol of wealth. 13 references.

**001613** Somasundaram, O. Kilpauk Medical College and Hospital, Madras-10, India **Religious treatment of mental illness in Tamil Nadu.** Indian Journal of Psychiatry (Madurai). 15(1):38-48, 1973.

The role of Hindu temples in Tamil Nadu in providing religious cures for bodily and mental illnesses is discussed. Tamil Nadu is reknowned for its ancient temples, some of which especially attract people suffering from psychiatric disorders. Some of the shrines, Gunaseelam, Thirumuruganpoondi, Anumanthapuram, Thiruvidaimaruthur and Shohnghur, are mentioned and their legends and rituals are described. Factors contributing to treatment at these shrines are discussed. 1 reference.

**001614** Spiro, Melford E. no address **The exorcist in Burma.** In: Landy, D., Culture, disease, and healing. New York, Macmillan, 1977. (p. 419-427).

The folk Buddhism of Burmese religion is presented with particular reference to the role of the exorcist. Animistic folk beliefs that attribute illness to supernaturals provide the basis for exorcists and other practitioners who operate as therapists in Burma. The social position and the motivation for exorcists are discussed along with the relationship between individual exorcists and various sects of Buddhism. It is concluded that the reward for being an exorcist lies mainly in a measure of prestige and power and thus can be seen as a compensatory mechanism for feelings of social and/or physical inferiority.

**001615** Stokes, J. Buroughs. Committees on Publication, Christian Science Center, Boston, MA 02115 **Comment on ""socially reinforced obsessing: etiology of a disorder in a Christian Scientist."** Journal of Consulting and Clinical Psychology. 45(6):1164-1165, 1977.

The possibilities of misrepresentation in the descriptive and judgmental aspects of a case study in which the client's obsessive fears were examined in psychotherapy in the context of her religious beliefs are discussed. An authoritative Christian Science spokesman points to the danger of confounding the teachings of an objective belief system with its subjective distortion in the client's mind. Christian Science practitioners and faithful are encouraged to bear no malice toward any secular healers/therapists. 2 references. (Author abstract modified)

**001616** Tenzel, James H. Adult Psychiatric Clinic, Stanford University Hospital, Stanford, Calif. 94305 **Shamanism and concepts of disease in a Mayan Indian community.** Psychiatry (Journal for the Study of Interpersonal Processes). 33(3):372-380, 1970.

In a study of shamanism and concepts of disease in a Mayan Indian community, it is concluded that the shaman's effectiveness lies not so much in an ability to heal individual cases but in shamanistic activities that bring people together in ceremonies and reinforce belief, thereby reducing group anxiety. Although the shaman's technique is based on superstition as he conducts a healing session, demands of everyday living in which he participates as an unprivileged member of the group are such that he cannot be psychotic. This two-month study was conducted in San Antonio Palopo, a remote village in Southwestern Guatemala where the tradition of shamanism is of ancient origin. These Mayans entertain a concept of disease that supposes the soul leaves the individual during sickness and that he will die if it does not return. Amid considerable ceremony, the shaman talks with spirits to induce return of the soul. The shaman's function in his community is quite comparable to the role of the psychiatrist, the difference being that the shaman makes no distinction between somatic and mental disorders. 11 references.

**001617** Teske, Robert Thomas. University of Pennsylvania **Votive offerings among Greek-Philadelphians: a ritual perspective. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-2782 HC$13.50 MF$5.00 318 p.

A full scale ethnography of the votive offering as it exists among Greek-Philadelphians is provided, advancing an interpretation of the votive complex from a ""ritual as communication" perspective. Data include over 50 first person accounts of the presentation of votive offerings by first, second, and third generation Greek-Americans, a sizeable number of narratives which reinforce belief in votive practice and delineate the specifics of it, and a considerable amount of material on related folk-religious and folk-medical customs. After evaluation of its relation to the 2500 year old tradition of Greek votive practice, the data are examined from the perspective of ""ritual as communication." The relevant narratives, physical presence of material votive offerings, and the occasional instances of eyewitness observation of votive ritual contribute both to development of the requisite belief in the efficacy of votive practice and to the acquisition of performative and interpretative competence in the execution of it. The votive offerings themselves are subject to a body of rules, similar to a grammar. Finally, the votive offering symbolically stores and transmits messages regarding man's place in the cosmos and his relation to fellow family and community members and serves as an evocative device capable of channeling emotion in a positive direction. (Journal abstract modified)

**001618** Thompson, Laura; Hostetler, John A. Brooklyn, New York **The Hutterian confession of faith: a documentary analysis.** Alberta Journal of Educational Research (Edmonton). 16(1):29-45, 1970.

An experimental attempt is made to formulate the traditional charter of the Hutterian Brethren from sixteenth century source documents. Original texts are analyzed in terms of five categories developed for purposes of cross-cultural comparison: 1) the nature and supernature of the universe and its power dynamics; 2) the nature of man, the relation of man to the universe, the relation of the sexes to each other, and conception of the ego and its extensions beyond death or before life; 3) the nature of animals, plants, and other living and nonliving units, and the interrelationships between these things, man, and power sources; 4) the nature of the community and its human relationship patterns, institutions, and habitual ways of thinking about status and social classes; and 5) the nature of space and time. The purpose of the analysis is to provide a basis for illuminating the problem of culture change in belief systems and to demonstrate a scientifically valid method of charter analysis using historical sources. It is suggested that this model may be found useful for effective comparison of value systems of mankind on a worldwide scale. 40 references. (Journal abstract modified)

**001619** Varshney, N. K. no address **/Health practices among tribes in North India./** They cling to squalor and superstition. Social Welfare (New Delhi). 20(2):19, 1973.

Poor health practices among the tribal groups in Madhya Pradesh (India) are briefly discussed. The primitive living conditions of the people and their unsanitary habits contribute to the spread of disease, mainly disorders of the stomach, skin, and eyes, as well as a high incidence of contagious fevers such as malaria, smallpox, and cholera. An equally important cause of their poor health is the superstitious nature of their religions, which leads to unhealthy practices in the home and in personal hygiene, as well as reluctance to accept the services of licensed doctors in lieu of those offered by local quacks and witch doctors.

**001620** Vetscl.era, Traude. no address **Laxmiai -- a mothergoddess of the Deccan.** Anthropos (Ljubljana). 71(3/4):452-465, 1976.

An attempt to prove that Laxmiai, the goddess of the Mangs of Shevgaon in Ahmednager District, Maharashtra, India, is distinct from the Hindu goddess Laxmi is presented. An extensive discussion of the beliefs and religious practices surrounding the goddess Laxmiai is undertaken. A description of the duties of the potraj (priest or shaman) includes discussion of two potraj installation ceremonies, the badhan ceremony in which the prospective potraj hears his mantra for the first time, begins his apprenticeship and vows to worship Laxmiai, and the Genmal ceremony, a testing of the young potraj. The badhan ceremony is seen as a symbolic marriage ceremony between the potraj student (chela) and the goddess Laxmiai. 13 references.

**001621** Wadley, Susan S. Syracuse University, Syracuse, NY **Brothers, husbands, and sometimes sons: kinsmen in North India ritual.** Eastern Anthropologist (Lucknow). 29(2):149-170, 1976.

To demonstrate the close connection between religion and social organization (kinship relationships), descriptions are given of rituals in which kinsmen are deified in a North Indian village. The rituals, performed by women and/or girls, involve the worship of brothers (who are very important to women in the kinship structure), fathers, and sons. While the rituals reinforce the actual importance of each kind of kinsman to the women, they also serve to give religious justification to the social organization of the group. The rituals are cited as part of the reason that kinship behavior is deeply entrenched in North India and remains relatively stable in the fact of modernization. 15 references.

**001622** Wagner-Robertz, Dagmar. no address **/Shamanism among the Southwest African Hain//om./** Schamanismus bei den Hain//om in Sudwestafrika. Anthropos (Ljubljana). 71(3/4):533-554, 1976.

Shamanism among the Hain//om people of Southwest Africa is described. Following a review of the primary and secondary ethnological literature on the Hain//om people, their concept of the objective world and the subjective world is described, including their hierarchy of gods. The activities and ceremonies of the /Garugu//Khumah, or witchdoctor, in treating the sick, facilitating childbirth, etc. are described. The shaman comes by his calling by virtue of a spirit that comes upon him suddenly, as through a bolt of lightning. This protective spirit assumes various forms, and is essential to the shaman's healing power. Before the shaman can heal, which is his primary function, he must undergo an initiation, in which the shaman's body is symbolically dismembered, and is reassembled by his guiding spirit. The ability to enter an ecstatic trance is a necessary prerequisite for the shaman. By virtue of his contact with spirits, the shaman holds exceptional social status in the tribe. 12 references.

**001623** White, Warner. Church of St. Paul and the Redeemer, 4945 South Dorchester Avenue, Chicago, IL 60615 **Wholistic prayer.** Pastoral Psychology. 25(3):208-221, 1977.

A new approach to prayer, ""wholistic prayer", in which insights and methods from contemporary psychotherapy were drawn upon, is presented. Wholistic prayer is defined as the movement, the lifting up of a person's body, heart, mind, and will towards God. The characteristics and problems associated with its practice are described and clinical data from participants in classes on prayer and from the author's own experience are elaborated upon. Results indicate that out of 23 persons involved in and trying wholistic prayer, twelve reported a positive experience, three a mixed experience, and five did not provide enough information for conclusions to be drawn. 1 reference. (Author abstract modified)

**001624** Wilson, Reverend Michael. University of Birmingham, England. **Exorcism: a clinical/pastoral practice which raises serious questions.** The Expository Times. 86(10):291-295, 1976.

Ambivalent Gestalt figures are used to illustrate a perceptual theory of exorcism. As a 20th century educated man, the author explains that his frame of reference does not include demon possession. Society permits and shapes the ways of ""going sick" that are acceptable to it. Reliance on expert exorcists may deprive the family or congregation of their responsibility to accept and care for the ""sick" person. For identity confusion problems, the wider context of group or congregational care--the Christian community--is advocated as more therapeutically useful than individual psychiatry.

**001625** Wimmer, Wolf. Erstem Staatsanwalt, Mannheim, West Germany **/A case of witchcraft in modern times. A study of the psychosocial conditioning factors of modern occultism./** Ein Fall von Hexenwahn aus jungster Zeit: eine Untersuchung uber die psycho-sozialen Bedingungen des gegenwartigen Obskurantismus. Kriminalistik (Hamburg). 30(1):31-35, 1976.

A history and analysis of superstitious beliefs about witchcraft among West German peasants is presented. In 1969 a farmer and his wife were tried on charges of aggravated assault and battery against a mortgage collection agent. They were declared innocent due to externally induced insanity (folie-a-deux) and released. Both the man and his wife had low IQ's (68 and 74 respectively) and the psychological evaluation read, in part, ""paranoid development of a primitive personality with a magical orientation in an isolated environment." The two peasants attributed such disasters as the loss of 500 pigs and a great number of cows to a strange disease undiagnosed by the animal doctor, the burning of a threshing machine, bodily pains of the farmer and his wife, strange noises and knockings, to the power of witchcraft possessed by a neighbor who had stolen the 6th and 7th Books of Moses from the wife's grandfather. The deep rooted nature of their beliefs is evident from the fact that they went to the trouble of writing both the local bishop and the Pope about their witch problem but received no answer. Many of their beliefs or odd ideas are explicitly stated in ""Malleus maleficarum" (Witches' Hammer) which was the official guide for witchhunting published by the Roman Catholic church in 1487. Since the Inquisition no longer exists other factors must be active in keeping these superstitions alive.

**001626** Worthen, Valerie. Fuller Theological Seminary, Pasadena, CA **Psychotherapy and Catholic confession.** Journal of Religion and Health. 13(4):275-284, 1974.

Psychotherapy and Roman Catholic penance are similar, both dealing with guilt and change of behavior. While confession is more ritualized and psychotherapy more objective than its counterpart method, psychotherapy could become more effective if it were perceived as part of a total restoration process of man toward truth. It is suggested that for Catholic constituents at least, confession combined with psychotherapy promises a more effective ordering of their lives than either method alone.

**001627** Yoon, Soon Young. Ewha Women's University, Seoul, Korea **Magic, science and religion on Cheju island.** Korea Journal (Seoul). 16(3):4-11, 1976.

In this medical anthropological study the confrontation between shamanism and modern medicine on Cheju Island (population 400,000), which has both the highest agricultural income and one of the strongest bases of shamanism in Korea, is described. The shaman organization and the characteristics of treatment are detailed from interviews over a three-month period with twenty shamans. Shamans were the main specialists reaching the household level, encouraging people to reveal psychological, physical, social and economic problems. Within the traditional belief system they encouraged compliance with modern medicine. Their diagnosis and treatment was directly related to the cultural perception of the causes and nature of illness fundamentally seen as a spiritual and life problem, and not just as a physical event. Nevertheless, it was found that clients and shamans alike would try pharmacies, clinics and hospitals before considering a ritual solution. 13 references.

## 35 SECTS AND CULTS

**001628** Anthony, Dick; Robbins, Thomas; Doucas, Madeline; Curtis, Thomas E. University of North Carolina, Chapel Hill, NC 27514 **Patients and pilgrims: changing attitudes toward psychotherapy of converts to eastern mysticism.** American Behavioral Scientist. 20(6):861-886, 1977.

Psychotherapeutic experiences with converts to the Meher Baba and Guru Maharaj-Ji movements are examined to assess the differential implications for personal and social integration of involvement in mystical movements. The data were obtained by extensive participant observation and taped interviews, and related to three areas of the individual's life, preconversion experiences with psychotherapy, the spiritual conversion, and reentry into psychotherapy. Results indicated that mystical perspectives provide more effective orienting frameworks for psychotherapy than does the traditional Protestant ethic. The subjects' involvements with mystical cults served to increase their capacity for impulse control, their ability to sustain long-term committed relationships, and their involvement in responsible vocational areas. The indications were that the mystical experiences of the subjects bore a complementary relationship to growth oriented psychotherapy. It is suggested that further research is necessary on the relative social and psychological assets and liability of different mystical and quasimystical therapeutic movements. 29 references.

**001629** Arasten, A. Reza. University of Teheran, Iran **Patterns and processes of self-liberation in the Near Eastern Sufism (art of rebirth).** Psychologia: An International Journal of Psychology in the Orient. 13(1):5-11, 1970.

The Sufis are Near Eastern mystics who analyze underlying realities of religion and philosophy and unveil man's psyche as a means of attaining perfection and certainty. The real self is the product of the universe in evolution. Cosmic self is contrasted with phenomenal self, the product of culture and environment. The cosmic self must be obtained through experiencing; mere instruction is insufficient. The fully awakened person attains union with all. Having had an image of a better life, he becomes a seeker. The phenomenal self separates us from our origin, union with all of life. The various stages experienced by the Sufi are described. 19 references.

**001630** Balch, Robert W.; Taylor, David. University of Montana, Missoula, MT 59801 **Seekers and saucers: the role of the cultic milieu in joining a UFO cult.** American Behavioral Scientist. 20(6):839-860, 1977.

The role of the cultic milieu in motivating conversion to a UFO cult is discussed on the basis of an incident, in 1975, in which two individuals who claimed to be extraterrestrial members of the kingdom of heaven converted over 30 individuals after very brief contact with them. Six months later, 31 ex-members of the cult were interviewed to provide data on the social organization of the UFO cult; the process of becoming a member; and the social world of the individual metaphysical seeker. Typical members of this UFO cult were in their early twenties with some college education and a low occupational status. The cult was loosely structured and traveled almost constantly. The members were individualistic in their metaphysical needs and had weak attachments to extracult relationships and activities. Previous to joining the cult, all the members shared a metaphysical world view which took alternate reality for granted and placed great value on personal growth. It is asserted that these UFO cult members were not true converters in that they did not redefine their self-identities and did not commit themselves to a new ideology. It is concluded that the curious patterns of recruitment in the described UFO cult underscores the importance of studying religious cults in their social and cultural context. 23 references.

**001631** Beg, Moazziz Ali. Department of Psychology, Muslim University, Aligarh, U.P., India **A note on the concept of self, and the therapy and practice of psychological help in the Sufi tradition.** Interpersonal Development. 1:58-64, 1970.

The concept of self, and the theory and practice of psychological help in the Sufi tradition is discussed. Renewed emphasis on subjectivity and inner experience in modern Western psychology indicates the need to examine once more the contributions of Oriental thought. Concepts proposed by the Muslim mystics (Sufis) are discussed, including inner resources, happiness and serenity (Tamaniant-E-Nafs), and the nature of the self. Kashf, definable as intuitive empathic understanding, is regarded as a direct route to understanding of the human being. Significance of the concepts for the psychological helping process is discussed. 9 references. (Journal abstract modified)

**001632** Bourgeois, M.; Khaleff, M.; Labrousse, D. no address / **A religious sect, its mental patients, its doctor and its psychiatrists.**/ Une secte religieuse, ses malades mentaux, son medecin et ses psychiatres. Annales Medico-Psychologiques (Paris). 1(1):160-167, 1975.

In an investigation reported to the Medicopsychological Society, Paris, December 1974, 15 psychiatric patients of the Jehovah's Witness sect were studied to determine whether their membership in a community which shares a strong religious faith and strict rules of life has a beneficial or a pathogenic effect. It is noted that hospitalization was relatively short for all patients, and that attending physicians did not appear to consider the patient's religious situation during treatment, which tended to be medically rather than psychotherapeutically oriented. It is concluded that adherence to the faith among adults has a stabilizing effect, but that among children and adolescents it may result in problems in adapting to the world. An interview with a physician member of the sect is reported in which the Jehovah's Witnesses' belief in the biological origins of mental disturbance and their consequent rejection of psychotherapy were discussed. In a discussion held following the presentation, related topics were considered, including: the validity of ascribing pathological symptoms to religious sects; problems of medical treatment; personality characteristics of members of such groups; and bias against sect members on the part of physicians.

**001633** Bourguignon, Erika. author address not given **Ritual dissociation and possession belief in Caribbean Negro religion.** In: Whitten, N., Afro-American anthropology: contemporary perspectives. The Free Press, 1970. (p. 87-100).

The role of dissociational states and possession beliefs in two types of religious groupings among the Negro lower class populations in the Caribbean are examined. The Afro-American, Afro-Catholic spirit cults and the independent fundamentalist Pentecostal churches are polar types with regard to their cultural affiliations. Spirit possession is the central experiential fact of religious life in both cases. The system of worship centers about possession trance which finds its mirror image in a parallel system of sorcery in which possession illness is a key concept. Together, they provide a structured world view and a system of defense and attack in an essentially hostile society.

**001634** Campbell, Colin. Department of Sociology, University of York, York, England **/Sociological analysis of religious cult phenomena./** Clarifying the cult. British Journal of Sociology (London). 28(3):375-388, 1977.

The concept of the religious cult is examined in an attempt to replace the present predominantly empirical view with one which more closely resembles an ideal type. The key to such a formulation is seen to lie in the identification of a distinctly cultic system of beliefs, which possess internal coherence and imply a particular form of social organization. Such a system is found in Troeltsch's original description of ""spiritual religion and Mysticism" which is presented as the ideal typical cult religion. This form of belief is then shown as logically implying the existence of the mystic collectivity, while the cult, as this has been conventionally described, is relegated to the category of a primarily empirical construct. This concept of the religious cult differs from the secular therapeutic cult in its collective characteristics. 59 references. (Author abstract modified)

**001635** Carstairs, G. M. Vice Chancellor's Lodge, University of York, York, England **God-intoxicated youth: an Indian view of Western Bhaktis.** Australian and New Zealand Journal of Psychiatry (Carlton). 8(1):25-29, 1974.

Social, cultural and historical factors which prompted many Western youths to turn to Eastern philosophical and religious cults are surveyed. Unconscious and conscious motivations of Western alienated youths who traveled to India to seek religious solace or enlightment are reviewed. Indian responses to the Westerners are discussed in terms of a hippie stereotype, and reactions of the Western youths are noted. 2 references.

**001636** Cashmore, Ernest. Department of Sociology, London School of Economics, London, England **The Rastaman cometh.** New Society (London). 41(777):382-384, 1977.

The history and emergence of the Rastafarian cult among Jamaicans in England, based on belief in the divinity of Haile Selassie and an imminent miraculous return of all Blacks to Africa, is outlined. The movement has evolved from a small enclave of outcasts engaging in political theorizing to a popular vehicle for defiant Black West Indian youths in England. It is noted that the modern Rastafarian adherents in England seem unaware of cult history and doctrine, and place the emphasis upon glorification of Blackness and behavior designed to emphasize their social distance from Whites, thereby promoting an image of themselves as racist thugs. 2 references.

**001637** Chordas, Thomas J.; Gross, Steven Jay. Duke University, Durham, NC 27706 **The healing of memories: psychotherapeutic ritual among Catholic Pentecostals.** Journal of Pastoral Care. 30(4):245-257, 1976.

Similarities between the healing of memories ritual practiced by Catholic pentecostals and various forms of psychotherapy are discussed. Although this form of faith healing has its unique theological and procedural framework, both theory of causation and method of treatment resemble elements of contemporary psychotherapy. Similarities include the therapeutic qualities of empathy, nonpossessive warmth and genuineness perceived as ideal in the pentecostal mediator as well as the processes involved in reviewing the patient's past history. Catholic pentecostals have integrated their system of charismatic healing with the principles of secular medicine and psychology; moreover, many modern middle-class people who fulfill the criteria for prime subjects of conventional therapies have accepted the validity of religious based healing. Unique elements in the healing process include sensitivity and concern for interpersonal relationshiips within an ongoing Catholic pentecostal group, as well as the supplicants' previous relationship with the healer. 12 references.

**001638** Cleveland, Sidney E. VA Hospital, Houston, TX **Jehovah's Witnesses and human tissue donation.** Journal of Clinical Psychology. 32(2):453-458, 1976.

Because of their religious beliefs members of the Jehovah's Witnesses sect do not permit human tissue donation, not even such a routine and life saving procedure as blood transfusion. A group of 30 adult Jehovah's Witnesses was compared with groups of donors and nondonors on a variety of personality measures. Previous studies have associated donor status with a well integrated body image and acceptance of mortality and nondonor status with a less well integrated body image, concern about body integrity, and anxiety about death. Findings reveal that while Jehovah's Witnesses vigorously oppose human tissue donation, they appear to do so on strong religious grounds rather than because of personal anxiety and thus are dissimilar to nondonors at large. 9 references. (Author abstract)

**001639** Cox, Harvey. Department of Applied Theology, Harvard Divinity School, Cambridge, MA **Eastern cults and Western culture: why young Americans are buying Oriental religions.** Psychology Today. 11(2):36-40, 42, 1977.

As part of an investigation of why American youths are joining Eastern religious cults, various groups practicing some form of neo-Oriental thought or devotional practices were studied in the Cambridge, Massachusetts area. Emphasis was placed on discerning what the individuals who turn to these religions find in them, rather than on what the leaders of the movements claim to offer. The following definite patterns appeared among the young people interviewed: 1) most of the members seemed to be looking for simple human friendship; 2) they were looking for a way to experience life directly, without the intervention of ideas and concepts; 3) they were looking for authority; and 4) the Eastern religions seemed more natural to devotees. It is concluded that the trend toward Eastern religious cults represents a symptom of a malaise with which society must contend. Religious remedies to the ills of a culture take two basic forms, either finding the underlying causes of the malady, or finding a way to live in spite of the illness.

**001640** Crapanzano, V. no address **The Hamadsha: a study in Moroccan ethnopsychiatry.** Berkeley, University of California Press, 1973. 258 P. $12.00.

A study of the Hamadsha, a Moroccan religious brotherhood, is presented in three main parts: historical aspects of the brotherhood, the component institutions of the Hamadsha complex and their intricate interrelationships, and the therapeutic activities of the brotherhood. An interpretation is presented of the dynamics of the Hamadsha healing process at a number of levels: cultural, individual, and physiological.

**001641** De Rios, Marlene Dobkin. Department of Anthropology, California State University, Fullerton, CA 92634 **On the serpent cult and psychoactive plants.** Current Anthropology. 18(3):556-557, 1977.

Data regarding the serpent cult among Paleo-Indian groups in the Americas and its relationship to use of psychoactive drugs are presented to refute diffusionist explanations for the similarity between American and Asian serpent representations. It is noted that the serpent cult is related to the religion of shamanism, as influenced by the ingestion of psychoactive plants, and common cross-cultural themes accompanying drug use are outlined. It is suggested that psychoactive plants may have been central to Mesoamerican and Indian cultures and the occurrence of similar motifs in the art of both may reflect common themes of psychoactive drug use. 22 references.

**001642** Dearman, Marion. no address **Christ and conformity: a study of pentecostal values.** J. for the Scientific Study of Religion. 13:437-453, 1974.

This study inquires empirically into the validity of the hypothesis that ""holiness sects" socialize their members in many of the central values of the dominant society. Participant observation extended over two years and an 81 question interview schedule was administered to 20 informants from the United Pentecostal Church, a holiness sect. The ""value questions" responses were tape recorded, transcribed and analyzed by informal content analysis. Data from the study strongly support the hypothesis.

**001643** Dittes, James E. Yale University, New Haven, CT **Typing the typologies: Some parallels in the career of church-sect and extrinsic-intrinsic.** Journal for the Scientific Study of Religion. 10(4):375-385, 1971.

The psychologists' extrinsic-intrinsic distinction and the sociologists' church-sect typology have similar origins and similar characteristics. Both were developed as tools of analysis in the service of prophet-like concern for the purity and the social efficacy of religion. Both reflect their originators' philosophical struggle with the relation between the historical and the transcendent. The formal properties of both types, though notoriously unsuited for many of the scientific tasks to which they have subsequently been assigned, are admirably suited to express these concerns that first evoked them. 28 references.

**001644** Field, M. J. no address **Angels and ministers of grace. An ethno-psychiatrist's contribution to biblical criticism.** London, Longman, 1971. 135 p.

The Bible is interpreted from an African Ashanti point of view. The story of Adam, Cain, Abraham and their descendants is interpreted as a story of migrants venerating the supreme being. Monotheism is seen as a religion spread among the migrants through the ""angels" or ""men of God." Their calculated appearance throughout biblical history, the permanence of names such as Gabriel, their stereotyped behavior, the sometimes exceptional character of highly religious and moral personalities, their medicinal secrets, and their manner of initiation, lead to the hypothesis of a sort of secret society whose ultimate avatars would be the Essenes. Thus, the Bible evidences unexpected unity in the multisecular intervention of these men, devoted body and soul to the cult of God in Heaven, throughout the history of a migratory people who end by settling in Canaan.

**001645** Figge, H. H. no address **/Ghost worship, demonical possession and magic in the Brazilian Umbanda religion./** Geisterkult, Besessenheit und Magie in der Umbanda-Religion Brasiliens. Freiburg, Karl Alber, 1973. 340 p. 72.50 Fr.

The different elements of the Brazilian religion Umbanda are scientifically examined. Umbanda is described as a compromise religion dating back to the sects of Negro slaves and composed exclusively of catholic members in the population. The two basic beliefs are the psychic incorporation of gods and ghosts and the fluidity of energy in all things. On this basis, an individual's positive or negative fluid content can be changed by magical practices performed by incorporated ghosts. This type of possession by magic and ghosts is the pragmatic element in the Umbanda religion; ghosts can help the believer in the daily problems that face him. Psychological concepts used in elucidating the religious phenomena described are: personality splits, patterns of identity and depersonalization.

**001646** Figge, Horst H. 78 Freiburg/Br., Friedrichring 38, Germany **/Trance mediumism and group therapy: customs of the Brazilian Umbanda cult./** Trance-Mediumismus als Gruppentherapie: ein Aspekt der brasilianischen Umbanda. Zeitschrift fur Psychotherapie und medizinische Psychologie (Stuttgart). 22(4):149-156, 1972.

Brazilian Umbanda cult groups are described, including the size of the groups (some consist only of relatives), the chapel where they meet amd the altar (resembling the Catholic domestic altar), their apparel and that of the medium, and the main features of their rituals. The sessions comprise prayers and songs and last for about three to six hours. Believers seeking help are sometimes accepted into a cult group and trained towards becoming a medium; this involves the ability to experience a trance, in which state they must behave as though possessed by some particular spirit. The incorporation of deities and spirits occur as part of a festive ritual, resembling some Catholic festivities. The patient does not as a rule connect his affliction with this bid for help as an incorporation medium by the spirits, so that he can help others who seek help. The continuity break of the self-experience present in the state of being possessed is related to the phenomenon of reversible figures in perceptual psychology. The medium exhibits two personalities during the sessions. The acceptance of the claim of a secondary personality, which is a supernatural being with superior and has a positive effect on the medium's interpretation. 24 references.

**001647** Freemesser, George F.; Kaplan, Howard B. Department of Psychiatry, Baylor College of Medicine, Houston, TX **Self-attitudes and deviant behavior: the case of the charismatic religious movement.** Journal of Youth and Adolescence. 5(1):1-9, 1976.

Hypotheses are tested concerning the relationship between level of and changes in self-attitudes on the one hand and the adoption of membership in the charismatic religious movement on the other hand. The hypotheses are derived from a general theory of deviant behavior. Subjects (generally aged 13 to 25) were 65 members of a local charismatic religious group and a comparison group of 47 members of three, more traditional urban Protestant churches. Self-attitudes were measured by a self-derogation scale responded to with reference to two points in time: the present and six months to one year prior to the test administration. The three hypotheses were supported: 1) the charismatic subjects, relative to the comparison subjects, displayed significantly higher levels of self-derogation at the time of adopting membership in the charismatic groups; 2) individuals who adopted membership in the charismatic cults, relative to the comparison group, displayed a significantly greater tendency to decrease the level of self-derogation between the earlier point in time and the point in time when the subjects were interviewed, 3) significantly greater decrease in self-derogation on the part of the charismatic cult subjects resulted in comparable levels of self-derogation for the charismatic and comparison groups at the time of the interview. 11 references. (Author abstract)

**001648** Gordon, James S. Center for Studies of Child and Family Mental Health, NIMH, 5600 Fishers Lane, Rockville, MD 20857 **/Religious cults and today's young adults./** ""The kids and the cults". Children Today. 6(4):24-27, 36, 1977.

Possible reasons for the attractiveness of religious cults to today's young adults are explored. It is suggested that the emergence of the numerous religious cults and their current popularity can be attributed to social and cultural crises and the reality of possible local or global destruction. The cults offer through their beliefs and rituals an experience of states of consciousness transcending normal experiences and the limitations and uncertanties of secular and political goals. In addition, they provide their adherents with a sense of family and community belonging, leadership and authority, and a sense of mission--needs frequently unmet by conventional institutions and practices. It is suggested that to demean cult adherents as childish or psychopathological is mistaken; and to interfere with their rights is neither morally nor legally defensible. Legal redress for flagrant abuses already exists and further legal limitations may help protect the young but cannot guide them. It is concluded that the genuine problems of cult adherence lie not in the cults or the adherents, but rather in the society that necessitates them.

**001649** Haack, Friedrich-W. no address **/Abandoned by god and the world: the religious underground in our world./** Von Gott und der Welt verlassen: Der religiose Untergrund in unserer Welt. Dusseldorf, Econ Verlag, 1974. 218 p. DM28.00.

An analysis of the activities of a number of modern religious sects are presented, and the acts of violence and brainwashing practiced by the most radical of these are discussed. Various satanist cults are examined, and the murderous activities of the Charles Manson group are detailed. The fast growing Scientology sect founded by L. Ron Hubbard is discussed, noting that he has successfully combined scientific brainwashing technology with traditional satanism. It is suggested that in recent years occult or ritual murders have increased significantly, and that many are never solved because they lack apparent motive.

**001650** Hauenstein, Alfred. no address **/Some forms of divination among the Wobe and the Guere of the Ivory Coast./** Quelques formes de divination parmis les Wobe et les Guere de Cote d'Ivoire. Anthropos (Ljubljana). 71(3/4):473-507, 1976.

Four divination or fortunetelling practices among the Wobe and Guere peoples of the Ivory Coast of Africa are described. The fortunetellers' use of fetishes is discussed. The diviner, during trancelike states of consciousness, answers questions concerned with illness, causes of death, sorcery, evil omens and dreams. The rituals accompanying the funeral of a diviner are described, and the significance of animal traditions in divination is outlined. 45 references.

**001651** Hoffnung; Robert A. Elizabeth General Hospital Community Mental Health Center, 925 East Jersey Street, Elizabeth, NJ 07201 **Personality and dogmatism among selected groups of orthodox Jews.** Psychological Reports. 37(3):1099-1106; 1975.

In a study of the influence of subcultural religious affiliation on personality and attitudes, four groups of male Orthodox Jews differing in current religious practices and educational affiliation were administered the California Psychological Inventory and the Dogmatism Scale. Matched tetrads of 30 subjects each controlled for age, social class, and generation (how long the subject's family had been in the United States) were formed, and Gough's college norms were used to analyze scores on the California Psychological Inventory. Significant group differences in personality and dogmatism were found, supporting the importance of subcultural religious affiliation as a determinant of personality and dogmatism. 35 references. (Author abstract modified)

**001652** Javillonar, Gloria Volz. University of Nebraska **Toward a social psychological model of sectarianism. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 71-28622 HC$10.00 MF$4.00 145 p.

A social psychological model of Pentecostal-Holiness Sectarianism was constructed and tested. Taking the church-sect theory as a point of departure and drawing on current theory in the area of achievement orientation and social mobility and social learning theory, the model builds a series of propositions interrelating achievement orientation, social mobility strivings, the opportunity structure, and perception of the efficacy of personal effects in determining personal rewards. The model further suggests that the social psychological mechanism involved in sectarianism is similar to Scheler's concept of ""resentiment", particularly in its limited meaning of ""sour-grapes" pattern where highly valued but inaccessible goals are overtly rejected but secretly coveted. Five hypotheses based on the model were tested using samples of Pentecostal-Holiness Sects, other sects, and church congregations. The data provided only partial support for the model. (Journal abstract modified)

**001653** Jules-Rosette, Bennetta. Department of Sociology, University of California at San Diego, La Jolla, CA 92037 **Marrapodi: the study of an indigenous religious community in transition.** Research Report, NIMH Grant MH-26921, 1976. 25 p.

A preliminary report on research being conducted on the influence of the major indigenous religions in Marrapodi, Lusaka, Zambia, on the community's social and economic organization is presented. Research projects include: 1) a videotaped survey of community life within both the religious and work setting; 2) the social organization, doctrine and ritual of the two major religious groups, the Masowe and the Maranke; 3) church owned cottage industries and the art originating from them; 4) the changing image of urban African women; and, 5) social networks in transitional economies. The major conclusion evident to date is the surprising amount of cultural innovation originating from shanty communities within an urban setting. 86 references.

**001654** Jules-Rosette, Bennetta. Department of Sociology, University of California at San Diego, La Jolla, CA **Family and ceremonial authority: the sources of leadership in an indigenous African church.** Research Report, NIMH Grant MH-26921, 1976. 30 p.

Sources of leadership stemming from traditions of family and ceremonial authority in the Bapastolo, an indigenous Christian church in Zambia founded by John Maranke were described with particular emphasis on the role of women within the church in a paper presented at the 15th International Seminar on Family Research in Lome, Togo, January 1976. A brief history of the church is presented. The leadership structure of the church is based upon and reflects a familial model of social organization in which the role of the women is largely associated with powers of healing and nurturance, while the men play a largely political role. Male members head the organizational hierarchy and are responsible for preaching, baptism and conversion. The woman's political power is largely one of limitation through interaction. In addition to the woman's role as healer, ceremonial functions include the midwifery ritual, prophecy, and ritual singing. Despite the practice of a male centered polygymy, the woman's property rights are protected, and the choice of marriage is the perogative of the woman acting under the guidance of a council of women. 20 references.

**001655** Jules-Rosette, Bennetta. Department of Sociology, University of California, San Diego, CA **Grass roots ecumenism: religious and social cooperation in two urban African churches.** Research Report, NIMH Grant MH-26921, 1976. 53 p.

The mutual religious and social association and influence found between the Apostles of John Maranke and the Apostles of John Masowe, two indigenous Christian churches found in Marrapodi, Zambia, is described. An ethnographic and historical account of similarities and differences in ritual, doctrine, and social organization is reported. Accounts of the subtle differences between the two groups, as reported by church members, are presented. Motivating conditions of this pragmatic ecumenism and the social implications of ceremonial ecumenism are discussed. The interdependency of the two groups is viewed as a result of their asymmetrical relationship: the Masowe group dominates community economics while the Maranke group insists on ritual autonomy maintained through an emphasis on exorcism and faith healing. Thus, despite similarities and cooperation, each group is able to retain its integrity through mutual stereotyping and acute awareness of ceremonial distinctions. 28 references.

**001656** Katz, Richard. Harvard Medical School, Cambridge, MA 02138 **The painful ecstasy of healing.** Psychology Today. 10(7):81-83, 85-86, 1976.

The healing dances of the Kung of the Kalahari Desert in Botswana, Africa are described as a way of offering perspective on consciousness and human growth. Though the Kung use medicinal herbs and salves and occasionally antibiotics for minor injuries and infections, the intense, all night healing dance is their main method for treating sickness. In the dances, the tribe share a spiritual power that heals, protects, and gives well-being to all. The spiritual power, called n/um, is more than medicine; it is energy found in the fire, the healing songs, and, primarily, in the healers. The Kung enter a state of transcendence called kia in order to heal and their healing has three main aspects: seeing properly which allows the healer to locate and diagnose the sickness, pulling out the sickness, and arguing with the gods. Healing is more than curing physical or psychological ailments; it nutures emotional and spiritual growth as well. The dance heals the whole person. It is concluded that their healing tradition offers knowledge about activation, use, and regulation of spiritual energy; the awareness that healing involves the emotional and spiritual sides of a person; the possibility of an intimate connection between everyday life and enhanced states of consciousness; and the sharing of healing power.

**001657** Kinsler, Arthur W. no address **Korean fertility cult for children in shaman ritual and myth.** Korea Journal (Seoul). 17(2):27-34, 1977.

The ritual practice of kija sinang (the faith of praying for children) is examined as it relates to Korean shamanism and folk religion. As a result of the importance of producing a male heir in traditional Korean culture, the shamans (mudangs) developed special rituals and myths about birth spirits. Regional variations of ritual practices engaged in by the woman wishing to conceive and the role of the mudang are presented, together with variant forms of the birth myth; most of which involve the descent of a heavenly spirit and a maiden who conceives triplet sons following the offering of grain to a monk spirit. It is this maiden personified by the mudang who intercedes for the woman wishing a child. The teaching aspect of the birth myth is also examined. 21 references.

**001658** Koss, Joan D. Department of International Health, School of Medicine, University of California, San Francisco, CA 94143 **Therapeutic aspects of Puerto Rican cult practices.** Psychiatry: Journal for the Study of Interpersonal Processes. 38(2):160-171, 1975.

The therapeutic aspects of Puerto Rican cult practices, in particular of the possession trance, are considered in the ritual context as active components in the development of personal relationships basic to religious cultism. Data were gathered in a study of social process in Puerto Rican Spiritualist cults, and the relationship examined between patterns of cult social organization and the execution of a culturally patterned, psychotherapeutic process for committed adherents with emotional problems diagnosed by cult healers as manifestations of communication with the spirit world. Relationships formed within and for purposes of the cult are considered to facilitate the distressed individual's control over difficult personal relationships, and over his own social behavior. 15 references. (Author abstract modified)

**001659** Kundu, Gorachand. no address **Psychoanalysis of religion of an Indian primitive tribe.** Samiksa (Calcutta). 30(2):47-54, 1976.

The religion of a primitive Indian tribe, the Bhumia Baiga, is analyzed for the purpose of behavioral, motivational and characterological study. The basic function of the religion, which is compared to Hinduism, is seen as the repression of the food and sex hunger of the male, the repression of the passions; the most holy or pious man is seen as the one who can control his sexual urge. Religious symbols are compared to those of other cultures and analyzed psychoanalytically. It is concluded that the development of mind and religion of the Bhumia Baigas has been parallel to other societies; although they are less civilized, the Bhumia Baigas are seen as employing symbols to gratify their repressed wishes. 21 references.

**001660** Kuttner, Robert E.; Shaw, Joyce M. Louisiana State University Medical Center, New Orleans, LA **Contributions to psychohistory: II. Toynbee's study of history: a contribution to the psychology of crisis cults and religion.** Psychological Reports. 41(2):480-482, 1977.

The psychohistorical premise which maintains that religion is a response to an unmanageable stress or threat was shown to be applicable above the level of the individual and inherent in the function of institutionalized religion for families. It is contended that oppressed minorities, marginal classes, and primitive tribes show similar responses when their security is endangered. This is manifested by crisis cults, millennial cults, and nativist churches. Reference is made to the historical works of Arthur Toynbee, and it is suggested that high civilizations likewise evolve a buffering religion when endangered or disintegrating. A principle of behavior true at all levels of social organization can be considered to be an axiom in the psychology of religion. 7 references. (Author abstract modified)

**001661** Lansky, David; Pihl, R. O. McGill University, Toronto, Canada **Personality correlates of placebo responsivity and religiosity.** Psychological Reports. 39(3, part 1):975-982, 1976.

The personality correlates of members of new religious movements and placebo responders was investigated. Performance on measures of field dependence, locus of control, tolerance for ambiguity, and autonomic perception were compared for 11 members of the Hare Krishna movement, 15 Divine Light Mission members, 22 high and low marijuana placebo responders, and 16 university students. The members of the religious groups were less tolerant of ambiguity than the other groups. An hypothesis that the religious subjects would score like the high placebo responders, reflecting a similar reliance on external cues to define internal state, was rejected. Members of the religious movement, however, did have drug related experiences similar to those of the volunteers for the drug study and unlike those of the college students. 30 references. (Author abstract modified)

**001662** Levine, Saul V.; Salter, Nancy E. Department of Psychiatry, University of Toronto, Toronto, Ontario, Canada **Youth and contemporary religious movements: psychosocial findings.** Canadian Psychiatric Association Journal (Ottawa). 21(6):411-420, 1976.

Members of nine fringe religious groups were interviewed over a six-month period in order to determine what in the intrinsic nature of these religious groups make them attractive. The followers tended to be young, educated, single and from the middle-class. Of the members, 70% came from relatively large intact families. Reasons given for joining their particular religious group included loneliness, alienation, rejection and unpleasant personal or family situations. The religious groups offered them security, self-confidence, self-actualization, personal growth, a sense of belonging, a structured existence and communality. It is suggested that society should provide alternatives for those young people susceptible to quasireligious movements. 66 references.

**001663** Lidz, Theodore; Rothenberg, Albert. Department of Psychiatry, Yale University, 333 Cedar Street, New Haven, CT **/Psychedelicism: the resurrection of Dionysus./** Psychedelismus: die Wiedergeburt des Dionysos. Psyche (Stuttgart). 24(5):359-374, 1970.

A comparison is presented between the ancient Greek cult of Dionysus and modern drug oriented religions. As a religious movement utilizing drugs the League of Spiritual Discovery (L.S.D.)is really not new. It resembles in highly sophisticated form the major religion of the American plains Indians, the Native American Church. As a development of modern Western culture, however, the L.S.D. has a great deal in common with the major religious movement in early Western civilization, the Dionysian cult. The practice of the worship of Dionysus is described and related to current behavior. The similarity between Dionysus and Christ suggests that Dionysian worship had an indirect impact on Western tradition. As a late development of Greek religion, Dionysian worship represented a shift from a belief in authoritarian gods who influenced events of the world to a god who blended that orientation with diffuse mystical experiences and attention to inner psychological states. The history of the Native American Church is reviewed. The weakening of older religions, the general change in cultural values, and breakdown in family solidarity are present now as they were once in ancient Greece. The relationship between Dionysus and Christ is of particular interest in understanding the modern psychedelic movement, for the psychedelic experience has been described as a kind of death and rebirth. (journal abstract)

**001664** Lofland, John. University of California, Davis, CA 95616 **""Becoming a world-saver" revisited.** American Behavioral Scientist. 20(6):805-818, 1977.

Followup data on the conversion efforts of the millenarian movement i.e. Unification Church of the Rev. Moon, as it operates a decade after the original research, and the implication of this new data for the initial world saver model are discussed. Because members of this group, the so called Doomsday Prophets, assume their ideology is beyond comprehension by the uninitiated, they cannot announce their principal assertions and make converts at the same time. Thus, a process of five quasitemporal phases of conversion are used. These are: picking up, encapsulating, loving, hooking, and committing. These phases represent an evangelical approach to conversion that has developed gradually. They permit progressive unfolding of the ideology, a controlled setting for rebutting doubts, and psychological manipulation of the candidate through preplanned, collective activities, and domination over the immediate environment and cognitive input. It is concluded that the conversion tactics of the millenarian movement of the Unification Church are an example of qualitative process theorizing by which the individual is made to look at the world through application of specific preorganized logic. Furthermore, the Unification Church now possess a solid body of reasonably specific ideas and ideological data bits that can be used for further refining their conversion techniques. 16 references.

**001665** Lynch, Frederick R. Pitzer College, Claremont, CA **Toward a theory of conversion and commitment to the occult.** American Behavioral Scientist. 20(6):887-908, 1977.

Models of conversion and commitment to the occult are proposed which emphasize the importance of group retrieval as a motivating force. Members and nonmembers of the Church of the Sun were interviewed to obtain data on the social characteristics of the individuals. Based on the interviews, it appeared that the route of conversion and commitment to an occult perspective is complex and may take several years to be realized. The various steps in conversion are described in terms of group dynamics. It is concluded that reading and discussions of occult literature and the sharing of personal psychical experiences are among the more effective motivating factors in accounting for conversion and commitment to occult societies. 49 references.

**001666** Lynch, Frederick R. Pitzer College, Claremont, CA **Field research and future history: problems posed for ethnographic sociologists by the ""Doomsday Cult" making good.** American Sociologist. 12(2):80-88, 1977.

The problems faced by the ethnographic sociologist when a small, deviant group he once studied becomes a visible, successful social movement are discussed in light of the emergence of the Unification Church from the ""Doomsday Cult" studied by John Lofland, and implications for future research are examined. On the basis of parallels between the groups, it is argued that the Doomsday Cult became the Unification Church, despite Lofland's attempts to disguise the identity of the group he studied. The fact that he did not continue to record the group's growth, however, emphasizes the related roles of the present oriented sociologist and the historian, who must be attuned to both the present and future of his subjects. Ethical and legal questions regarding field methodology are noted, and field methods designed to satisfy the needs of both disciplines are suggested: 1) the researcher should review the literature for previous studies of his intended subjects and confer with the earlier researcher if appropriate; 2) he should employ methods that can be replicated; and 3) he should use an overt method of presentation, telling the group that they are research subjects. 19 references. (Author abstract modified)

**001667** MacDermot, Violet. no address **The cult of the seer in the ancient Middle East.** Berkeley, University of California Press, 1971. 841 p. $24.00.

The mystical subculture of the ancient Middle East is explored. The literature reviewed includes the wide esoteric tradition of the early Coptic Church. The issue of the validity of a mystical experience as contemplated by the ancient Middle Eastern cultures is examined. The relationship of mysticism, drugs, religion, and hallucinatory experience is discussed in the historical context, and an attempt is made to relate these factors to current developments.

**001668** Miller, Barbara Stoler. Barnard College, New York, NY 10027 **Traditional Indian textures and contexts.** Contemporary Psychoanalysis. 8(2):179-185, 1972.

Some of the Indian cultural aspects of the film, ""Devi," are discussed. Three areas seem most relevant to understanding the psychological developments of the characters in the film: 1) Indian aesthetics, as it applies to the film itself and to the forms of worship that are central to its visual imagery and symbolism; 2) religious institutions, which form the basis of traditional culture, embody communal fantasies, and govern the lives of the film's characters, especially the Shakta cult of Bengal and the Brahmo Samaj movement; and 3) social institutions of caste and the joint family which define patterns of behavior in the Indian society of the film. 3 references.

**001669** Musgrove, Frank University of Manchester, Manchester, England **Dervishes in Dorsetshire: an English commune.** Youth and Society. 6(4):449-480, 1975.

The religious philosophy and practices of an English commune of Sufi or dervishes are described and discussed. Aspects of religious heritage from Islam are presented. An account of a week's stay in the Dorsetshire, England, commune of Sufi is reported. The strong dependence of Sufism on poetry and emotional expression is emphasized. The reactions and emotions of the observer at the commune experience are described in detail. Significant discontinuities of the group in attitude and habits with respect to the contemporary world are noted. 11 references.

**001670** Nelson, Geoffrey K. City of Birmingham (England) Polytechnic, Birmingham, England **The membership of a cult: the Spiritualists National Union.** Review of Religious Research. 13(3):170-177, 1972.

The cult membership of the Spiritualist National Union in Britain is analyzed. A cult is defined as a religious movement which makes a break with the religious tradition of the culture and which is (a) composed of individuals who have had or seek mystical, psychic or ecstatic experiences and (b) is concerned with the problems of individuals. Cults tend to proliferate when rapid social change has produced a breakdown of the religious and cultural tradition. Membership in a cult is found to include those who are disillusioned with the traditional religion of their society, who suffer from psychic deprivation and are consequently engaged in a search for meaning, and who are particularly concerned with the problem of understanding mystical, psychic, or ecstatic experiences. These hypotheses have been found useful as the basis for the analysis of the membership of the Spiritualist National Union in Britain. The group studied was examined in terms of social class, social mobility, educational attainment, age, sex and marital status. The analysis developed six conclusions relating these elements to the hypotheses concerning membership composition. 19 references. (Author abstract modified)

**001671** Nudelman, Arthur E.; Nudelman, Barbara E. Department of Sociology, Florida State University, Tallahassee, FL **Health and illness behavior of Christian Scientists.** Social Science and Medicine. 6(2):253-262, 1972.

A study of the health and illness of young Christian Scientists is reported. Special attention is paid to preferences for either Christian Science or secular treatment and to the extent to which the students cope with illness. A paradigm of Christian Science sick role behavior is based on these factors. Subjects were 53 Christian Scientist students at a public midwestern university. Variables included healing orientation, coping, lesson-sermon, success, Christian Science organization, spiritual orientation, immunizations, scientific and secular sick role behavior. As with other faiths, Christian Scientists often deviate in various ways in their subscription to tenets and attention to practices prescribed. It is the devout Scientist who validates the appellation of ""Science" in Christian Science by demonstrating its ability to effect cures. There appear to be few devout Scientists among college students. Many unreligious Scientists indicated they would attempt to utilize their religion to cope with serious illness. 21 references.

**001672** Pillsbury, Barbara Linne Kroll. Columbia University **Cohesion and cleavage in a Chinese Muslim minority. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 74-29644 HC$13.50 MF$5.00 316 p.

The history of the Chinese Muslim (Hui) movement is described as the coming together of two great traditions, the Chinese and the Islamic, at a time when both were flourishing. The ethnohistorical background of the Hui min-tsu (nationality or ethnic group) is reviewed. Problems encountered by the Muslims with regard to their minority position are examined, along with the factors Hui perceive as cohesive or integrative. Among Hui who come to Taiwan, three subtypes can be distinguished. For each type, what is important is self-ascription or self-identification as Hui and conformity to rules implicit in the native model, which posits one critical distinction between Muslim and non-Muslim in China. To the Muslim pork is taboo, while to the Chinese it is the chief and favored source of protein. The formal and informal associational networks among the Hui and the attempts to draw the Taiwanese of Muslim ancestry into these networks are then examined. Conflict within the community which the Hui perceive as disintegrative and working against the cohesive factors is also analyzed, and the nature of the factionalism which is thus created is illustrated in three events presented as social drama. (Journal abstract modified)

**001673** Pressel, Esther Joan. Ohio State University, Columbus, Ohio 43210 **Umbanda in Sao Paulo: religious innovation in a developing society. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-27542 HC$10.00 MF$4.00 229 p.

Major aspects of Umbanda, a rapidly expanding spiritualist religion in Brazil, are examined, based on data collected in Sao Paulo. Specific information is presented on Umbanda beliefs and rituals and detailed life histories of six Umbanda spirit mediums. An analysis of trance and possession states is presented in terms of five levels: biological, psychological, social, sociocultural, and cultural. It is concluded that the spirit types which emerged with Umbanda represent a religious innovation (a new cultural configuration) and are likened to sociocultural and individual changes in the developing society of Brazil. The spirits symbolize changes in four principal areas: (1) in the development of a national Brazilian identity, (2) in the evolution of folk religions in Brazil, (3) in family structure, and (4) in the individual personality. (Journal abstract modified)

**001674** Price, Maeve. no address **/The Divine Light Mission: Guru Mahara Ji and his British disciples./** Divine Light in a festive mood. New Society (London). 40(766):500-501, 1977.

The Wembley, England festival, sponsored by the Divine Light Mission of the Guru Maharaj Ji, is reported on. Over 7000 adherents attended the two day festival designed to allow followers direct contact with the Guru and to revitalize the movement. The majority of adherents are described as alienated young adults who, having rejected many of the societal norms, are seeking alternatives which will give them a sense of purpose. The basic tenet of this religious movement is total love of the Guru Maharaj Ji and his reciprical love for his disciples. It is concluded that the mission provides these young people with a simple creed, absolute answers, peace of mind, a sense of belonging, and the chance to experience ecstasy.

**001675** Ranade, Mangala. 330 Sadashiv Peth, Poona, 30, India **Socio-religious and psychological study of the transvestite cult in India (Hizada cult).** Maharashtra Medical Journal (Poona). 19(1):23-25, 1972.

Observations concerning a transvestite cult in India, the Hizada cult, are presented. The origin of the cult is religious. Castration is the highlight of the Hizada cult. It is done before the goddess Yellamma, is absolutely voluntary, and usually is done well after puberty. When a Hizada becomes old, he becomes a Guru and keeps three or four younger men in a brothel. They always move in groups, as they are ridiculed by both males and females. Most of them come from respectable but uneducated families. They do not stay with their parents but are allowed to visit them. They cannot have any rights in the family's religious or property matters. The males who have been dedicated to the goddess by their parents have to accept his cult as religious and must lead an almost beggarly life. 8 references.

**001676** Rhi, Bou-Yong. Department of Neuropsychiatry, Seoul National University Medical College, Seoul, Korea **Analytic psychological study of shamanism.** New Medical Journal (Seoul). 13(1):75-90, 1970.

A psychological study of shamanism is provided. Although shamanism is not a science, it has been known to cure some diseases. Korean shamanism is based on the belief that the disease and misfortune of the living is caused by the spirit of dead relatives who are angered by the living; the cure is brought about by entertaining the desires of the dead relatives and abating their anger through a ritual consisting of conversations between the living and the dead. The conversations are open and frank, and filled with emotions. Although this is not psychological therapy, the ""active imagination" in the ritual is an important element of modern psychology. 41 references.

**001677** Rice, Berkeley. no address **Messiah from Korea: honor thy father Moon.** Psychology Today. 9(8):36-37, 39-40, 42, 45, 47, 1976.

The background, structure and philosophy of Sun Myung Moon's Unification Church is discussed, and the appeal of this movement and simiiar religious cults to young people is examined. It is suggested that life in a Moon commune offers a welcome refuge to people who are unwilling or unable to face the daily frustrations of living. Most Moon followers who continue in the movement seem to be genuinely happy in their service to Moon and the Church in spite of critics' charges of religious fraud, exploitation of innocent youths, and brainwashing. 4 references.

**001678** Richardson, James T.; Stewart, Mary. University of Nevada, Reno, NV 89507 **Conversion process models and the Jesus movement.** American Behavioral Scientist. 20(6):819-838, 1977.

Conversion process models relevant to the Jesus movement are examined with attention to the predispositions necessary for conversion and the importance of affective ties in the conversion process. The psychiatric, political, and religious perspectives are seen as essential to modern conversion phenomena. Moreover, the relationship between these perspectives, and the predisposing elements they formulate, and the individual's need for affective ties with members of the Jesus movement can lead to a congruence with the group's ideology. It is acknowledged, however, that other possible relationships between predispositional factors, including the need for affective ties and initial congruence with the group, are sufficiently variable to make impossible, at this time, the formulation of a definitive conversion process model to explain modern day shifts in religious alliances. 37 references.

**001679** Roberts, Keith Alan. Boston University Graduate School, Boston, MA 02215 **Religion and the counter-culture phenomenon: sociological and religious elements in the formation of an intentional counter-culture community. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-21309 HC$15.00 MF$8.50 461 p.

Sociological and religious factors necessary for the formation of an intentional counterculture community were identified, focusing on cultural heretics, institutionalized communities of at least 25 years' survival, and communities created by intentional design for social reform rather than by reactionism. Such communities are discussed in aspects of definition, previous studies of counterculture, other sociological concepts distinguished from counterculture, and typology. Sociological conditions found contributing to intentional counterculture community formation were: 1) differentiation of religion from culture; 2) political toleration by the country of residence or physical inaccessibility of the counterculture community; 3) social crisis and instability in the dominant culture; and 4) strong leadership (either charismatic or ideological). Characteristics of counterculture religious orientation necessitated that: 1) religious ""telos" (intrinsic aim of existence) be inner worldly, social, and diachronic; 2) the ethos be ascetic; 3) a high degree of both force and scope for faith exist; 4) there be a tendency to view all conflicts from a zero sum game perspective; 5) epistemological authority follow a regularized pattern of validation; and 6) members believe in free will and in the efficacy of human action. (Journal abstract modified)

**001680** Rushby, William F.; Thrush, John C. Department of Sociology and Social Work, Eastern Mennonite College, Harrisonburg, VA **Mennonites and social compassion: the Rokeach hypothesis reconsidered.** Review of Religious Research. 15(1):16-28, 1973.

A sample of students attending a mennonite college was studied in an effort to illustrate certain limitations of Rokeach's research and his conclusion that orthodox Christianity fosters uncompassionate social attitudes. The Mennonites in the sample were both highly orthodox in religious beliefs and relatively compassionate in social attitudes and thus constitute an exception to the inverse relationship hypothesized by Rokeach. The data suggest that the relationship between religion and social compassion is not causal, as Rokeach argues. A third factor, conventionality of attitudes, appears to account for the relationship between these two variables. 14 references. (Author abstract)

**001681** Shupe, Anson D. Jr.; Spielmann, Roger; Stigall, Sam. University of Texas, Arlington, TX **Deprogramming: the new exorcism.** American Behavioral Scientist. 20(6):941-956, 1977.

Organizations currently advocating deprogramming and their justification for such reconversion are examined. The phenomena of commitment to marginal religions such as Hare Krishna and the Children of God are compared with deprogramming of persons so committed to demonic possession and exorcism. It is concluded that possession and exorcism are still with us but as two specific forms of more generic reactions to religious deviance; they are now labeled psychological enslavement and deprogramming. It is pointed out that it is ironic that while modern anticultists perceive commitment to cults' doctrines as the result of brainwashing, their own attempts to restore their loved ones to normality closely resemble the very phenomena they profess to despise. 45 references.

**001682** Simmonds, Robert B. State University of New York, Cortland, NY **Conversion or addiction: consequences of joining a Jesus movement group.** American Behavioral Scientist. 20(6):909-924, 1977.

The only personality assessment data known for participants in the Jesus movement is used to support the idea that conversion to the movement does not entail conversion in the traditional sense of the term but instead represents a shift in addiction. The Adjective Check List (ACL) and State Trait Anxiety Inventory (STAI) were administered to 96 members of the Jesus movement as well as to a normative group of college students. Results showed that those members of the Jesus movement had ACL scores that were slightly higher than those of the normative group with variables of unfavorable adjectives checked, succorance, and counseling readiness while they were significantly lower on variables of favorable adjectives checked, self-confidence, self-control, personal adjustment, achievement, dominance, endurance, order, intraception, nurturance, affiliation, heterosexuality, change and number of adjectives checked defensiveness. STAI scores were also higher for the religious group. It is concluded that conversion may represent nothing more than a different context in which to perpetrate their addictive search for security. 25 references.

**001683** Simmonds, Robert B.; Richardson, James T.; Harder, Mary W. Department of Sociology, State University of New York, Cortland, NY 13046. **A Jesus movement group: an adjective check list assessment.** Journal for the Scientific Study of Religion. 15(4):323-337, 1976.

Results of a personality assessment of members of a fundamentalist Jesus movement commune in an effort to address questions about what type of persons are attracted to or developed by such experiences and whether or not such experiences should be viewed as maladaptive are reported. Personality self-conceptions of 83 members (66 males and 17 females) of the group were compared with those of a normative sample of college students who were similar in age, educational, and socioeconomic characteristics. The results generally indicate a ""maladaptive" pattern of self-conceptions, although substantial cultural differences between this group and the normative sample require that such an interpretation be qualified. Implications of the findings for personality theory are discussed, with special attention given to defining of maladaptivity and to the problem of the relationship between maladaptivity and religiousity. The ramifications of results concerning the genesis of the Jesus movement are discussed, with particular reference to deprivation theory. 34 references. (Journal abstract)

**001684** Simmonds, Robert Benjamin. University of Nevada, Reno, NV 89507 **The people of the Jesus movement: a personality assessment of members of a fundamentalist religious community. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-16668 HC$15.00 MF$7.50 206 p.

Descriptive personality data on a group of members of the Jesus Movement in America are provided. The main foci of analysis of the personality data were on the comparison of personality results from this religious group with those of a normative sample and on a longitudinal comparison across a 2-1/2 month period in which members of this group were expected to have experienced a period of intense resocialization. The 96 members of the Jesus Movement studied were assessed for demographic and personality characteristics by a lengthy questionnaire and three personality tests, the adjective checklist, the state-trait anxiety inventory, and the Crowne-Marlowe scale of social desirability. It was found that in comparison to a normative sample these religious converts revealed personality profiles which could be generally described as maladaptive. The subjects scored significantly higher on the variables of unfavorable adjectives, succorance, abasement, counseling readiness, and trait anxiety. They scored significantly lower on defensiveness, favorable adjectives list, self-confidence, self-control, personal adjustment, achievement, dominance, endurance, heterosexuality, and change. There were no substantial changes over time. This maladaptive pattern in conjunction with lack of change across time is consistent with research which has shown dependency patterns among the religious. Since a huge majority of the subject converts reported unhappiness, difficulties in life, and heavy usage of drugs prior to conversion, variables which were nonexistent after conversion, the notion of a switching of dependencies from other sources of gratification to a rigid religious belief system suggests that these members of the Jesus Movement might usefully be described in terms of the addicted personality. (Journal abstract modified)

**001685** Smith, Huston. Massachusetts Institute of Technology, Cambridge, Massachusetts **Psychedelic theophanies and the religious life.** Journal of Psychedelic Drugs. 3(1):87-91, 1970.

Religious history suggests that for theophanies to persist and inspire established religious movements, certain conditions must be attained; and since these conditions are not currently available to the psychedelic movement, psychedelic theophanies are not likely at this juncture of history to have substantial staying power. Conditions needed for theophanies to persist which are lacking in the psychedelic movement include the conviction, carrying over into the nondrug state, that the insights that emerge in the theophany are true. Such conviction seems to be lacking to users of psychedelic drugs. Although the movement possesses a charismatic leader, Timothy Leary, it lacks a social philosophy (a blueprint for relating itself to society), is antinomian and blurs the distinction between what in religion is appropriately esoteric and what is esoteric. Early Christians were apocalyptic; they expected the imminent end of history through divine intervention; thus, they had a philosophy of history that justified their opposition to a social order that they came close to equating with the source of original sin. The psychedelic movement lacks this. The lack of staying power associated with antinomianism in theology, the view that it is possible to advance in the religious life to a point where one stands above the law and validly lays aside its commands in the name of a higher morality, is exemplified by the Oneida Community, founded by John Humphrey Noyes in the 1830's. The loss of esoteric belief is evident as theological supernaturalism is being replaced by psychological supernaturalism defined as belief in the existence of saving insights accessible only to transnormal states of consciousness, but in principle available to anyone.

**001686** Spero, Moshe Halevi. no address **Cults: some theoretical and practical perspectives.** Journal of Jewish Communal Service. 53(4):330-338, 1977.

The psychosocial dynamics which conduce adolescents to join cults are discussed with regard to the means by which cults entrap acolytes and certain weaknesses in Jewish family structure which may encourage susceptibility to the lure of cults. Due to the difficulty in differentiating a cult from a legitimate religion, social service agents involved in work with parents or children may be forced to accept arbitrary or intuitive definitions. Constant activity and a low protein diet may bring about psychophysiological changes which influence mood. Ritual and peer pressure contribute towards breaking down formal patterns of thinking and empty the mind of past associations and conventional feelings. The basic needs which motivate the diverting of energy towards a cult are those same needs which have traditionally been the domain of religion. Judaism faces in cultism a test of its own ability to tolerate challenges which both damage as well as point to its structural weaknesses, and which indicate the need for reappraisals, redefinitions, and restructuring.

**001687** Stones, Christopher R. Department of Psychology, Rhodes University, P.O. Box 94, Grahamstown, South Africa 6140 **The Jesus people: changes in security and life-style as a function of nonconformist religious influence.** Journal of Psychology. 97(First Half):127-133, 1977.

To investigate changes in security and lifestyle as a function of nonconformist religious influence members of the Jesus movement in Johannesburg, South Africa, were presented with Brown and Lowe's Inventory of Religious Belief, Maslow's Security-Insecurity Inventory, and Friedlander's Life-Style Questionnaire. The subjects were Caucasian, English speaking young men and women between the ages of 17 and 28. The control group (N = 22) comprised members of mainstream church denominations who were matched with the Jesus People (N = 22) for age, home language, occupation of father, and general intelligence. It was found that members of the Jesus movement showed significant increases in fundamentalism and psychological security, as a function of their conversion experience. In addition, there were significant changes in their lifestyle orientations. It is suggested that the Jesus movement serves as a halfway house, reintegrating counterculture youth back into mainstream society. 6 references. (Author abstract modified)

**001688** Tambiah, S. J. Harvard University, Cambridge, MA 02138 **The cosmological and performative significance of a Thai cult of healing through meditation.** Culture, Medicine and Psychiatry. 1(1):97-132, 1977.

A cult of healing through meditation, observed in Bangkok, Thailand in 1974, is described. The cult is interpreted in terms of two axes, the cosmological and the performative, and in terms of the dialectical, reciprocal, and complementary relations between them. The various ramifications of the cosmology are discussed: categorization of the cosmos itself as a hierarchical scheme; relations between man and nonhuman forms of existence; ideas concerning power and its manner of acquisition and use; and the relation between power and restraint. The epistemological basis of the cult, which attempts to cure through meditation, and the features of the ritual as they contribute to its performative efficacy, are emphasized. It is concluded that a single scheme underlies religious ideas and applications of knowledge such as meditation, medicine, alchemy, and astrology. 17 references. (Journal abstract modified)

**001689** Webb, Jane Knowles. Boston College **The American Friends Service Committee: a Quaker experiment in social change and organizational innovation--a study in value conflict. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-20710 HC$13.50 MF$5.00 364 p.

A three-year participant observation study of the Quaker sectarian service organization was conducted, testing the sect-church typology developed by Troeltsch and Niebuhr, noting that the Quakers have not followed the traditional pattern predicted by Park, Troeltsch, and Niebuhr, but have retained their sect characteristics within a more rational instrumental organization in the modern context of secular American life. Analogies are drawn between the sect's origins and points of its initial circumstances and the three-year period of conflict in the New England Regional office of the organization. The current conflict emerged from three episodes which illustrate both conflict over the internal organizational model and conflict over the external relationships of the sect to society. In times of conflict, the organization relied on its ability to resolve conflict as its most salient value, and determined that conflict resolution with highly committed adherents is more tenuous within a sect than in practicing peace and nonviolence in the world. (Journal abstract modified)

**001690** Welch, Michael R. Department of Sociology and Social Psychology, Florida Atlantic Univeristy, Boca Raton, FL 33432 **Analyzing religious sects: an empirical examination of Wilson's sect typology.** Journal for the Scientific Study of Religion. 16(2):125-141, 1977.

In an effort to test the empirical accuracy of concepts used to describe sects and to generate new insights into sect organization and development, Wilson's (1969) sect typology was examined through a comparison with an empirically derived, scaled configuration of religious sects. Measures of unit (sect) similarity were calculated for a sample of 21 American Protestant sects and a nonmetric multidimensional scaling (MDS) was performed on the resulting similarity matrix. A two dimensional solution was obtained, with axes representing sectarian retreatism from the secular world and level of organizational precariousness. In addition, doctrinal and organizational features were discovered which differentiated among classes of religious sects. Differences between the scaled configuration of sects and Wilson's typology, together with other interesting patterns observed in the data, point out the utility of MDS approaches for the analysis of religious organizations. 39 references. (Author abstract)

**001691** Wills, Garry. Johns Hopkins University, Baltimore, MD **What religious revival?** Psychology Today. 11(11):74-81, 1978.

The traditional and contemporary American religious nature is analyzed and shown to include a high level of personal devotion and organizational participation that has been quite stable. Survey data on changing religious attitudes, cultic fads and spiritual revival/rebirth are reviewed and shown to usually have methodological flaws. Problems in questionnaire design and wording are explained to possibly lead current researchers into seeing new religious activity when in fact there have been no recent fundamental changes. Some of the unique contributions of religious thinking and experience to the development of American political, religious and psychological attitudes are explained.

**001692** Wilmeth, Marlyn Walton; Wilmeth, J. Richard. Department of Sociology, Cornell College, Mt. Vernon, IA 52314 **Theatrical elements in Voodoo: the case for diffusion.** Journal for the Scientific Study of Religion. 16(1):27-37, 1977.

The well documented syncretism of West African Voodoo with Catholicism and Creole gods on the island of Haiti is discussed. During the time when other Creole elements were being incorporated into Voodoo, the diffusion of a popular theatrical tradition, the commedia dell'arte, facilitated the adoption of dramatic elements which can be seen today. These elements include similar improvisations, costumes, dressing rooms, props, and personalities attributed to gods. Supportive evidence for this affirmation is found by comparing Voodoo cults with theatrical elements to Voodoo in Africa and other regions of Haiti where the commedia dell'arte was not found. It is concluded that under the emotional stresses of acculturation, persons accept traits from various sources which fit into their traditional culture. 43 references. (Author abstract modified)

**001693** Wintrob, Ronald M. Department of Psychiatry, University of Connecticut, 2 Holcomb Street, Hartford, Connecticut 06112 **Mammy Water: folk beliefs and psychotic elaborations in**

**Liberia.** Canadian Psychiatric Association Journal (Ottawa). 15(2):143-157, 1970.

Beliefs in a spirit called ""Mammy Water" are widely shared by the population of the West African Republic of Liberia. Mammy Water is usually described as a beautiful, light-skinned female (spirit) who is attracted by certain men to whom she often appears in the context of dreams. She promises to make these individuals rich and famous if they agree to observe complete sexual abstinence with all other women, as well as fulfill other demands she may make of them. Studies of the population showed that about 10% of male patients requiring inpatient treatment for psychotic disorders, revealed a system of delusions relating to possession by Mammy Water. Folk beliefs concerning Mammy Water provided the background for a presentation of two case histories of possession states characterized by psychotic elaborations of Mammy Water beliefs. Hypotheses are advanced to explain the origin, status, symbolism, and psychodynamic significance of Mammy Water beliefs for the normal Liberian, as well as for the patient population under study. 16 references. (author abstract modified)

**001694** Zaretsky, Irving I.; Leone, Mark P. no address **Religious movements in contemporary America.** Princeton, NJ, Princeton Univ. Press, 1974. 837 p. $25.00.

Twenty-seven essays on religious movements, 23 of which were presented at the Modern American Protestant Movements meeting and the Marginal Religious Movements in America Today meeting, are presented. The religions studied are not the ""main line" denominations but the Spiritualist (South American and North American) churches, Satanism and witchcraft, and faiths such as Pentecostalism and Mormonism which, do not emphasize psychical phenomena as the others do, but practice gifts of the Spirit such as glossolalia and spiritual healing. Topics covered include: a comparison of New England Spiritualism and Mexican-American Spiritualism, modern witchcraft, scientology, science fiction and occultism, and faith healing and glossolalia. A short history of the mystical movement from 1858 to the present and reasons for the ""retreat from rationality" in the modern interest in astrology, the I Ching, the folk lore of extrasensory preception, and flying saucers are also presented.

## 36 SEXOLOGY

**001695** Alston, Jon P. Department of Sociology and Anthropology, Texas A & M University, College Station, TX 77843 **Attitudes toward extramarital and homosexual relations.** Journal for the Scientific Study of Religion. 13(4):479-481, 1974.

Answers obtained to two questions on sexuality asked during March and April, 1973, in the National Opinion Research Center sponsored General Social Survey of the American adult population are presented. The questions concerned opinions of extramarital sex and same sex relations. Over 75% of both Black and White respondents voiced the opinion that extramarital sex is ""always wrong" or ""almost always wrong". Blacks tended to be slightly more favorable to extramarital sex than Whites, and White Catholics were slightly more favorable to it than were White Protestants. The vast majority of respondents also expressed the belief that same sex relations are ""always wrong" or ""almost always wrong". However, 40% of White Episcopalians and over half the Jews and Whites with no religion thought homosexual relations ""wrong only sometimes" or ""not wrong at all."

**001696** Bauer, Paul F. Cecil Community College, North East, MD 21901 **The homosexual subculture at worship: a participant observation study.** Pastoral Psychology. 25(2):115-127, 1976.

A participant observation study of a homosexual subculture at worship is presented. It was concluded that the group was attempting to solve two problems centering on their sexual orientation and their religious needs. Past social conditioning has told the group that they cannot be both Christian and homosexual. The group resolved this cognitive dissonance by emphasizing the message that God loves all men, including homosexuals. This religious message is, contrary to expectations, expressed in theologically conservative language. 14 references. (Journal abstract modified)

**001697** Blanchard, Kendall. Department of Sociology and Anthropology, Middle Tennessee State University, Murfreesboro, TN 37130 **Changing sex roles and Protestantism among the Navajo women in Ramah.** Journal for the Scientific Study of Religion. 14(1):43-50, 1975.

The relationship of sex-roles and Protestantism among the Navajo women in Ramah, New Mexico, was examined. It was found that the Protestant missions in Ramah appealed more strongly to Navajo women than to men. The cultural changes among the Navajo in Ramah have adversely affected the women's status, economic independence, and security and power within the family. It is concluded that church affiliation is an expression of the Navajo women's attempt to create sex-roles commensurate with the realities of changing cultural circumstance. 9 references. (Author abstract modified)

**001698** Bouvier, Leon F.; Rao, S. L. N. no address **Socioreligious factors in fertility decline.** Cambridge, Ballinger, 1975. 204 p. $13.50.

The results of a study on effects of social and religious factors on attitude change toward abortion, contraception, and fertility decline based on interviews with married Catholic and Protestant women are presented. A brief summary of previous American fertility research is presented. Fertility and the relationship between fertility, education, religion, attitudes toward family planning, and the means of contraception utilized are discussed. Interrelationships between Roman Catholic fertility rates and ethnicity, degree of religiosity, and type of education are elucidated. The nature and significance of discernible trends in fertility and contraception are discussed and comparisons between earlier surveys and the 1967 to 1969 and 1971 Rhode Island surveys are offered. In general the data indicated a convergence in Protestant and Catholic birthrates. While 30% of the devout Roman Catholics in the earlier study opposed birth control, none opposed it in the 1971 study. In both surveys it was found that Catholic wives were slightly more likely than Protestant wives to utilize contraceptives. In virtually all instances the convergence of Catholic and Protestant birthrates was a consequence of the group with the higher birthrate reducing its fertility more rapidly than other groups. Attitudes toward legalized abortion are discussed. Numerous tables detailing survey data are also included.

**001699** Brashear, Diane B. Indianapolis, IN **Human sexuality: issues in counseling.** Spectrum. 51(3):13-15, 1975.

The importance of early frank and open sex education to prevent adult problems is discussed. More than 50% of married couples experience sexual problems at some point in their marriage. Three major areas that are barriers to sexual expression are: (1) lack of knowledge, (2) lack of comfort, (3) use of sex for nonerotic purposes. Church leaders should be sensitive and well informed; if not, they should refer the individual seeking counseling to someone who can help. (Author abstract modified)

**001700** Bullough, Vern L. Department of History, California State University, Northridge, CA 91324 **Heresy, witchcraft, and sexuality.** Journal of Homosexuality. 1(2):183-201, 1974.

The medieval association with witchcraft and heresy of all kinds of sexual behavior which did not lead to procreation is studied in relation to the social phenomenon known as scapegoating. Scapegoating is defined as displacement of aggression and hostility from the real sources of frustration to a group or individuals defined by society as a legitimate object of hostility. The use of the term ""buggery" is traced from its medieval association with the ""Bulgars," or Albigensian heretics. Twelfth and 13th century attacks on heresy and their eventual extension into charges of sexual deviation are traced, along with the increasing condemnation of sexual deviations in the 14th and 15th centuries. The association of witchcraft with certain kinds of sexual deviance is also seen as developing from religious sources, the most notorious attempt to acquaint the two being the trials of the Knights Templars. These observations are thought to demonstrate the tendency to equate deviant sexuality with deviant social behavior. All heretics were eventually labeled as sexually promiscuous or deviant in some other way. It is concluded that such charges were in most cases probably false and represented a way of scapegoating people whom one opposed. Much of the modern difficulties in understanding man as a sexual being is attributed to problems in removing the heritage of sexuality as just another aspect of socially deviant behavior. 41 references.

**001701** Bullough, Vern L. Center for Sex Research, California State University, Northridge, CA **Sex education in medieval Christianity.** Journal of Sex Research. 13(3):185-196, 1977.

Sex education techniques and attitudes toward sexuality of Medieval Christianity were reviewed. It was argued that the Western Medieval Christian Church adopted an attitude towards sex which reflected the intellectual hostility to bodily pleasures developed by the neoPythagoreans and neoPlatonists. It was further maintained that to inculcate this attitude in the population, most of whom could not understand its theoretical justifications and who were also illiterate, the early medieval Church developed an elaborate penitential system. Sexual behavior was monitored through confessions, and appropriate penalties were administered. Through this negative punishment oriented technique, it was argued, a consciousness of sin concerning sex was developed. It was argued that a more positive approach to the same goal was also accomplished by the examples of two kinds of saints, the transvestites and the prostitutes. Oral traditions were viewed as emphasizing male superiority and the sinfulness of sex. 33 references. (Author abstract modified)

**001702** Chamie, Mary. no address **Sexuality and birth control decisions among Lebanese couples.** Signs: Journal of Women in Culture and Society. 3(1):294-312, 1977.

The relationship between sexuality and birth control decisions among Lebanese Muslim and Christian couples was examined. Sexual factors considered for their pertinence to the marital relationship and to the decision to use birth control included: 1) wife's sexual assertiveness, indicated both by frequency of her initiation and by refusal of coitus with her husband: 2) wife's sexual responsiveness, reflected in her personal interpretation of her sexual feelings and her current orgasmic frequency; 3) the couple's current level of sexual activity; 4) the wife's perception of reasons for sexual relationships in marriage; 5) the couple's overall marital sexual compatibility including the wife's perception of her sexual suitability with her husband and their current marital stability; and 6) the wife's educational level, social status of the couple, and their religious beliefs. Results indicated that differences in marital sexual behavior influence contraceptive decision-making with sexual compatibility, responsiveness, and equality associated with the use of more effective or permanent birth control methods.

**001703** David, James R.; Duda, Francis C. Department of the Army, Headquarters Dwight D. Eisenhower Army Medical Center, Fort Gordon, GA 30905 **Christian perspectives on the treatment of sexual dysfunction.** Journal of Psychology and Theology. 5(4):332-336, 1977.

Using four selected Christian concepts, the destructiveness of denigrating material concerns is conceptually separated from the spiritual and this conceptual methodology is applied to the treatment of sexual dysfunction. These conceptualizations are: 1) separateness versus unity; 2) coupleness; 3) in God's image; and 4) letting go. In describing the interplay between these permission giving Christian concepts and the desired sexual functioning, it is maintained that the underlying essential ingredients of a therapist's unique personal value system and the enduring commitment of the covenant of marriage are affirmed. 17 references. (Author abstract modified)

**001704** de Locht, Pierre. Rue de la Prevoyance 58, B-1000 Bruxelles, Belgium **/Morals and sexual deviancy./** Morale et ""deviances" sexuelles. Acta Psychiatrica Belgica (Bruxelles). 76(6):882-892, 1976.

The social debate between morals and sexual deviancy is investigated. The difficulty of obtaining accurate information on deviant situations is considered. The different approaches of sociology, psychology, law, and religion are reviewed. Attention is given to the special role of Christian morality, which is torn between the pleas of the majority who do not wish to be disturbed in their way of thinking and those of the deviant minority who wish to have their point of view given consideration. It is felt that Christian morality can and should be a source of growth and reconcilation for both tendencies.

**001705** Edson, Cynthia J. Unitarian-Universalist Church of Berks County, Reading, PA 19601 **Male and female, created He them: an encounter of sex-role stereotypes in CPE.** Journal of Pastoral Care. 27(3):158-171, 1973.

In a verbal encounter with attitudes from past and present writers, clinical pastoral education students were exposed to a variety of attitudes on women's liberation and its implications for their work with patients and parishes. A specific case study of one female mental patient was used to expose biases set by a health sickness model usually assumed in such settings. Exposure of their own attitudes, biased or not, led students to more open discussion of male female role differentiation. 115 references. (Journal abstract)

**001706** Evans, Ted D. no address **Homosexuality: christian ethics and psychological research.** Journal of Psychology and Theology. 3:94-98, 1975.

A proposal for a Christian ethic on homosexuality is presented through the use of the relevant biblical passages and psychological studies. Distinction is made between the homosexual condition, which is the result of an early and complex learning pattern brought about most typically by a pathogenic family pattern and homosexual behavior which is the willful engagement in homosexual activity. In the former, the recipient of the condition is passive and involuntary, while in the latter, the individual is voluntarily practicing homosexual behavior. Emphasizing this distinction, the ethical implications for the Christian community and society at large are discussed.

**001707** Goodich, Michael. Department of General History, University of Haifa, Mount Carmel, Haifa, Israel **Sodomy in ecclesiastical law and theory.** Journal of Homosexuality. 1(4):427-434, 1976.

An historical overview of sodomy in ecclesiastical law and scholastic theory is presented. In the 13th century, sodomy, which was classified among the various sins against nature, was regarded as a primarily clerical vice. In both systematic theology and canon law, the destruction of Sodom and Gomorrah was considered the just punishment for a sin that violated the natural procreative function of sexuality, was contrary to right reason and the natural order, and denied God's injunction to increase and multiply. 37 references. (Author abstract)

**001708** Hiltner, Seward. Princeton Theological Seminary, Princeton, NJ 08540 **Three contributions to understanding human sexuality.** Pastoral Psychology. 24(228):30-39, 1975.

Three recent studies of sexuality are reviewed against the background of four groups that have attempted to discern the most important facts about human sexuality. The books reviewed are: ""The Pleasure Bond" by William H. Masters and Virginia Johnson; ""Christian, Celebrate Your Sexuality", by Dwight Hervey Small; and ""Male Homosexuals: Their Problems and Adaptations" by Martin S. Weinberg and Colin J. Williams. Recent contributions to understanding human sexuality by gynecologists, psychiatrists, social scientists and a few ethical and philosophical thinkers are cited. Sexual feeling and response for Christian couples, and societal attitudes toward the homosexual are discussed. Various implications for ministers interested in the interactions between psychology and divinity studies are also considered. (Author abstract modified)

**001709** Hiltner, Seward. Princeton Theological Seminary, Princeton, NJ 08540 **Kinsey and the church -- after twenty years.** Journal of Sex Research. 8(3):194-206, 1972.

The attitudes of churchmen toward the first Kinsey publications and the changing attitudes of the church toward sex are described and appraised. There has been some improvement in church attitudes from the general cold shoulder given Kinsey by the churches, some of it emerging from new study and conviction and the rest of it forced by changed circumstances. At the time of the Kinsey studies, there were three major groups of church members, and religious leaders supported each of the three viewpoints. Reinhold Niebuhr, a leading theologian of the period, wrote a devastating critique of the Kinsey studies, and his ideas are examined in detail. The effects of current sexual attitudes, and their differences from previous attitudes are presented. The movement against a strictly legalistic position in matters of sexual ethics is a good approach to the problem. Joseph Fletcher's situation ethics requires more maturity and more responsibility among Christians in terms of their sexual feelings and conduct. In practice, the churches have come very close to accepting the purely voluntaristic notion of sex relations. Kinsey's investigations have performed a valuable service in terms of large-scale scientific investigations shedding light on these problems for the clergy and their congregations. 16 references.

**001710** Hotvedt, Mary Eleanor. Indiana University, Bloomington, IN 47401 **Family planning among Mexican Americans of South Texas. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-21509 HC$15.00 MF$8.50 295 p.

An ethnograph of a Texas Chicano community was presented emphasizing social roles and attitudes of women on the subject of birth control in an historical framework. Participant observation within the community, open-ended interviews, and written questionnaires were used to explore motivational factors for the women's acceptance or rejection of birth control usage and family planning philosophy. Findings indicated a large degree of intracommunity acceptance of birth control use for married couples, with minimal concern for the Roman Catholic Church's stand on birth control although most informants considered themselves active Catholics. Individuals most influential in birth control decisions were spouses and close kinswomen, and factors most influential included economics, social class, concern for the marital relationship, material and spiritual well-being of children, and career advancement. An area of conflict was identified in premarital couples, where change was seen resulting from contact with Anglo values expressed in school expectations, urban living, wage labor, and media images. (Journal abstract modified)

**001711** Hunt, Joseph Ignatius. no address **Bible and the status of women equality-subordination leadership.** St. Luke Journal. 18:302-324, 1975.

How does the Bible--primarily the Old Testament--deal with the status of women in society and in the People of God? Emphasis is placed on the most basic texts, especially those upon which other biblical texts build. It is the contention of the author that the Bible presents women (1) as equal to men, (2) as inferior to men, and also (3) in leadership roles. Texts therefore stand in a certain tension among themselves. The Bible's appraisal of women's status is neither unified nor consistent.

**001712** Katz, Robert L. Department of Human Relations, Hebrew Union College, 40 West 66th St., New York, NY 10023 **Notes on religious history, attitudes, and laws pertaining to homosexuality.** In: Livingood, J., NIMH Task Force on Homosexuality: Final Report. 2nd ed., Rockville, MD, NIMH, 1976. 79 p. (p. 58-62).

The evolution of religious ideology concerning homosexuality is outlined with emphasis on religious attitudes and religious laws. Early Judeo-Christian thought condemns homosexuality as a crime against man, nature, and God, and declares death as the punishment for offenders. Presently, some members of the clergy take more liberal views and show increasing tolerance of homosexuality, but it is doubtful that the basic theological position will change. 20 references.

**001713** King, Karl; Abernathy, Thomas J., Jr.; Robinson, Ira E.; Balswick, Jack O. University of Georgia, Dawson Hall, Athens, GA 30602 **Religiosity and sexual attitudes and behavior among college students.** Adolescence. 11(44):535-539, 1976.

The relationship between religiosity and both sexual attitudes and sexual behavior was investigated among 295 college students. Sexual behavior was measured by a questionnaire and religiosity was measured by the Putney Middleton Scale of Religious Fundamentalism. No significant relationship was found to exist between religiosity and premarital sexual behavior for either males or females. However, religiosity was more strongly related to premarital sexual attitudes among males than among females. These results are contrary to previous studies and methodological reasons for these differences are suggested. 14 references.

**001714** Kosnik, Anthony; Carroll, William; Cunningham, Agnes; Modras, Ronald; Schulte, James. Saints Cyril and Methodius Seminary, Orchard Lake, MI **Human sexuality: new directions in American Catholic thought: a study commissioned by the Catholic Theological Society of America.** New York, Paulist Press, 1977. 337 p. $8.50.

A document formulated through a study commissioned by the Catholic Theological Society of America discusses human sexuality in the context of the Bible, historical views and cultural change and empirical studies, and presents a theology of human sexuality and pastoral guidelines on specific questions of sexual morality. Pertinent Biblical material from the Old and New Testaments is reviewed, and constant values and changing historical and cultural influences that have shaped Catholic attitudes or formulations regarding sexuality are discussed. Data from social and behavioral sciences is interpreted, and recent developments in human sexuality research are described. Among the subjects discussed in the area of sexual morality are: 1) contraception; 2) parenthood; 3) sterilization; 4) childless marriages; 5) variant marriage patterns such as communal living and commonlaw marriage; 6) adultery; 7) premarital sex; 8) dating; 9) single living; 10) divorce; 11) homosexuality; 12) masturbation; 13) sex clinics; 14) sex education programs; 15) pornography and obscenity; and 16) transsexualism.

**001715** Loraine, J. A. Editor. no address **Homosexuality and the church.** In: Understanding homosexuality: its biological and psychological bases. New York, American Elsevier Publishing Co., 1974. (p. 165-186). $18.95.

The relationship of homosexuality to the church and religion is analyzed in a collection of papers on homosexuality. The pastoral counseling implications of current church uncertainties are reviewed, especially the difficulty most clergy feel on the topic. The damages that the church and religion can do the mental health of homosexuals are discussed, as well as the potential of the church as an accepting community. With self-transcendence through loving as the basic goal of religion, the mental health and effectiveness of churches, clergy and individuals are argued to be improved by full Christian recognition and acceptance of homosexuals.

**001716** Lyon, Phyllis; Maurer, Tom. National Sex and Drug Forums, Glide Urban Center, San Francisco, Calif. **Homosexuals are persons.** Spectrum. 47(6):14-17, 47, 1971.

There are 20 million homosexual men and women in the U.S. A homosexual is a woman or man whose primary erotic, psychological, emotional and social interest is in a person of the same sex. Churches must pay attention to the needs of homosexuals. For a homosexual love for a person of the same sex is as natural and normal as is love for the opposite sex for a heterosexual. The church must accept open homosexualism if it is to come to grips with its bias. To work toward this goal the Council on Religion and the Homosexual was founded in 1965. Churches can begin by fully accepting homosexuals as human beings. Clergy should preach about homosexualism to their congregations. Church educational programs should include sex education with fair treatment of homosexuals. The church library should have books on homosexualism. Any anti-homosexual positions taken by a denomination should be changed. 4 references.

**001717** Martin, J.; Westbrook, Mary. School of Behavioural Sciences, Macquarie University, North Ryde, New South Wales, 2113, Australia **Religion and sex in a university sample: data bearing on Mol's hypothesis.** Australian Journal of Psychology (Victoria). 25(1):71-79, 1973.

Mol's hypothesis concerning the incompatibility of simultaneous commitment to sex and religion was tested on 177 students who answered questions relating to their sexual attitudes and behavior, religious belief, and church attendance. A filtering procedure was developed to estimate the tendency to lie in such questionnaires and to exclude subject responses from the final analysis. Mol's hypothesis was not supported. Religious people tend to be as active sexually as nonreligious, but are more likely to confine themselves to conduct endorsed by religious norms. 9 references. (Author abstract)

**001718** Mol, Hans. Department of Sociology, The Australian National University,Canberra, A. C. T. 2600, Australia **Religion and sex in Australia.** Australian Journal of Psychiatry (Melbourne). 22(2):105-114, 1970.

The relationship of religious variables to sexual attitudes of respondents in New South Wales, Victoria and Tasmania was investigated in a social survey. The percentage of respondents disapproving of people who had sex relations before marriage varied considerably according to sex, age, and religious belief. The average difference between the sexes, with age and beliefs held constant, was 17 percent (females more than males). Similarly, when sex and beliefs were held constant, the average difference between those under and over 40 was also 17 percent (over 40 more than under 40). However, when age and sex were held constant, the average difference in attitudes to premarital sex between those who believe that God really exists and those who hold deistic, agnostic or atheistic beliefs was as much as 39 percent (p less than .001). When church going was substituted for beliefs, the average difference between those who go to church regularly and those who go hardly ever was 30 percent (church goers more than nonchurch goers) when sex and age were held constant. Mother's church attendance while the respondent was growing up has little effect on his approval. The only significant differences (p less than .05) with regard to attitudes to adultery are among males with consistent secularist beliefs (less inclined to disapprove of the adulterous person). Religion and sex are alternative forms of commitment, and apparently religious believers perceive sexual activity differently from nonbelievers, and perhaps need it less for their personality integration. Perhaps Christianity has set up strict norms regarding sexual activities and attitudes because sex is seen as a possible threat to its major function. The conclusion that sexual indulgence is a form of self integration competitive with religious observance seems to be indicated by the study's findings. 23 references.

**001719** Oates, Wayne E. Southern Baptist Theological Seminary, Louisville, KY **Religious attitudes and pastoral counseling.** International Psychiatry Clinics. 8(4):41-52, 1972.

Prevailing religious attitudes of sex offenders and the attitudes of the religious community toward those who commit such offenses are assessed, and the typical forms of sex offenses to be met with in pastoral counseling practice are examined. Attitudes of persons who were both religiously devout and sexually deviant are summarized. They include religious devoutness as a rationalization of sexually deviant behavior, as an entry into sexually deviant liaisons, as an attempt to cure sexual deviance, or as a means of maintaining incestuous control over family. Pastoral counseling of sex offenders is discussed as a method of both reeducation and treatment, with consideration given to developmental, operational, interdisciplinary, and family-oriented perspectives. 7 references.

**001720** Pacion, Stanley J. Department of History, City University of New York, Staten Island Community College, New York City, N. Y. **Gandhi's struggle with sexuality.** Medical Aspects of Human Sexuality. 5(1):73, 77, 80-81, 85, 88-89, 93, 1971.

As a result of personal tragedies and the Hindu belief that the sexual act drains the intellect, Mahatma Gandhi took a vow of continence; there is no report of his wife's feeling about this decision. In later life, the prophet of nonresistance openly evidenced motherly and feminine instincts which he probably felt were consistent with the world order he envisioned to which aggressive masculinity was a direct threat. Gandhi's devotion to continence virtually ruined the lives of his two sons, and his views certainly worked to the detriment of India's problem of overpopulation. Revered as a saint, he soon established his rejection of the practice of artificial birth control, insisting that sexual relations be limited to three or four experiences during an entire marriage. 11 references.

**001721** Powell, John R. Michigan State University, Ann Arbor, MI **Understanding male homosexuality: developmental recapitulation in a Christian perspective.** Journal of Psychology and Theology. 2(3):163-173, 1974.

Current attitudes and developments in society and the Christian community place more responsibility on Christian counselors and psychotherapists to be aware of biblical wisdom and scientific knowledge in working with homosexually oriented clients. Several etiological explanations are reviewed; those relating to family pattern dynamics appear promising and are related to biblical teachings regarding marriage and the family. The concept of developmental recapitulation as a means of guiding therapy is discussed and related to a mode of multiple therapy with male clients having homosexual concerns.

**001722** Rethford, William Robert. Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, KY 40206 **A descriptive field research of the male homosexual as a requisite toward a strategy of Christian ministry. (Ed.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 73-6752. HC$10.00. MF$4.00. 169 p.

A strategy of Christian ministry in a local congregation for the male homosexual is determined based upon information of him, his life style, and his life attitudes. Data are provided from psychological journals, psychoanalytical research, popular and textual writing, 209 field interviews and the administration of 100 Gay Research Inventories. The etiology of male homosexuality centers in parent-sibling relationships, and on interpersonal, extrafamilial relationships. Historical data are presented. The prevalence of male homosexuality is seen in terms of the institutional homosexual, the Kinsey Report, and more contemporary research. Some of the stereotypes and popular myths about the homosexual are discussed, as are homosexual groups which serve strategic functions for the gay community, the self-imposed caste system of social stratifications, and varied emotional responses. A mandate to ministry is suggested using empirical therapeutic guidelines, along with ministering strategies suggested directly from the dilemma of the homosexual which focuses on his loneliness, fear, public rejection, difficulty in establishing meaningful, long-term love relationships. The expectations of a cure or transformation to heterosexuality is considered unpromising as a single goal in Christian ministry to the male homosexual. (Journal abstract modified)

**001723** Roe, Joseph Benjamin, Jr. School of Theology at Claremont **A theological conversation with two sex education programs for the church. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26893 HC$18.00 MF$7.50 102 p.

The theological background and concepts of two sex educational programs run by the Unitarian and Methodist churches are examined. In forming a theoretic base, Niebuhr's ethical system was applied to sexual behavior, such that sexuality is incorporated into the unity of the human self and participates in all the aspects of selfhood. As such, it must not be separately considered as a special case of human behavior, but rather is under the same demand of agape as all other acts. Mutuality and justice are seen as the provisional norms of agape for human life. Similarities and differences between the two courses were examined, and a dialogue was constructed among the positions of the courses and Niebuhr's ethical concept of sexuality. Areas of agreement were integration of sexual behavior into the total personality and the goodness of sexuality. Misuses and problems lacked serious consideration in the courses, particularly the Unitarian one. Specific expressions were acknowledged and dealt with in the Unitarian program more often than in the Methodist one. It is concluded that responsible decision-making must include more input than was indicated in either course; that the issue of consequences of sexual behavior is more complex than acknowledged by either program; and that the best church education would be a combination of the best characteristics of both courses. (Journal abstract modified)

**001724** Ruppel, Howard J. University of Iowa, Iowa City, IA **Religiosity and premarital sexual permissiveness: a response to the Reiss-Heltsley and Broderick debate.** Journal of Marriage & the Family. 32(4):647-655, 1970.

Proposition one in I.L. Reiss's theory of premarital sexual permissiveness was reexamined with data obtained from a random sample of 437 undergraduates. When religiosity was measured by Faulkner and Dejong's ""5-d scale of religiosity" and the Reiss scale was used to measure permissiveness, the expected stronger relationship between religiosity and permissiveness in groups with traditions of low sexual permissiveness was not observed in four groups which were so dichotomized. Findings are basically consistent with those reported by M.E. Heltsley and C. Broderick. Intercorrelations between the subscales which measured the five dimensions of religiosity and sexual permissiveness reveal that ritual was not as important a determinant of sexual permissiveness as the intellectual, ideological, and experiential dimensions. It is suggested that Reiss's measure of religiosity (frequency of church attendance) taps only the ritual dimension of this multidimensional concept and thus provides an incomplete and, possibly, inaccurate measure of this variable. This may account for the lack of support for this aspect of proposition one in the retests which have utilized more sophisticated measures of the independent variable. 22 references.

**001725** Schneiderman, Lawrence J.; Prichard, Lorraine; Fuller, Scott; Atkinson, Leslie. Departments of Community Medicine and Medicine, University of California, San Diego, School of Medicine, P.O. Box 109, La Jolla, CA 92037 **Birth control, sterilization and abortion: attitudes of Catholic and Protestant clergymen in San Diego toward use in families with genetic illness.** Western Journal of Medicine. 120(2):174-179, 1974.

A questionnaire comprising case histories was administered to 27 Protestant and 27 Catholic clergymen in the San Diego area to test their attitudes toward the use of birth control, sterilization and abortion in families with specific genetic problems. The responses indicated: (1) Catholic and Protestant clergymen do not always follow the official positions of their churches in these matters, although the majority of them do; (2) Protestant clergymen were more likely to approve of birth control, sterilization, and abortion than Catholic clergymen; (3) the approval responses of Protestant and Catholic clergymen were not greatly influenced by whether the illness variables involved high Mendelian risk, high psychological cost, high social cost, or poor prognosis; (4) the approval responses of Protestant and Catholic clergymen were not significantly influenced by the socio-ethnic background of the families. 13 references. (Journal abstract)

**001726** Stroup, Herbert W., Jr.; Wood, Norma Schweitzer. no address **Sexuality and the counseling pastor.** Philadelphia, Fortress Press, 1973. 122 p. $5.25.

Procedures available to the nonspecialized parish minister or counseling pastor in handling parishioners' sexual difficulties are examined from a strong Judeo-Christian point of view. An information giving counseling approach is stressed, with sensible and realistic interpretation of Scripture. The role of psychodynamics, particularly of transference and countertransference, is underplayed.

**001727** Sutker, Patricia B.; Sutker, Louis W.; Kilpatrick, Dean G. Department of Psychiatry and Neurology, Tulane University

School of Medicine, New Orleans, Louisiana **Religious preference, practice, and personal sexual attitudes and behavior.** Psychological Reports. 26(3):835-841, 1970.

A survey was conducted to investigate the influence of religious affiliation and religiosity upon reported sexual attitudes and behavior in the South. A sexual attitude survey was administered to 509 undergraduate students, divided into Catholics, Protestants, Jews, and nonbelievers and further classified by frequency of monthly church attendance. Results indicated that college men are more sexually liberal than college women regardless of religious preference or religiosity, that sexual liberality decreases with increased frequency of church attendance, and that in general nonbelievers report more liberal sexual attitudes and behavior than Catholics, Protestants, and Jews. 12 references. (Author abstract)

**001728** Thomas, Lena B. American University, Washington, DC **A study of the relationship between selected personal and religious background factors and the premarital sexual behavior of a sample of undergraduate students at the University of Maryland. (Ph.D. dissertation)** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films No. 73-4673. HC$10.00. MF$4.00. 150 p.

The nature of the relationship between selected personal and religious background factors and the premarital sexual behavior of 908 undergraduate university students was investigated. Each student was unmarried and no older than 25 years of age. Data were obtained by means of a survey questionnaire. Many more students were religiously active as a child than were active at the time of the survey. More than 50% of the students had engaged in sexual intercourse within the 12 months preceding the survey. There was a significant relationship between church attendance and premarital sexual behavior; this relationship was more highly significant for church attendance at the time of the survey than it was for church attendance as a child. Sexual activity increased as the family income increased. The majority of the students who engaged in sexual intercourse used some form of birth control. The study suggests that churches instill in young people a moral code which discourages premarital sexual activity; this influence which the church appears to have on young adults is more marked for females than it is for males. The age, family income level, and sex of the student interact with religious background to alter its influence on premarital sexual behavior. (Journal abstract modified)

**001729** Valsecchi, A. Torino, Italy **/Observations on sexuality in the elderly by a theologian./** Intervento del teologo. Giornale di Gerontologia (Firenze). 23(4):334-339, 1975.

The Christian ethic regarding sexuality is defended against attack from science and society. While psychological and sociological explorations of sex in the aging provide valuable contributions, the spiritual aspects of this area must be neither overlooked nor confused with the more physical aspects.

**001730** Valsecchi, Ambrogio. Collegio Borromeo, Pavia, Italy **/Notes on the Christian meaning of sexuality./** Appunti sul significato cristiano della sessualita. Sessuologia (Torino). 11(1):48-55, 1970.

Christian thought has inquired into sexuality via human nature, examined through various branches of human knowledge, and the work of God as handed down to the faithful through the Bible. Yet an analysis of these principles and their recognition and employment does not lead to unequivocal conclusions, except in a general sense. The mystery of sex has much of the air of Biblical mystery. Apart from its biological possibilities, the sexual act is seen as an undertaking by two persons to grow together in mutual love. This is a difficult undertaking, under constant threat from egoistic influences. Other factors, which are important for a more mature, Christian view of sex, include a simpler and more trusting attitude towards sex and its manifestations; the pressing need for constant personal responsibility, which cannot be replaced by such outside factors as convention, laws, censorship, etc.;the need to consider sexual behavior as part of a wider process, itself not free from disturbances and temporary moments of crisis, namely the personal and social maturation of the individual. There is today a recognition of what Christianity has always preached throughout all forms of change: the fundamental seriousness of every sexual experience and its inclusion within a fully significant interpersonal communion. (Journal abstract modified)

**001731** Wagnenaar, Theodore C.; Bartos, Patricia E. Department of Sociology and Anthropology, Miami University, Oxford, OH 45056 **Orthodoxy and attitudes of clergymen toward homosexuality and abortion.** Review of Religious Research. 18(2):114-125, 1977.

Attitudes of clergymen toward homosexuality and abortion are examined vis-a-vis two main variables: orthodoxy and the often experienced contradictory implication of clergymen's moral and civil views. The relationship between orthodoxy and attitudes toward homosexuality and abortion is controlled for size of city of upbringing, age, and political party preference. The results indicate a moderately negative relationship between orthodoxy and acceptance of homosexuality and abortion; the relationship holds in the face of the controls. It was also found that those clergymen with a less unidimensional approach to life--i.e.,who distinguish between what they feel is right from a moral, religious standpoint and what is right from a civil standpoint--are the most accepting of the two social issues. The significance of religious orientation in determining attitudes toward social issues is noted. 23 references. (Author abstract)

**001732** Westoff, Charles F.; Jones, Elise F. Office of Population Research, Princeton University, Princeton, NJ **The secularization of U. S. Catholic birth control practices.** Family Planning Perspectives. 9(5):203-207, 1977.

On the basis of data collected as part of the 1975 National Fertility Study, the trend in conformity of Catholics to church teaching on birth control, Catholic/nonCatholic differences in contraceptive practice for women under 45 since 1965, and patterns of individual change in contraceptive practice among Catholics from 1970 to 1975, are examined. Increasing nonconformity by Catholics to the church's teachings on birth control is documented. Except for sterilization, Catholic and nonCatholic contraceptive practices are found to be similar and a convergence of the two groups' practices is predicted by 1980. Finally, it is reported that the rhythm method is being abandoned for a variety of other contraceptive methods with the exception of sterility. 4 references.

## 37 SOCIAL ISSUES

**001733** Alston, Jon P. Department of Sociology, Texas A & M University, College Station, TX 77843 **Three current religious issues: marriage of priests, intermarriage, and euthanasia.** Journal for the Scientific Study of Religion. 15(1):75-78, 1976.

Results of opinion polls on whether or not Catholic priests should be allowed to marry (an organizational issue), the approval of three types of intermarriage (a social issue), and the degree of acceptance of one form of legalized euthanasia (a legal issue) are reported. It is shown that a greater proportion of French Catholics approve the possible marriage of priests than White U.S. Catholics. A majority of both White Protestants and Catholics disapproved of White Black intermarriages, as did one third of the Blacks. Religion had a significant effect upon attitudes toward intermarriage of Protestants and Catholics and Jews and non-Jews. Protestants were slightly more likely to approve of legalized euthanasia than Catholics. Effects of sex and educational level are also reported.

**001734** Alston, Jon P.; Peek, Charles; Wingrove, C. Ray. Department of Sociology, University of Georgia, Athens, GA 30601 **Religiosity and Black militancy: a reappraisal.** Journal for the Scientific Study of Religion. 11(3):252-261, 1972.

Data from the analysis of a 1969 nationwide sample of Black adults reveals a weaker association between religiosity and militant attitudes than Marx found in a 1964 sample. Further exploration uncovered an interesting reason for this finding. In 1964 Blacks who were more religious were less militant within each of several age, sex, and denominational categories Marx examined, whereas in 1969 this was not the case. Among older Black adults, males and Baptists, the more religious were decidedly less militant, perhaps even more so than in 1964. However, among younger Black adults, females and members of denominations other than Baptists, the relationship was reversed: the more religious were slightly more militant. Since additional investigation disclosed no compelling methodological reason for this finding, it is suggested that it might be interpreted in terms of changes between 1964 and 1969 in the meaning of militancy to particular segments of the Black population and/or in the cultural systems of predominantly Black churches. 23 references. (Author abstract)

**001735** Amerson, Philip Amos. Emory University **Racism and suburban congregations: strategies for change. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-956 HC$15.00 MF$8.50 325 p.

The effectiveness of Project Understanding, a program designed to address the problem of racism in suburban church congregations in six metropolitan areas during 1973 and 1974, was evaluated to assess the impact of project staff and steering committee strategies in reducing prejudicial attitudes and institutional practices. Dependent variables were five measures of attitudinal racism: belief in the intellectual inferiority of Blacks, symbolic racism, cultural racism, belief in police brutality (sympathetic identification) and compensatory racism. Data from a national sample revealed a significant reduction of negative racial prejudice as measured on three indices: belief in Black intellectual inferiority, symbolic racism, and cultural racism. Some strategies of the staff were perceived as effective, while others had little effect on attitude change. (Journal abstract modified)

**001736** Bailey, Donald Randall. Emory University **Factors affecting racial attitudes and overt behavior of seminary-trained Methodist ministers: a panel study. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-12174 HC$10.00 MF$4.00 173 p.

Focusing on the church as a social system and on the structural functional aspect of the attitudinal behavioral complex surrounding racial attitudes, factors affecting seminary trained Methodist ministers' racial prejudice, or lack of it, were investigated. It was assumed that: 1) even in the professional milieu, the attitudes of the respondents would be sustained by the strength of primary professional role socialization (seminary training), but would remain compartmentalized by Stember's categories of prejudice; and 2) their overt behavior (social activism and search behavior affecting career choices) would vary with local circumstances. Four major variables (attitude change, inclusiveness, social activism and search behavior) were statistically analyzed for relationships to 15 test variables identified as professional selfhood variables, social structural variables, and demographic variables. Professional selfhood variables were strongly related to both attitudes and behavior, but the significance of social structural variables on behavior was much weaker than expected. No demographic variable was related to any major variable. Verification of 68 of 75 hypotheses supported the theoretical approach and answered affirmatively the two major hypotheses. (Journal abstract modified)

**001737** Bardis, Panos D. Social Science Magazine, University of Toledo, Toledo, OH 43606 **Abortion attitudes among Catholic college students.** Adolescence. 10(39):433-441, 1975.

Abortion attitudes of Catholic college students were examined in 200 students attending a midwestern liberal arts college affiliated with the Roman Catholic Church. Subjects were administered the Bardis Abortion Scale and a questionnaire dealing with independent variables such as sex, age, number of siblings, birth order, marital status and education. Findings indicate that: Catholics were more conservative in their attitudes toward abortion than Protestants; there were no statistically significant differences between urban and rural residents and between single and engaged subjects; abortion scores were correlated negatively and significantly with religious services attended, amount of Catholic education, and to a limited extent, fathers occupation; and age, number of siblings, birth order, college rank, parental education, and mother's occupation were not significantly correlated with abortion attitudes. 34 references. (Author abstract modified)

**001738** Beres, Mary Elizabeth. Northwestern University, Evanston, IL **Change in a women's religious organization: the impact of individual differences, power and the environment. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 77-1211 HC$15.00 MF$8.50 482 p.

A social action model of organization in which individuals are incorporated as complex biological, cognitive, proactive agents was developed and its applicability to change in a women's religious organization was tested. The behavior of the system is explained in terms of collective, individual, and interactive levels of action. Collective interdependence is identified as the distinguishing characteristic of an organization and as the result of individual and interactive processes. Change is seen as occurring within an organization's central norms when some individuals become motivated against existing norms and gain power over resources which are important to persons supporting the status quo. Data were obtained from analyzing a religious congregation whose members were professional women committed to witnessing the Christian philosophy through service. Focus was on changing norms generated during policy meetings from 1968 to 1970, in which norms governing boundary relations and authority relations were changed from restricted, hierarchical characteristics of a total institution to the open collegial pattern typical of professional organizations. Processes associated with these changes were examined for the period 1962 to 1974, and the findings supported the model of interactive behavior and proposed relationships between individual personalities, social power, and the change of organizational norms. (Journal abstract modified)

**001739** Blaikie, Norman W. H. Anthropology Department, Monash University, Clayton, Victori 3168, Australia **The use of ""denomination" is sociological explanation: the case of the position of clergy on social issues.** Journal for the Scientific Study of Religion. 15(1):79-86, 1976.

The use of the variable ""denomination" in studies of the behavior and attitudes of clergymen is criticized. It is argued that models designed to aid in the understanding and explanation of the positions of clergy on social issues need to refer either to observations of social interaction and social processes, or actors' perceptions and experiences of these, or both. It is concluded that to continue to use and operationalize denomination in this type of study will simply add to the mystification of the actors' social world and further inhibit the ability to understand and explain such phenomena as the views and behavior of clergy. 20 references.

**001740** Blume, Norman. University of Toledo, Ohio **Clergyman and social action.** Sociology and Social Research. 54(2):237-248, 1970.

A study of ministerial behavior patterns in an open housing pledge card campaign in the Toledo, Ohio, area found that the clerics who involved themselves more actively in the campaign included those whose attitudes concurred with this effort, were reared in a region considered to be more sympathetic to integrated living, were younger, whose congregations supported and did not oppose involvement in the campaign, and who were by religion of the liberal Protestant, Jewish, Bahai, and Unitarian faiths. On the other hand, the congregation's organizational structure, the socioeconomic structure of the congregation, neighborhood proximity to the black ghetto, and the integration of the congregation seemed to have little impact on the involvement of the individual clergyman. Moreover, the Catholic, Lutheran, Baptist, and Presbyterian clerics tended to abstain from involvement in the program of social action. 25 references. (Journal abstract)

**001741** Bouvier, Leon F. Population Research Laboratory, Brown University, Providence, RI 02912 **Catholics and contraception.** Journal of Marriage and the Family. 34(3):514-522, 1972.

A report is presented based on the findings from interviews with a sample of Rhode Island housewives completed in 1968 and 1969, which is part of a larger ongoing project -- the Rhode Island Health Survey -- being conducted by the Brown University Population Research Laboratory. Only questions concerning the actual practice of birth control and the use of different types of contraceptives are included. With reference to methods of birth control, Catholics are almost as likely as non-Catholics to be users. However, a substantial difference is noted when the investigation focuses on types of contraceptives used. Only among young Catholics are oral contraceptives more likely to be selected than rhythm as the present and future method to be utilized. Otherwise, the rhythm method remains the first choice of Catholics. Non-Catholics are overwhelmingly users of oral contraceptives although the diaphragm is quite popular among older women. The finding that many Catholics are still committed to less efficient birth control practices suggests that their stated expected family size goals may be surpassed. Nevertheless there is some evidence that convergence in fertility behavior between the two religious groups is beginning to emerge. Its completion may occur in the not too distant future if the anticipated plans of young Catholics remain unchanged and if the effect of Catholic teaching begins to wane. 14 references. (Author abstract)

**001742** Brannon, Robert C. L. Department of Psychology, University of Michigan, Ann Arbor, Michigan **Gimme that old-time racism.** Psychology Today. 3(11):42-44, 1970.

Existing research indicates that, generally, churchgoers tend to be more racially prejudiced than nonchurchgoers. It is suggested that basic personal variables are responsible for this finding and that, in addition, the most active participants in religion tend to be unprejudiced. It seems that there are two types of church involvement: instrumental and devotional. The former serves some self-centered purpose such as status or entertainment, but those members with a devotional attitude seek the religious experience as an end in itself. It was hypothesized that prejudice and instrumental religion both satisfy the same psychological needs, enhancing the self-esteem and security of the threatened and insecure. This was tested by interviewing members of the old and new factions of a Southern church which had split over the question of integration. Twenty-one statements originally designed by Gordon Allport were used to measure the degree of instrumental and devotional sentiments. As was expected, the segregationist church had statistically significant higher instrumental scores. A strong relationship was also found between this variable and the segregationist beliefs of a sample of white residents in a small Southern town, despite the fact that the real purpose of the study was obscured during the research. 10 references.

**001743** Bronson, Oswald P. Interdenominational Theological Center, Atlanta, GA **Religious learning through involvement in social conflict and service.** Religious Education. 65(2):120-124, 1970.

Social conflict can be a context for learning that involves religion, a stimulus for social change, a basis for eliminating distortions and misinformation, the ground for teaching the place of power and the need to structure power systems, and a basis for integrative and unifying tendencies. Elements defining religious learning in a conflict situation include its confrontational, crisis, redemptive, participative, and ecumenical character. The thrust of creative religious learning through and beyond the complexity of chaos and the confusion in circumstances of conflict authenticates the human side of greatness. In conflict the mediator aims to strip the situations of aggressive overtones so that contending parties can use facts rather than emotions as guidelines.

**001744** Brown, Robert McAfee. Stanford University, Palo Alto, CA 94305 **Religion and violence: a primer for White Americans.** Philadelphia, Westminster Press, 1973. 112 p. $3.95.

The relationship between religion and violence is explored. The nature of violence and of contributory characteristics of the contemporary situation are discussed. Structures of oppression are outlined as part of a general reexamination of some of the conventional descriptions of human society.

**001745** Burkett, Steven R.; White, Mervin. Department of Sociology, Washington State University, Pullman, WA 99163 **Hellfire and delinquency: another look.** Journal for the Scientific Study of Religion. 13(4):455-462, 1974.

An alternative interpretation of the finding of Hirschi and Stark (1969), that very little relationship exists between religious involvement and adolescent delinquency, is offered and one of its implications is tested. It is hypothesized that Hirschi and Stark's findings apply only to offenses against persons and property, and that a clear relationship between religion and delinquency should be found for victimless crimes. Data from highschool students in the Pacific Northwest replicate Hirschi and Stark's findings but also reveal a moderately strong relationship between religion and the use of alcohol and marihuana. Suggestions are made for further tests of the alternative interpretation. 5 references. (Author abstract modified)

**001746** Buys, Christian J.; Word, Edwin D.; Jank, Donald R.; Ligon, Robert W.; Mauritz, Mitzi N.; Pena, Roberto H.; Vogt, Mary B. Division of Arts, Humanities, and Social Services, University of Houston Victoria Campus, Victoria, TX 77901 **Ministers' attitudes toward overpopulation.** Personality and Social Psychology Bulletin. 3(4):567-570, 1977.

Attitudes of 39 ministers toward the overpopulation problem were determined by a sample survey. Most ministers exhibited a strong other world orientation toward the problem. Both the causes and the solutions of the problem were viewed as residing outside the realm of human activity. The majority of the ministers did not feel threatened by the problem. Clergymen's strong other world orientations were viewed as incompatible with developing viable social solutions to the overpopulation problem. 17 references. (Author abstract)

**001747** Christopher, Stefan; Fearon, John; McCoy, John; Nobbe, Charles. Eastern Washington State College, Cheney, Washington **Social deprivation and religiosity.** Journal for the Scientific Study of Religion. 10(4):385-392, 1971.

The theoretical expectation of Max Weber, the refinement of that expectation by Glock and Stark, and the empirical findings of Glock, Ringer and Babbie that social deprivation is related to religiosity in church-type religious institutions is further tested. Three indices of social deprivation (sex, age, and education) are combined into a composite index and correlated with indices of types of religiosity in a Roman Catholic parish. In addition, a composite religiosity index is correlated with each of the social deprivation variables: sex, age, and education. The findings substantiate the social deprivation model. (Author abstract)

**001748** Clayton, G.Maxwell. Perth, Western Australia **Sociodrama in a church group.** Group Psychotherapy and Psychodrama. 24(3-4): 97-100, 1971.

Sociodrama can be used to foster more effective utilization of the resources of churches in the face of social issues. This method should receive a wider acceptance since there are vast untapped resources in churches for bringing about resolution of existing conflicts. A brief description is given of effective use of sociodrama with one church group in Australia.

**001749** Cygnar, Thomas E.; Noel, Donald L.; Jacobson, Cardell K. Department of Sociology, University of Wisconsin, Milwaukee, WI 53201 **Religiosity and prejudice: an interdimensional analysis.** Journal for the Scientific Study of Religion. 16(2):183-191, 1977.

To further clarify the relationship between religiosity and prejudice, eight dimensions of religiosity and four of prejudice were measured and analyzed for a sample 307 pupils in a racially mixed Catholic highschool. It was found that ritual, knowledge, and orthodoxy dimensions of religiosity were not related to any dimension of prejudice. Fantacism and importance, however, were negatively related to all four measures of prejudice. Consequential religiosity, by contrast, was positively correlated with all four measures. The relationship between religiosity and prejudice definitely varies with the dimension of religiosity measured, if not with the dimension of prejudice. 34 references. (Author abstract modified)

**001750** Daly, Mary. Boston College, Boston, MA 02167 **The spiritual revolution: women's liberation as theological reeducation.** Notre Dame Journal of Education. 2(4):300-312, 1972.

An analysis of women's liberation as theological reeducation is presented. Traditional Christian ethics have been patriarchal and to a great extent the product of sexist bias. The spiritual potential of the women's revolution is assessed. Antichurch aspects of sisterhood are reviewed from the viewpoint of women as a worldwide lower caste. The development of sisterhood as church is seen as a subsequent development. Church is viewed as a space set apart, as an exodus community, a charismatic community, a community with a mission. The concept of the sisterhood of man is introduced. Liberation is viewed as a form of revelation. 9 references.

**001751** Digenan, Mary Anne; Murray, John B. Marillac College, 7800 Natural Bridge Road, St. Louis, MO 63121 **Religious beliefs, religious commitment, and prejudice.** Journal of Social Psychology. 97(First half):147-148, 1975.

Attitudinal differences between groups of various religious denominations were assessed. College-educated subjects, divided equally by sex, completed the Religious Orientation Scale (ROS), Rokeach's Dogmatism Scale (DS) and two tests of prejudice. The subjects were selected in terms of their position along a continuum of commitment to the Catholic religion. Scores on the ROS did not differentiate significantly between the subjects at the levels of commitment to the Catholic religion. Scores on the intrinsic subscale of the ROS did follow the order of commitment to the Catholic religion. Sex differences in scores were more clearly revealed than positions on a religious commitment continuum by the DS. Sex differences were also more apparent in both tests of prejudice. Women in all groups were found to be more tolerant than men.

**001752** Eckhardt, Kenneth W. College of Wooster, Wooster, Ohio **Religiosity and civil rights militancy.** Review of Religious Research. 11(3):197-203, 1970.

The implications of religion as support in the Negro struggle for equality are somewhat contradictory. As a normative source for inspiring protest against injustice, religion may perform an important instrumental role in encouraging white commitment to the civil rights movement. On the other hand, as a value system fostering spiritual transcendence of secular life, religious involvement may impede commitment to civil rights ideology. For a large sample of college students, analysis of the effect of religiosity on attitudinal support of the civil rights struggle indicates that the greater the religious commitment, the less the militancy. However, analysis further indicates that religion need not inhibit attitudes of protest when an active, as opposed to a passive, position of man's responsibility for social change is held. 15 references. (Author abstract)

**001753** Edwards, Herbert Oliver, Sr. Brown University **Christian ethics and racism: 1950-1965. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-9144 HC$13.50 MF$5.00 216 p.

The relationship between the idea of Christian ethics, based on the ethical actions and practices or nonpractices of theologians, and racism, covering the years 1950 to 1965 is discussed. It is argued that theologians, even after the Black rise in demands for justice, equal treatment and civil rights in the 1950s, still treated Blacks as problems rather than people. Other topics of consideration include the relationship of theological doctrine to Christian ethics, the Black response to racial discrimination after 1950, the civil rights movement and psychosociological and economic rationalizations for racism. It is felt that theologians were priestly in their lack of concern for the Black plight; i.e.,they were more interested in the preservation, order and stability of social orders. (Journal abstract modified)

**001754** Flynn, Charles P. C. Department of Sociology-Anthropology, Miami University, Oxford, OH **/The application of ethnomethodology to Christian social action programs./** Commonsense reality and Christian teachings: Jesus Christ as ethnomethodologist. Social Thought. 2(4):5-12, 1976.

The utility of ethnomethodology in the analysis of ecumenically motivated social action programs and behaviors, as these programs and behaviors interact with the secular realm, are discussed. The prime focus of ethnomethodology is upon uncovering the assumed largely unconscious conceptions of social reality that provide the ""common sense" sets of expectations underlying everyday social interaction. Although sociological researchers and theorists often adopt a consciously secular orientation, many of their perspectives and findings are relevant to the efforts of Christians to gain a greater degree of useful insight into the nature of Jesus' teachings and the ways in which they might be more effectively applied to everyday life. Ethnomethodology is offered as a means of examining and gaining insight into the rejection by society of those who idealistically adhere to moral and ethical principles, and act them out in sociocultural contexts, the value systems of which are incongruent with such ideals. 3 references.

**001755** Friedrichs, Robert W. Department of Sociology, Williams College, Williamstown, Massachusetts **Decline in prejudice among church-goers following clergy-led open housing campaign.** Journal for the Scientific Study of Religion. 10(2):152-156, 1971.

A 1959 study of suburban attitudes toward open housing demonstrated the typical findings of relationship between church going and prejudice: church members were more prejudiced than nonmembers, and moderate attenders were more prejudiced than either frequent or slight attenders. A six-year follow-up, after vigorous efforts by clergy and others in the community to counteract prejudice among church goers, yielded substantially different results: church members were less prejudiced than nonmembers, and moderate attenders were the least prejudiced. Evidence of the ""Myrdal dilemma" remained, large percentages still regard segregation as unchristian or undemocratic, but oppose open housing. 4 references. (Journal abstract)

**001756** Gannon, Thomas M. author address not given **Religious control and delinquent behavior.** In: Knudten, R., Crime, Criminology and Contemporary Society. Homewood, Illinois, Dorsey Press, 1970. 435 p. (p. 118-128).

To attempt to detail the quality of a person's religious commitment, his religious practices, and his religious values as they relate to his everyday behavior, a study was made of a random sample of Catholic delinquent boys. It was found that while the delinquent boys evidence a high degree of doctrinal and ethical knowledge and a limited degree of religious commitment, the group's stated beliefs and values, in effect, neutralize the formal influence of religion. 14 references.

**001757** Gilberg, Arnold L. 414 North Camden Drive, Beverly Hills, CA 90210 **Oral sadism: a clue to anti-Jewishness.** Bulletin of the Philadelphia Association for Psychoanalysis. 23(4):307-313, 1973.

A sadomasochistic relationship between the Christian's aggressive anti-Semitism and the Jew's submission to this role is suggested. The birth of Christ brought to the Western World a new social and value structure which has resulted in both adoration of Him and anger over the severe superego restrictions which the Judaeo-Christian Ethic have imposed. The Jew has traditionally been blamed for the death of Christ. Analysis of Christian liturgy, especially the Communion Service, supports the sadomasochistic view. Through the Christian liturgical service, oral cannibalistic expressions are recited in an attempt to renew the religious zeal of Christ, but the ambiguity of these commands is confusing and can be related historically to the ambivalent attitude and behavior toward Jews. The primitive battle between loving Christ and devouring Christ, as developed in the Communion Service, is resolved by loving Christ and devouring his substitute bad object, the Jew. Until these unconscious, orally sadistic strivings and their fixated libidinal development can be understood, the continuation of the anti-Jewish dilemma will be assured. 14 references. (Author abstract modified)

**001758** Gilfeather, Katherine. Centro Bellarmino, Casilla 10445, Santiago, Chile **The changing role of women in the Catholic Church in Chile.** Journal for the Scientific Study of Religion. 16(1):39-54, 1977.

The changing role of women in the Chilean Catholic church is examined as possibly indicative of changing cultural trends based on the attitudes of Chilean Bishops and Chilean women acting as administrators and as pastoral action workers within the Church. Women in Chile have taken considerable responsibility for the pastoral concerns of the Catholic Church. Some are administrators of parishes, while many more have almost total responsibility for the religious formation of adults and children. Many of these services would not function without these women due to the growing scarcity of priests. Research has shown that these women have developed a more modern post conciliar view as opposed to their former heavily folk religious attitudes and beliefs and to the views of some Bishops. While these women in accepting pastoral responsibility for the future of the Church are not intentionally out to change Church structure or invade the clerical ranks, the values and procedures of the ecclesiastical structure are being transformed and modified by their involvement. It is suggested that these changes may presage more wide reaching changes in women's attitudes toward cultural patterns and role values and the waning of male supremacy and chauvinism within the Chilean Catholic Church. 13 references. (Author abstract modified)

**001759** Glock, Charles Y.; Wuthnow, Robert; Piliavin, Jane A.; Spencer, Metta. University of California, Berkeley, CA **Adolescent prejudice.** New York, Harper & Row, 1975. 229 p. $12.50.

The belief is examined that interreligious and interracial contact breaks down prejudices and religious and racial stereotypes, creates opportunities for friendship across religious and racial lines, and generates norms of tolerance. However, data from American 8th, 10th and 12 graders and their teachers show that both racial prejudice and antisemitism are rampant in these age groups. Causes, solutions, and implications for educators are discussed.

**001760** Gorsuch, Richard L.; Aleshire, Daniel. Institute of Behavioral Research, Texas Christian University, Fort Worth, TX **Christian faith and ethnic prejudice: a review and interpretation of research.** Journal for the Scientific Study of Religion. 13(3):281-307, 1974.

The relationship between Christian faith and ethnic prejudice was examined. In a review of research, moderately active church members were found to be prejudiced, but highly active members were as tolerant as nonmembers. The more intrinsically religious, nonfundamentalistic, and theologically discriminating persons were also more tolerant. These conclusions held regardless of when the studies were conducted, from whom the data came, the region where the data were collected, or the type of prejudice studied. It appeared that holding a strong value position which allowed one to stand outside of the value traditions of society at large was crucial in adopting a nonprejudiced position and was typical of both nonreligious and highly religious people. Additional personality characteristics were not needed to explain the relationship between religion and prejudice. No conclusions can currently be drawn about the role of the institutional church in developing or reducing prejudice. 112 references. (Author abstract modified)

**001761** Hammond, John L. Columbia University, New York, NY **Revival religion and antislavery politics.** American Sociological Review. 39(2):175-186, 1974.

The hypothesis was tested that revivalism had a direct effect on antislavery voting patterns in 19th century Ohio, using a multiple regression model which incorporated social structure, ethnicity, denominational membership, and prior political traditions as variables. The effect of revivalism was strong despite all controls The revivals transformed the religious orientations of those who experienced them, and this transformation affecting voting behavior. 34 references.

**001762** Hastings, Edward Francis. School of Theology at Claremont **Child abuse: viewing it as a national problem and the church as a resource. (D.Min. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-26877 HC$18.00 MF$7.50 128 p.

The growing national problem of child abuse is examined and the role of the church in prevention and treatment is discussed. The nature, extent, causes and types of abuse (physical, sexual, emotional, and neglect) are reviewed, along with the weapons used, general characteristics of the abusive parent or guardian, and successful therapies. Data were obtained via reading, interviews with social case workers, group discussion, workshops, and personal observations over a 25 year counseling period. It is contended that abuse touches every segment of society, and that it leaves its scars from generation to generation, as the abused child becomes the adult child abuser. Better and more readily available counseling for troubled familes, education of all persons having contact with children (teachers, medical professionals, and social workers), support of legislation (such as the recently enacted Child Abuse Prevention and Treatment Act), and involvement of an alert, informed and caring clergy are needed to counteract the growing trend of child abuse. The unique access of the churchman to abusive parents, as well as the characteristics of the clergyman's position which make him particularly effective in counseling troubled families, is stressed. (Journal abstract modified)

**001763** Heinz, Walter R.; Geiser, Steven R. no address **A cognitive theory of antisemitism in the context of religious ideology.** Kolner Zeitschrift fur Soziologie und Sozialpsychologie. 23(3):519-543, 1971.

Only a cognitive theory can integrate psychological and sociological approaches to prejudice without confounding both levels of information. In the present model perceived dissimilarity of Judaism to subjects' own religious beliefs is the main cognitive variable positively linked to anti-Semitism. Degree of perceived dissimilarity is seen as determined by personality and social factors. Data from a 1964 opinion poll involving a sample of 1,976 persons were reanalyzed to explore the proposed contingencies. The denominations named by the subjects were ordered and classified along the dimension of fundamentalism (liberal protestants, catholics, and moderate and conservative protestants). A subset of 2-6 questions each was taken from the 105 questions in the questionnaire to represent the remaining five variables and subjects were classified as either high or low on each variable. The resulting cross-breaks are displayed and commented upon in eight tables. Correlations between personality and social factors vanished when controlled by perceived dissimilarity. A strong positive correlation between perceived dissimilarity and degree of anti-Semitism was noted. It is concluded that (a) variations in psychological structure of belief-disbelief systems are influenced by education, and (b) variations in content of belief-disbelief systems are influenced by institutions (churches). Both variations independently contribute to perceived dissimilarity and thus to prejudice. 24 references.

**001764** Hertel, Bradley; Hendershot, Gerry E.; Grimm, James W. Department of Sociology and Anthropology, Vanderbilt University, Nashville, TN **Religion and attitudes toward abortion: a study of nurses and social workers.** Journal for the Scientific Study of Religion. 13(1):23-34, 1974.

Rates of approval of abortion by liberal and conservative Christian nurses and social workers in Tennessee are analyzed by using survey data to investigate hypotheses suggested by Johnson's findings that support for the Republican Party rises with church attendance among liberals. The findings suggest that: 1) members of liberal Christian denominations are more likely to approve of abortion, but 2) among both conservatives and liberals, frequent church attenders are less likely to approve of abortion. These patterns of association remain when other factors related to abortion are statistically controlled. Religion is found to be the single most important predictor of attitudes toward abortion among the factors considered. 32 references. (Journal abstract)

**001765** Higgins, Paul C.; Albrecht, Gary L. Northwestern University, Evanston, IL 60201 **/A study of the relation of religiosity and delinquency compared to previous studies./** Hellfire and delinquency revisited. Social Forces. 55(4):952-958, 1977.

Using self-report data from 1383 Atlanta tenth graders in 1970, a moderate negative relationship between church attendance and delinquent behavior was found. Data also suggest a causal structure in which respect for the juvenile court system links church attendance with delinquency in four race by sex groups (White and non-White males and females). Differences and similarities between these findings and those of Hirschi and Stark are discussed by comparing methods of measurement and region in which data were collected. Church attendance is thought to be a more accurate reflection of adolescents' religious experience in the South than the West. 8 references. (Author abstract modified)

**001766** Hogan, Denise C. Boston University Graduate School **Woman and the Christian experience: feminist ideology, Christian theology and spirituality. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-20991 HC$13.50 $5.00 371 p.

Areas of compatibility between the ideology of contemporary American feminism and the theology of traditional Christianity are explored. Three social myths which have served as normative definitional notions of woman -- having a particular sphere of activity assigned by reason of sex, immutably unlike man, identification with the physical aspects of human nature -- and three traditional Christian doctrines perceived as antidotes to these myths are examined. The thesis was tested that there exists between Christianity and feminism a rapport which can be beneficial to both parties. Both Christianity and feminism are viewed as influential factors in human social behavior and determinative elements in the establishment of personal spiritual and moral values. Christian theology and feminist ideology have important and complementary contributions to make to the development of Christian spirituality, the growth of the human person, the character of society, and the creation of a shared vision of a new way of life. (Journal abstract modified)

**001767** Hoge, Dean R.; Carroll, Jackson W. Princeton Theological Seminary, Princeton, NJ **Religiosity and prejudice in northern and southern churches.** Journal for the Scientific Study of Religion. 12(2):181-197, 1973.

Four theories purporting to explain patterns of prejudice among church members were tested separately and simultaneously using matched samples of Presbyterian and Methodist church members in the North and in the South. Status concern and dogmatism were the strongest determinants of prejudice in both the North and the South. Religious variables such as orthodoxy and ethicalism proved to be weaker and associated only anti-Black prejudice, not anti-Semitism. Allport's theory of intrinsic-extrinsic religiosity and prejudice was not supported. The strongest determinants of prejudice among church members appear to be personality factors rather than religious beliefs. 36 references. (Author abstract modified)

**001768** Holmes, John Haynes. author address not given **Three evils of present-day psychology.** Journal of Individual Psychology. 27(1):19-24, 1971.

A famous 1920's and 1930's clergyman, a strong sponsor of Alfred Adler, condemns some modern psychology for physical reductionism and lack of social concern. In the world the modern psychological clinic can replace both confessional and mourning bench, and may even challenge the baptismal font. Neither psychology nor religion can afford to be indifferent to social injustice and oppression. A focus on the individual, rather than on social problems, is a fatal flaw.

**001769** Hougland, James G., Jr.; Wood, James R.; Mueller, Samuel A. Indiana Univ., Bloomington, IN 47401 **Organizational ""goal submergence": the Methodist church and the failure of the temperance movement.** Sociology and Social Research. 58(4):408-416, 1974.

The concept of ""goal submergence", which relates goal change to executives' efforts to provide differential incentives to various organizational elements, is examined and illustrated by the history of the Methodist Church in relation to the temperance movement. This case study illustrates the usefulness of goal submergence, offering escape from the dilemma created by societal changes which have differential impact on subgroups within an organization, enabling understanding of the paradox that organizations must sometimes ""change'' goals without admitting that a change has occurred. 23 references. (Author abstract modified)

**001770** Hudgens, Allan Eugene. Wayne State University **American Protestant schism: a factor in Black-White relations, 1950 to 1975. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-26143 HC$15.00 MF$8.50 679 p.

The relationship of American White Protestantism to the recent civil rights struggle was traced from the period 1950 to 1975, focusing on the issue of the Liberal/Orthodox or Liberal/Evangelical controversy commonly known as the Protestant schism. It was contended that White Protestant writings during the period show that they lagged behind society on the Black/White relations issue, and that a major contributing factor was deep and often bitter conflict between the liberal/fundamentalists and the mainline church establishment. Findings supported the continuing existence of the highly emotional liberal/orthodox controversy throughout the period. The antipathy of orthodox church members toward the liberal's social gospel had an adverse effect on their involvement in general social actions and the civil rights movement in particular. Most civil rights involvement on the part of Protestant leaders came from liberal clergymen, administrators, and educators. A growing fight occurred between church leaders thus engaged and their lay constituencies, particularly during the 1960s. The leadership of the mainline churches failed to adequately assess and deal with the strengths of the conservative contingency and when leadership became actively involved in civil rights affairs, this group applied negative sanctions to hinder and limit such participation. (Journal abstract modified)

**001771** Isenberg, Phillip; Schnitzer, Robert; Rothman, Stanley. Director of Resident Education, McLean Hospital, Harvard Medical School, Cambridge, MA 02138 **Psychological variables in student activism: the radical triad and some religious differences.** Journal of Youth and Adolescence. 6(1):11-24, 1977.

The results of an investigation on the psychological variables of religion and ethnic background in student activism was presented. Thirty-six male students, drawn from a sample of 1195, were interviewed to obtain a personal history. A battery of projective psychological tests (Rorschach and TAT's) were also administered to them. The students were divided into four groups of nine each, Jewish radicals (JR), Christian radicals (CR), Jewish moderates (JM), and Christian moderates (CM), to test the significance of religious background as it related to political outlook. Eight significant psychological variables were found and defined. These variables were wandering fantasy, negative identity, flight from mother, masochistic surrender, mother as salient, father as flawed, machismo, and treating people as concepts. No differences were found between JM's and CM's. Radicals differed from moderates on three variables: negative identity, masochistic surrender, and treating people as concepts. JR subjects demonstrated consistently a wandering fantasy, flight from mother, the mother as salient, and machismo as psychological variables. CR's were not characterized by any of these variables. As with both groups of moderates, the father of the CRs was psychologically salient, but unlike the moderates, CRs perceived their father as flawed. The possible dynamic meaning of these configurations was discussed, as were their possible relationship to radical behavior and radical political ideology. 18 references. (Author abstract)

**001772** Joe, Victor C.; McGee, Shanna J.; Dazey, Darryl. Idaho State University, Pocatello, ID 83201 **Religiousness and devaluation of a rape victim.** Journal of Clinical Psychology. 33(1)(Supplement):64, 1977.

In a 4 X 3 design (religious orientation vs. marital status of victim), 167 subjects were given a case account of a rape and their response was examined in terms of the relationship between their religious orientations and the attribution of fault to a rape victim. Intrinsically religious subjects devalued the victim less than did subjects who were extrinsically oriented, indiscriminately proreligious, and indiscriminately nonreligious. No significant effect was noted for the marital status of the victim, nor was there a significant interaction between these two variables. 1 reference. (Author abstract modified)

**001773** Johnson, Dale T. Highland Hospital, Asheville, North Carolina **The perils of model swapping: a view from medical suburbia.** Professional Psychology. Fall:515, 1970.

The failure of current mental health philosophy to deal effectively with modern social crises is discussed, and it is suggested that this problem stems from the fact that the foundations of the current mental hygiene model are intertwined with the Protestant ethical code and that services are characterized by attempts at preventing moral delinquency. Several examples are given of the degree to which upward social mobility and the Protestant ethic have permeated mental health thinking. It is concluded that it is not the model, but the moral code, that is responsible for the relative inability of the mental health professional's inability to cope with many social problems. To effect a satisfactory recovery, the field must divorce itself from this traditional American philosophy of life. 1 reference.

**001774** Johnson, Doyle P. Department of Sociology, University of South Florida, Tampa, FL 33620 **Religious commitment, social distance, and authoritarianism.** Review of Religious Research. 18(2):99-113, 1977.

The relationship between religious commitment and social distance toward three different minority groups and racial tolerance in a rural and smalltown area undergoing the initial stages of industrial development are investigated. Two different dimensions of religious commitment (church involvement and orthodoxy) as well as a measure of degree of religious importance were related to Bogardus type social distance scales and to an index of racial tolerance based on Likert type items. The results show that church involvement and orthodoxy are mildly related to social distance and prejudice in an inverse direction. Religious importance and social distance and prejudice were clearly inversely related. Authoritarianism was positively related to social distance and prejudice and helped to specify the primary relationships. In all cases the pattern was somewhat contingent on the specific minority group considered. 34 references. (Author abstract)

**001775** King, Morton B.; Hunt, Richard A. no address **Measuring religious dimensions.** Dallas, Southern Methodist University Printing Department, 1972. 136 p.

Religious commitment was measured through examining the multidimensionality of traditional religiosity and the interrelations between these various dimensions and selected sociological and social psychological correlates. Data was gathered from several protestant congregations in the Dallas-Fort Worth, Texas area, and the primary methods were factor analysis and correlational procedures. Ten religious dimensions were uncovered in the factor analysis. Aside from establishing support for the multidimensionality of religious experience, the findings suggested that the conventional assumption of a relationship between religious commitment and ethnic prejudice may be suspect because a tendency is found toward tolerance among congregationally active and knowledgeable church members. With respect to social correlates, women were found to be slightly more religious on most dimensions, older persons more religious on all dimensions, and better educated, higher income persons less religious except for knowledgeability.

**001776** Knudten, Richard D.; Knudten, Mary S. Valparaiso University, Valparaiso, Indiana **Juvenile delinquency, crime, and religion.** Review of Religious Research. 12(3):130-152, 1971.

Research into the relationships of delinquency, crime, and religion has been generally historical and speculative. This review article examines the topic in terms of religion, law, and crime; religious research; problems of measurement; religious research in juvenile delinquency; religious research and adult criminality; the clergy and delinquency and crime; religious research in corrections; and prevention and religious research. It concludes that the subject has generally been neglected by empirical researchers and that more work in the area will have to be completed before the influence of the religious variable in delinquency and crime will be understood. 171 references. (journal abstract)

**001777** Lotz, Roy. Department of Sociology, Washington State University, Pullman, WA 99163 **Another look at the orthodoxy-anti-semitism nexus.** Review of Religious Research. 18(2):126-133, 1977.

The most salient criticism of Glock's and Stark's ""Christian Beliefs and Anti-semitism" are examined and the Bay Area data on which it rests is reanalyzed. Using multiple indicators treated individually and gamma to measure association, stronger associations than Stark and Glock report were found. It is felt that the insignificance of anomia as an intervening variable, and the presence of previously unheeded correlated measurement errors also affected the results. It is concluded that when these disturbances are eliminated, the associations between orthodoxy and antisemitism fall to levels so low that they warrant no explanation, especially an elaborate one complete with intervening variables. 13 references.

**001778** Madron, Thomas Wm.; Nelsen, Hart M.; Yokley, Raytha L. Western Kentucky Univ., Bowling Green, KY 42101 **Religion as a determinant of militancy and political participation among Black Americans.** American Behavioral Scientist. 17(6):783-797, 1974.

Religion as a determinant of militancy and political participation is examined among Black Americans. Religious variables remain important for the prediction of both political participation and civil rights militancy for the Black sample. For Blacks, orthodoxy is inversely related to participation (in the first structure only) and positively related to militancy (in both structures). Devotionalism is inversely related to militancy. The community building model of the Black church in America is supported. For Blacks, religion in its churchlike manifestations seems to promote the sense of community and the community building efforts. The negative relationship between powerlessness and militancy, plus the positive relationship between orthodoxy and militancy, would seem to reinforce the community building interpretation of militancy. The finding that urbanization and political mobilization are inversely related is discussed. It is concluded that those variables which would encourage Black community building are related to militancy in the appropriate manner and those that would not encourage such community building are related to militancy in the opposite manner. 42 references. (Author abstract modified)

**001779** Matlock, Donald Thomas. University of Texas at Austin **The social psychology of prejudice: the religious syndrome and a belief in free will. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 73-480 HC$10.00 MF$4.00 119 p.

The social psychology of prejudice was examined in terms of the relationship between belief in free will, orthodoxy, denominationalism, and extrinsic religious orientation in White Protestant church members and anti-Negro prejudice. Scales were devised to measure the five variables and questionnaire data collected and statistically analyzed. It was found that: 1) All zero order correlations between the dependent variable (anti-Negro prejudice) and the independent variables were positive and highly significant. 2) The two independent variables of belief in free will and extrinsic religious orientation remained relatively strong predictors of anti-Negro prejudice even when the remaining independent variables were controlled simultaneously. However, the level of significance dropped markedly in each case. When each independent variable was correlated with the dependent variable while controlling for only one other independent variable, all but orthodoxy retained their predictive power. (Journal abstract modified)

**001780** McBride, Esther Barnhart. Tulane University **Protestant contributions to American social work, 1870-1912. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-24414 HC$10.00 MF$4.00 599p.

Protestant contribution to American social work between the period 1870-1912 was investigated to explore historical connections between the Social Gospel that permeated major Protestant denominations during this time and the profession of social work that emerged in America between 1890 and 1910. The works of such Gospelers as Washington Gladden, Richard T. Ely, and Charles Stelzle were analyzed, as well as the influence of the day by day activities of numerous institutional churches of the 1890's upon American education, organized charity, municipal reform in the Progressive Era, and professional casework, were investigated. The significant impact that Protestants exerted upon American thought and the American mind is revealed, as well as the peculiar dualism that became a permanent aspect of American reform -- an oscillation between moral suasion and political action. The democratic philosophy of Joseph Mazzini was infused into American thought by Protestants, who rejected socialism in favor of individualism, demonstrated that voluntarism was as viable in America as government policy, and eventually held the view that American reform must rest upon a change of consciousness as well as upon political action and legislation. (Journal abstract modified)

**001781** McCarron, Gerard J. Princeton Theological Seminary, Princeton, NJ 08540 **Abortion and the priest-counselor.** Journal of Religion and Health. 15(4):282-290, 1976.

Recommendations are made to help priests counsel clients on the subject of abortion. It is advised that priest-counselors be reasonably comfortable with their identity as priests and Roman Catholics and that they understand their own positions on abortion. It is felt that abortion should be a rare occurrence with birth control a preferable alternative. The reasons for abortion should be proportionate to the good that must be sacrificed. The role of an abortion counselor should be mainly supportive, helping the client to see the complexity of the situation, helping her weigh all the factors involved in such a decision, helping her make the decision in good conscience, and helping her to live with the decision after she has made it. 4 references.

**001782** McDougal, Myres S.; Lasswell, Harold D.; Chen, Lung-chu. Yale Law School, New Haven, CT **The right to religious freedom and world public order: the emerging norm of nondiscrimination.** Michigan Law Review. 74(5):865-898, 1976.

Religious discrimination is viewed as the basis for serious deprivations of civil and political rights, and basic community policies on the rights of the individual versus community consensus is discussed. An historical overview of the development of transnational principles of religious freedom is presented. The UN declaration on protection of religious rights is examined and the core freedoms listed. The world community has yet to reach a consensus as to a system which can be invoked or applied in the area of religious discrimination. It is felt that the conception of religious freedom will come to be understood as ""freedom of fundamental orientation" toward the universe. It is likely, however, that considerations of political unity will continue to interfere with genuine acceptance of this idea, particularly in times of crises when traditional words and emblems are reliable means of reassurance and a rigidification of the belief system of the power elite is an effective weapon against dissident individuals or groups.

**001783** McMurry, Martha Jean. Indiana University **Religion and women's sex role traditionalism. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 76-11371 HC$15.00 MF$8.50 150 p.

The relationship between religion and women's sex-role traditionalism as established from data obtained from college women graduates between 1961 and 1968 is presented. The findings indicate that: 1) Baptists and Catholics had the most traditional attitudes toward women's roles, followed by fundamentalist Protestants, mainline Protestants, Jews, and women with no religious affiliation, thus supporting the hypothesis that there are religious group differences in sex-role traditionalism; 2) religious involvement and socioeconomic status do not, as hypothesized, explain the relationship between religious affiliation and sex-role traditionalism; and 3) sex-role attitudes are not related to fertility or to labor force participation. Although sex-role traditionalism was not related to these variables, it was related to number of children wanted and graduate school enrollment. (Journal abstract modified)

**001784** Nelsen, Hart Michael. Vanderbilt University **Religiosity of Black Americans: religious ideology, institutional completeness, and civil rights militancy. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 72-26119 HC$10.00 MF$4.00 236 p.

The religiosity of Black Americans was examined to determine the relationship between religious ideology, institutional completeness, and civil rights militancy. Three models for the religion-society relationship are identified. The assimilation-isolation model is the view of the Black church as keeping Blacks from full socialization into the mainstream of America. The compensatory view would include the Black church as a central institution providing status, self-esteem, and opportunity for leadership development. The ethnic community model views the Black church and ministry as potential vehicles for protest and for community development. Blacks and Whites are compared on five dimensions of religiosity, on attitudes toward the church being involved in protest, and on attendance over the decade of the 1960's. The relationship between religiosity and civil rights militancy is inversely related to militancy while churchlike religiosity is positively related to militancy. There are no significant differences between Blacks and Whites on the various dimensions of religiosity, except on attendance, with Blacks evidencing greater fealty to the church. Blacks are not more likely than Whites to report having had a religious experience or to subscribe to a fundamentalistic religious ideology, and Blacks do not report a higher frequency of prayer. On the other hand, Blacks are more likely to desire the participation of their minister and church in civil rights protest activities. From an analysis of church attendance data over the 1960's, it was observed that prior to and after the 1964-1967 period during which it was felt that assimilation was a very feasible process and goal, attendance was higher for Black than White Protestants, while there were no significant differences in 1964-1967. (Journal abstract modified)

**001785** no author no address **Racism and prejudice.** Journal of Religion & Health. 9(4):331-370, 1970.

A summary is presented of the remarks made by moderators and panelists, with some of the questions and comments offered by participants, in the discussion sessions of the 1970 joint conference held by the Academy of Religion and Mental Health and the Metropolitan Applied Research Center, in New York. The theme of the conference was the collaborative responsibility of religion, psychiatry, psychology, and education in dealing with racism and prejudice.

**001786** no author. no address **Religious matching statutes and adoption.** New York University Law Review. 51(2):262-284, 1976.

Religious matching provisions in state adoption laws are reviewed with respect to their constitutionality according to the first amendment in which it is stated that Congress shall make no law respecting the establishment of religion. The majority of such laws require that the religion of prospective adoptive parents be the same as the religion of the infant they seek to adopt. This requirement not only reduces the pool of potential adoptive parents for any given child, causes the state to reject better qualified adoptive parents of faiths different from that of an infant, involves the state in assuming of the role of imputing a religion to children and/or prospective parents where none may exist, but it also allows for artificiality and hypocrisy among all involved in the adoption process. In Massachusetts and New York, the constitutionality of such statutes has been challenged with the result, in each instance, of upholding the statute without any substantial analysis of its constitutionality. It is concluded that religious matching provisions in adoption laws generally work against the objective of placing the child with the most loving and best qualified parents who have applied. It is suggested that sufficient basis for successful challenge of the laws lies in their socially undesirable effect on the child and excessive entanglement with the court system. The alleged free exercise of religious rights can be shown to be illusory because there are no rightful free exercise claimants in most adoption cases. Means of remedying the application of adoption laws are suggested both in court challenges and through legislative review and repeal. 189 references.

**001787** no author. no address **/A document from the Conference of Italian Bishops on abortion./** Un documento della Conferenza Episcopale Italiana sull'aborto. Sessualita (Torino). 13(1):22-26, 1972.

The 1972 document in which Italian bishops of the Permanent Council of Conferenza Episcopale Italiana (CEI) clarify the stand of their Church toward legalization of abortion is described. It consists of 13 paragraphs dealing with the definition, and ethical, civil, and pastoral aspects of the problem. Legalized abortion is rejected on all grounds with the justification that wherever introduced it has failed to fulfill the expectations with which it was introduced. Instead of legalizing abortion, a number of measures are proposed to deal with the problem of unwanted pregnancy in marriage: sex education, premarital counseling, and practice of birth control methods which conform to the declaration about conjugal morality promulgated by the Church.

**001788** Payette, Maurice. University of Sherbrooke, Sherbrooke, Quebec, Canada **/Religion and prejudice./** Religion et prejuge. Psychologie Francaise (Paris). 15(3-4):263-277, 1970.

The relationship between certain ethnic and religious attitudes among 100 French Catholics was studied by the method of attitude scales containing 18 items related to race and 17 to religion. For the ethnic scale, the 18 items were weighted from 1 to 5 points. Scores ranged from 18 to 79, with a mean of 38.8. Religious scale items were weighted the same; here, scores ranged from 20 to 77, with a mean of 39.2. The results manifested a tight relationship between religious and ethnic attitudes. Despite the brevity of responses, two types of believers for whom religion is an important reality could be discerned, including individuals who seek security in religious experience on a more or less conscious level and those whose religious orientation is intrinsic. Individuals who attach extrinsic importance to religion showed strong tendencies to ethnocentrism. 11 references.

**001789** Pett, Mark Edward. University of Iowa **Religion and the abortion patient: a study of anxiety as a function of religious belief and participation and the decision-making process. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor,MI, Univ. M-films, No. 76-13433 HC$15.00 MF$8.50 241 p.

The manner in which persons who belong to conservative religious groups which oppose abortion react emotionally to their participation in the procedure was studied. Data partially fulfilled expectations of the hypotheses. Attitudinal opposition to abortion was correlated with emotional discomfort prior to the procedure, especially as it was measured by the absence of positive feelings about the event. Both attitudinal opposition and emotional discomfort were related to variables indicating decision-making difficulties. Religion was related to attitudinal position, but with such weakness that the affirmation of a relationship was impossible. Religion had a similar correlation with emotional discomfort measures, with the exception of affiliation, which was significantly related to emotional reactions. A locus of control measure was strongly related to only one religious measure (normlessness scale). The inconclusiveness of the material raised several questions for future study of the psychology of religion and for selection of the proper methodology. (Journal abstract modified)

**001790** Porter, Judith R.; Albert, Alexa A. Department of Sociology, Bryn Mawr College, Bryn Mawr, PA **Subculture or assimilation? A cross-cultural analysis of religion and women's role.** Journal for the Scientific Study of Religion. 16(4):345-359, 1977.

As a test of the assimilationist versus the subcultural hypotheses concerning the persistence of religious value differences in modern industrial societies, the relationship between religious orientations and attitudes toward several dimensions of women's role is investigated among a sample of White, urban, middle-class women in South Africa and the United States. Utilizing Goodman loglinear analysis, the results indicate support for the subcultural position. Religious differences exert an effort of relatively large magnitude either directly or in combination with other variables on sex-role attitudes. The data suggest, however, that although specific types of religious orientations persist and are similar in both societies, religious subcultures are affected by the secular value system of the country in which they are located. 36 references. (Author abstract)

**001791** Price-Bonham, Sharon; Santee, Barbara; Bonham, John M. Department of Child and Family Development and Sociology, University of Georgia, Athens, GA 30601 **An analysis of clergymen's attitude toward abortion.** Review of Religious Research. 17(1):15-27, 1975.

The relationship between demographic variables, sociocultural attitudes, and attitude toward induced abortion was investigated in a survey of 94 clergymen in a southwestern metropolitan area. Analysis of the data indicates that the demographic variables were only slightly related to the attitudes toward induced abortion. However, strong relationships were found to exist between the sociocultural attitudinal variables and, in particular, the clergymen's attitudes toward women and induced abortion. It is concluded that a prejudice or bias toward women or sex could be expressed in a negative attitude which, in turn, could affect the clergy's attitude toward induced abortion. 74 references. (Author abstract modified)

**001792** Quinley, Harold E. Stanford University, Institute of Political Studies, Stanford, CA **The dilemma of an activist church: Protestant religion in the sixties and seventies.** Journal for the Scientific Study of Religion. 13(1):1-21, 1974.

The effects are discussed of the political unrest of the 1960's on organized religion and some sources of activism and inactivism in the churches are considered. Data are presented from a 1968 survey of 1,580 Protestant clergymen at the parish level in California, which show that church leaders were highly polarized over a variety of issues during this period and that many liberal ministers were active in the political controversies of the 1960's. 44 references.

**001793** Renzi, Mario. Department of Sociology/Anthropology, Hiram College, Hiram, OH 44234 **Ideal family size as an intervening variable between religion and attitudes toward abortion.** Journal for the Scientific Study of Religion. 14(1):23-27, 1975.

Ideal family size was used as a control variable in an analysis of the relationship of religion and attitudes toward abortion. Data from a March, 1972 survey of a cross-sectional national sample of noninstitutionalized adults were used. The results support the position that preferred family size is an important intervening variable in the relation between religion and abortion attitudes. It is proposed that this variable be included in subsequent research in this area. 15 references. (Author abstract modified)

**001794** Rhodes, Albert Lewis; Reiss, Albert J., Jr. The Florida State University, Tallahassee, Florida **The ""religious factor" and delinquent behavior.** Journal of Research in Crime and Delinquency. 7(1):83-98, 1970.

A multivariate model that assumes the effects of religious orientation and attendance for adolescents and their families, the occupational status of the family, and the age and family structure of adolescents are additive, is employed to test the effect of religion on delinquent and truant behavior. The test shows that the life chances of being a delinquent or truant depend upon the religious orientation and participation of adolescents and their families. Jews and nonfundamental Protestants have the lowest delinquency rates while subjects with no church affiliation have the highest rates. A higher than expected rate for male Roman Catholics, however, remains unexplained. A test for the additive properties of the model was limited to examining the rates of court recorded delinquency for white males. While several tests indicate that the effects of the independent variables on delinquency are not altogether additive, the model gives a first approximation to the actual measures of religious orientation and delinquency or truancy. Further work on the relationship of religious factors to deviant behavior is discouraged unless more refined measures of religious orientation and of the quality of religious commitment and participation are secured. 20 references. (Author abstract)

**001795** Ridley, Edgar J. 6000 Baltimore Ave., Apt. C-3, Philadelphia, PA 19143 **Pastoral care and the Black community.** Journal of Pastoral Care. 29(4):271-276, 1975.

The prejudice of theologians toward the Black community is examined. It is stated that the field of pastoral care is European oriented, in that its references and assumptions originated from a racist framework, and that this racist orientation is fostered by educational institutions. It is maintained that Whites still control even totally Black institutions, not through military might, but through the use of theology. Psychological counseling and psychiatric consultations are said to encourage behavior that will keep White dominance intact. 4 references.

**001796** Rokeach, Milton. Department of Psychology, Michigan State University, East Lansing, Michigan **Faith, hope, bigotry.** Psychology Today. 3(11):33-37, 58, 1970.

A national sample of over 1000 Americans was given the Rokeach Value Survey to see whether value differences existed between the religiously devout and nondevout, and to see how religious values were related to social compassion. All adult ages, social classes and parts of the country were represented. The survey includes a section on goals or values and one on means; these are ranked in order of personal importance. For analysis, the profiles were split into nine subgroups according to religious affiliation. Profiles of the different religious groups differed from one another in various ways, with salvation and forgiving most clearly marking Christians from Jews and nonbelievers. The presence of these values was related to positions taken on a variety of social issues. The overall results suggest that the religious man is conservative, unsympathetic, and has a self-centered preoccupation with saving his own soul that makes him indifferent to a social system which perpetuates social inequality and injustice. 6 references.

**001797** Roof, Wade Clark. University of Massachusetts, Amherst, MA **Religious orthodoxy and minority prejudice: causal relationship or reflection of localistic world view.** American Journal of Sociology. 80(3):643-664, 1974.

The relationship of religious orthodoxy to prejudice against minorities was examined using a world view perspective. Both religious belief and intolerance toward minorities are reflections of a localistic world view formed by individuals with limited social perspectives. Data from a North Carolina survey sample support this contention, showing that the orthodoxy-prejudice relationship is partially spurious when localism is controlled, and that a portion of the influence of education upon prejudice is also expressed indirectly through localism as an intervening orientation. Results, based upon a causal analysis of anti-Semitic, anti-Black and anti-Catholic attitudes, suggest the need for further attention to breadth of perspective as a factor in theories concerning prejudice. 58 references. (Author abstract)

**001798** Rooney, Charles. University of Michigan **Religious and political radicalism. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ. M-films, No. 75-10274 HC$13.50 MF$5.00 251 p.

The perceived instrumentality hypothesis, which predicts that attitudes are a function of the strength of values invoked and the perceived instrumentality of the attitude objects in realizing those values, was tested in the context of religious and political radicalism. It was hypothesized that an appeal to important (religious) values to bring about change in attitudes (political) would be successful insofar as such change is perceived as instrumental to realization of these values; and that the change would be mediated by a similar change in the attitudes most related to the values (religious). The hypotheses were tested during a four-month field program conducted by a church agency to raise consciousness about issues of world justice and peace. Participants were religiously highly committed persons, all Catholic sisters. Findings basically support predictions. Results also indicate that degree of integration into church structure was not related to political radicalism. Previous exposure to poverty, younger age, and father's occupation on socialized forms of production were positively related, while identification of self as working-class rather than middle-class was negatively related. (Journal abstract modified)

**001799** Rosner, Fred. Division of Hematology, Queens Hospital Center, Queens, NY **Tay-Sachs disease: to screen or not to screen?** Journal of Religion and Health. 15(4):271-281, 1976.

The moral, ethical, social, psychological, religious indications and contraindications regarding Tay-Sachs screening programs, amniocentesis and abortion if the latter reveals an affected child, are examined. The medical aspects of the disease are reviewed and the legal aspects of screening are considered. It is felt that any legislation regarding Tay-Sachs screening: 1) must not be along racial or ethnic lines; 2) must indicate that screening is completely voluntary; 3) must guarantee that results remain confidential; 4) and must not require abortion, sterilization, or prohibition of marriage. Screening a limited population that would be followed closely to observe all the psychological and social implications as well as genetic accomplishments of the screening is advised. 48 references.

**001800** Schafer, Stephen; Knudten, Richard D. Northeastern University, Boston, Massachusetts **Education, religion, mass media, and delinquent conduct.** In: Schafer, S., Juvenile delinquency: an introduction. New York, Random House, 1970. 394 p. (p. 231-246).

The relations of education, religion, and mass media to delinquent conduct are constantly being modified by multiple value systems, subcultural commitments, and practices prevailing in the existing social system. The degree to which these establishments of society are successful in producing behavior in accordance with these changing values determines the degree to which delinquency and crime exist. 59 references.

**001801** Sheahan, Marsha. The Menninger Foundation, P.O. Box 829, Topeka, KS 66601 **What's happening to religion?** Menninger Perspective. 4(3):26-29, 1973.

The status of religion in today's world is examined. There is apparently a trend toward change from morality to ethics, resulting in selective disobedience to religious edicts. Obedience to clergy and other religious authorities is likely to decline further, given the enormous discrepancies between top level ecclesiastical rules and the demands of life. An important trend in religion is the reassessment of man's place in nature being forced upon him by the effects of his spoilage of the earth. A second trend is the reassessment currently taking place in relations between clergy and laity. Factors which seem to guarantee the continuation of religion include: the fact that it is so gratifying, and that it can be seen as a special rhetoric, a serious game of words, phrases and syntax that one chooses to play when relevant. It fulfills persistent human needs; it addresses itself to perennial human themes.

**001802** Shields, Alan Vernon. University of Louisville, Louisville, KY **Religiosity and attitudes of prejudice among church members. (Master's Thesis).** Masters Abstracts. Ann Arbor, MI, Univ.M-films, No.M-2934 HC$10.00 MF$4.00 93 p.

The relationship between religiosity and attitudes of prejudice among church members was investigated in a group of six Presbyterian churches. Subjects were mailed questionnaires including intrinsic-extrinsic scale, E (anti-Negro) scale, and Ff (fundamentalism) scale items. Three research hypotheses were tested: 1) subjects classified as highly extrinsic in their religious orientation are significantly more prejudiced against Negroes than those who are classified low in extrinsic orientation, is supported; 2) there is a significant association between the religious orientation of subjects (as measured by the intrinsic-extrinsic scale) and their tendency toward orthodoxy in religious beliefs, is supported by the data. However, the correlation does not favor a significant degree of association; 3) the more orthodox the subject's theological orientation the greater will be his prejudice against Negroes, is supported. Presbyterians have different religious orientations and in turn different attitudes toward Negroes. (Journal abstract modified)

**001803** Singh, B.K. Patna University, Patna, India **Attitude of the two religious groups towards family planning.** Psychological Studies (Mysore, India). 16(2):35-38, 1971.

A total of 90 high school male teachers were studied to examine whether the two important religious groups, Hindus and Muslims, differed significantly in respect of their attitudes towards family planning. The attitude scale used was one developed by Panda and Kanungo following the technique of Thurstone. It was found that the Hindu teachers had significantly more favorable attitudes towards family planning than the Muslim teachers had. Further, younger Hindu teachers showed more favorable attitudes than older Hindu teachers showed. Age was found unimportant in case of Muslim teachers. 11 references. (Journal abstract)

**001804** Spetter, Matthew Ies. Peace Studies Institute of Manhattan College, Riverdale, Bronx, NY 10471 **World in ferment: faith is not enough.** Humanist. 37(2):47-50, 1977.

Confronted with the ferment of the times, humanists cannot be satisfied with reiterating a faith in human potential; they must become effective in moral concerns. All theories, religions, and philosophies that proclaim that fate is preordained lead to a sense of being abandoned in a hostile universe. The myth of helplessness is the world's oldest control device. Man can break the chains of what appears to be preordained fate if he learns to change his neurotic dependencies into a hunger for freedom to act, moral self-sufficiency, and for perceiving options. Despite dire predictions concerning the disintegration of the West, it is suggested that progress in the quality of socioeconomic and socioethical relationships may well be the next step in mankind's development. It is time to translate compassion into tangible social justice in order to become ready for communal world survival and growth. Only large scale cooperation can be conducive to the happiness of man; only political and economic unification can create a stable world order. The humanist's strength lies in a progressive concern with people and it is time to demonstrate this concern.

**001805** Stark, Rodney; Foster, Bruce D.; Glock, Charles Y.; Quinley, Harold. Author address not given **Sounds of Silence.** Psychology Today. 3(11):38-41, 60-61, 1970.

To assess the role played by the clergy in shaping social attitudes, an extensive survey of a stratified random sample of Protestant ministers in California representing nine denominations was conducted. More than a third of those polled said that they had never preached a stand on a political issue and only 54% said that they often spoke about current problems privately with church members. The incidence of sermons on the Vietnam War and other social issues was strongly related to Doctrine Index Scores. These were obtained by asking whether the minister believed in a series of five traditional religious doctrines. The majority of the ministers were traditionalists, despite the fact that California clergy are likely to be more liberal than those elsewhere in the United States. This refusal to take a stand existed despite the fact that about two thirds of the ministers felt that they had considerable influence over their congregation and thought that their colleagues would approve of their giving such a sermon. Only 8%, however, felt that their congregations would approve. An investigation of the ministers' definitions of the church's function yielded what seems to be the critical variable in the decision to speak or not to speak. An other-worldliness orientation exists among many of the traditionalists but in virtually none of the modernists. It seems that for many ministers, commitment to other-worldly goals makes preaching on vital issues seem irrelevant; they believe that if enough men were brought to Christ, problems would simply disappear. The chances for increased social concern on the part of the ministry are poor because defection weeds out a disproportionate number of modernists. 5 references.

**001806** Steinmann, Anne; Doherty, Mary A.; Fox, David J. Maferr Foundation, New York, NY **Perceptions of women religious regarding the female role.** National Catholic Guidance Conference Journal. 15(1):43-54, 1970.

Subjects were 176 students and faculty members. Nuns of 20-year standing were volunteers from the faculty. Controls were 75 undergraduate public college women, comparable in age to the student nuns; 51 business women controls had an average age of that of the 30 faculty member nuns. The Maferr Inventory of Female Values was administered to each subject under three forms: self-perception, woman's own ideal, and woman's man's ideal. Results showed that women in religious communities who are devoted to higher education have a different perception of the female role than do business women who are not in a religious community. Nun college faculty members showed striking differences in their scores from young student religious, not only in self-perception but in their perception of an ideal woman. Results suggest that these nuns express feelings as women and as individuals rather than the feelings that are commonly ascribed to them.

**001807** Stinnette, Charles R. University of Chicago, Divinity School, Chicago, IL **Pastoral psychology: the next 20 years: In relation to social action.** Pastoral Psychology. 21(201):68-80, 1970.

The characteristics and requirements of an ""honest method" are explored, especially in regard to the relation between pastoral psychology and social action. The concept of action research is considered as a sound method of social inquiry and a way of hoping.

**001808** Sukhov, Andrey Dmitriyevich. no address **/Religion as a social phenomenon./** Religiya kak obshchestvennyy fenomen. 2nd ed., Moscow, Mysl', 1973. 144 p. $1.25.

Religion is discussed as a social phenomenon and contrasted with the philosophical and political movement of atheism. Pre-Marxist thinkers pointed out the psychological origins of religious belief, chiefly man's helplessness before nature and his need to express an idealized version of his own life. It is felt that only an understanding of dialectical materialism allowed Marxists to perceive the second, ideological layer of religion which perpetuates belief after science has dispelled ignorance. It is further hypothesized that religious beliefs are systematized by the ruling class in its own interest and are then perpetuated as dogma by a class of professional priests; it is at this time that fraud becomes part of religion. Philosophical problems of the history of religion are discussed.

**001809** Swenson, Janice Vera. University of Connecticut **Alienation and social involvement. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-16045 HC$10.00 MF$4.00 121 p.

The relative effectiveness of social involvement in family, religion, work and voluntary organizations as deterrents to alienation were investigated, using Durkheim's works on religion, moral communities, and anomie as a theoretical basis. Subjects were White males, aged 35-64 living in the metropolitan area of New London, Connecticut. Works of Max Weber and Robert Bellah suggested an additional hypothesis concerning the effect of religious involvement added to secular involvement, high family involvement, high voluntary organization, high work involvement, high total involvement, and combined high secular and religious involvement as affecting less alienation. Contrary to expectation, religious involvement was significantly more effective than the others in lack of alienation; voluntary organization and family involvements were second; and work involvement was the least effective. Other findings were that the degree of religious involvement was the most important factor, rather than the church affiliation. Further, the involvements were substantially independent of each other. Overall conclusions are that the most effective deterrent to alienation is involvement in close social interaction groups which have a set of universal values binding the individual to all others. (Journal abstract modified)

**001810** Symes, Richard A. Faith Presbyterian Church, New York City, NY **A pastoral perspective on violence in the urban setting.** Pastoral Psychology. 22(216):54-59, 1971.

The church has been selective in its support of violence, as has the general culture. Since there are times when violence, or the threat of it, is the only option available to otherwise impotent victims, it is argued that the church should explore the celebration of individual and social violence in the faith that such will deliver man from the deadening effects of his environment.

**001811** Taylor, Maxwell Ford, Jr. Emory University **The influence of religion on White attitudes toward Indians in the early settlement of Virginia. (Ph.D.dissertation).** Dissertation Abstracts International. Ann Arbor, MI, Univ.M-films, No.71-15606 HC$10.00 MF$4.00 280 p.

Indian-White relations in Seventeenth century Virginia were studied to assess the extent to which the Protestant theological heritage of the first colonists was an important rationale in the development of attitudes toward the Indians. Arnold Toynbee's undocumented thesis that there is a theological basis to American traditions concerning race provides the direction and design for the investigation. It is contended that the Algonquian Indians, as the first people to have their culture systematically degraded and destroyed by English expansion into North American, offer an important historical model for study of the role of religion in American patterns of color reaction and color behavior. In establishing this point the importance of the religious motive during the early English colonial exploration of North America is stressed, as well as the influence of theology on emerging English attitudes towards Indians. The interworkings of theological presuppositions and events which account for the persistence of the optimistic and benevolent attitude of the Virginia colonists and promoters toward the Indians in the early period 1609-1621 are discussed, along with the impact of the 1622 massacre. The results do not support Toynbee's negative interpretation of the role of theology in the dynamics of attitude development with regard to race. In Seventeenth century Virginia, the sequence of causal factors, which led eventually to discriminations based on race, did not entail an original consciousness of race feeling which was steeped in theological conviction. (Journal abstract modified)

**001812** Tuck, William P. author address not given **The church and ecological action.** Review and Expositor. 69(1):67-76, 1972.

A study was undertaken to determine the role of the church in helping with ecology movements. It is stated that the church is primarily concerned with changing attitudes and values and it must assume the responsibility for being the catalyst to revolutionize values and attitudes of man in order to arrest the destruction of the environment. 16 references. (Journal abstract modified)

**001813** Tygart, C. E. Department of Sociology, California State University, Fullerton, CA 92634 **On the adequacies of the utilization of the concept of ""denomination" in the explanation of the position of clergy on social issues.** Journal for the Scientific Study of Religion. 15(1):87-90, 1976.

Criticisms of an earlier paper on the relationship between denomination and the clergy's position on social issues are rebutted. Methodological issues are answered and the broad issues of the denominational concept and the role of theology in theory are discussed. 6 references.

**001814** Tygart, Clarence E. Department of Sociology, California State University, Fullerton, CA 92631 **The role of theology among other ""belief" variables for clergy civil rights activism.** Review of Religious Research. 18(3):271-278, 1977.

The role of theology and other belief variables in explaining clergy civil rights activism was investigated in a national sample of 877 clergy from five Protestant denominations. Theology as well as the other belief variables of moral autonomy, efficacy, dogmatism, and authoritarianism exhibit substantial bivariate association with activism. Multivariate analysis reveals, however, that the belief variables are related to civil rights activism mostly in an indirect fashion via political ideology. 17 references. (Author abstract)

**001815** Walker, Howard E. no address **Is leisure the church's business?** Spectrum. 51(1):22-23, 1975.

The positive value of leisure in aiding individuals to gain a perspective on life is discussed, and the role of the church in promoting this type of leisure within a Christian lifestyle is described. Some approaches include planned retreats and conferences, new trends in vacation church schools, and evaluation of old and new programs and activities in an attempt to respond more honestly to the needs of the people. 4 references.

**001816** Ward, Hiley H. no address **The far-out saints of the Jesus communes: a firsthand report and interpretation of the Jesus people movement.** New York, Association Press, 1972. 192 p. $5.95.

The wave of religious fundamentalism sweeping the youth culture, combining varying degrees of personal piety, communal living, and social concern, is assessed. A framework of interpretation which places the Jesus people movement in relation to such early Christian heresies as gnosticism and to the facts of contemporary sociology is provided.

**001817** Weinberg, Alezah F. Jewish Family Service Association, Cleveland, OH **The response of Jewish family service to the issue of conversion and intermarriage.** Journal of Jewish Communal Service. 50(4):340-348, 1974.

The development of community Jewish programs to respond to the presumed erosion of the Jewish community and family, especially through conversion and intermarriage, is presented. Activities of the Cleveland Jewish Family Service Association (JFSA) are considered, featuring a family living education program. The impact of the education program on participants is found varied but effective. Sense of community and of membership is developed on several levels, and the role responsibilities of the social worker are noted. It is recommended that Education for Family Living programs continue to be developed and improved. 9 references.

**001818** Whittington, Frank J. Duke University, Durham, NC **Rebellion, religiosity, and racial prejudice.** Afro-American Studies. 1(2):139-146, 1970.

The degree of conformity or rebellion, along with religiosity, against degree of tolerance toward blacks was tested for 68 white undergraduates. It was found that subjects who rebelled, either from parental values, e.g.,religious belief, or from the institutional church norm of regular attendance, tended to exhibit less prejudice towards Blacks than subjects who conformed more closely to these standards. Rebellion against religious beliefs was observed to be a stronger determinant of degree of tolerance than either religiosity or ideology.

**001819** Willie, Charles V. Department of Sociology, Syracuse University, Syracuse, NY **Public policy and religious research: methods and techniques.** Review of Religious Research. 13(3):162-169, 1972.

The need for religious research into social organization and social change is discussed. Religious research has focused too much on individuals and has not given problems of social change the kind of attention they ought to receive. Religious researchers have tended to study individuals rather than institutions, assuming that good individuals automatically give rise to good societies. They must learn to help their program colleagues state program goals in operational terms so that they can be evaluated. This is essential in making efficient use of resources allocated to these programs. The process usually involves recasting positive accomplishments in negative terms, i.e.,designing to eliminate that which is harmful. Conceptualization and design are essential if appropriate data are to be collected. Religious research, thus, can be a hopeful tool in trying to understand impediments to loving and just relationships. 12 references. (Author abstract modified)

**001820** Wilson, Bobby McClain. Clark University **The influence of church participation on the behavior in space of Black rural migrants within Bedford-Stuyvesant: a social space analysis. (Ph.D. dissertation).** Dissertation Abstracts International. Ann Arbor, Mich., Univ. M-films, No. 75-3940 HC$13.50 MF$5.00 230 p.

Assuming the church to be a dominant reference group for a certain group of Black rural migrants, the influence that church participation had on the behavior of space in rural migrants into the Bedford-Stuyvesant area of Brooklyn, New York was examined. A centragraphic technique and multidimensional scaling were used to test hypotheses that the church has often served a valuable function in cushioning the impact of a sudden transition from past rural experience to the lifestyles demanded by the city. This is made possible through a communal type (as opposed to an associational type) of intragroup relationship often characterizing Black churches. Rural migrants involved with the church are able to develop and maintain significant values and express their spatial patterns of behavior. The manifestation of such shared values in patterns of spatial behavior defines the church group's social space. In the communal type church, less variance in the group's spatial patterns occurred, a reflection of the relationship which existed among members and in contrast to the associational type church. A more general conceptual issue is also raised: the need to integrate the purely objective measures of spatial patterns of behavior and the more subjective and intersubjective measures used in defining social space. (Journal abstract modified)

**001821** Winter, J. Alan. Department of Sociology and Anthropology, Connecticut College, New London, CT **Political activism among the clergy: sources of a deviant role.** Review of Religious Research. 14(3):178-186, 1973.

Political activism among the clergy is examined. It is argued that political activism among Christian clergymen is regarded as deviant in that it violates the expectations of significant others (the church laity). The role and training of the clergy provide some supports for those clerics who are politically active. Some theological traditions facilitate use of neutralization techniques which make entry into the deviant role of political activist a distinct possibility for any Christian clergyman. Various structural arrangements shield the politically active clergyman from negative sanctions and thereby increase the likelihood of such deviance. Results from several empirical studies of political activism among Christian clergymen are compatible with this general theoretical approach. 33 references. (Author abstract modified)

**001822** Woodruff, C. Roy. Department of Patient Counseling, Medical College of Virginia, Virginia Commonwealth University, Richmond, VA 23298 **Pastoral considerations on abortion and sterilization.** Pastoral Psychology. 24(228):40-51, 1975.

Some of the ethical considerations facing ministers who counsel people seeking abortion or sterilization are presented. The ethical, physical, and psychological factors related to sterilization in men and women are examined and a careful scrutiny of the meaning of the decision to the parties involved is advised. For the clergy, counseling concerning abortion is an even more complex issue. The counselor's value system is always a part of the counseling process; rigidity is not helpful in attempts to adjudicate conflicting rights among the child, the mother, and the father. Four alternative approaches to counseling with persons considering abortion are described and a model of a suggested pastoral approach to the problem is included. A few implications for the clergy concerning problem pregnancies are also mentioned. 6 references. (Author abstract modified)

## 38 NON-PRINT RESOURCES

**001823** Family Films, 5823 Santa Monica Blvd., Hollywood, CA 90038 (213-462-2243) FFS (R)$10 **Seeing God in Signs of Love.** 16mm optical color 10 min, 1973.

A family (mother, father, four children) share the joy of discovering the many signs of love that fill the world about them in a snow covered rural community.

**001824** Irion, Paul E. no address **Pastoral care in the funeral.** Thesis Theo Cassettes. P.O. Box 11724, Pittsburgh, PA. 11 minutes. 1975.

The funeral is the public, corporate phase of the comprehensive ministry to those who have suffered loss. Its goals are essentially the same as the general purpose of the pastoral care of the bereaved. The funeral offers an occasion for a community to support the bereaved by particiption in a service that marks the end of a life. It dramatizes the loss felt by the community and offers consensual validation of the reality of that loss. The funeral can stimulate and endorse the remembering process. It also symbolizes the acceptance of the mourners and their strong feelings. It places this death into a context of a group's accumulated meanings.

**001825** Irion, Paul E. no address **Pre-funeral calls.** Thesis Theological Cassettes. P.O. Box 11724, Pittsburgh, PA. 17 minutes. 1975.

Initial calls on a bereaved family, prior to the funeral, are an integral part of pastoral care of the bereaved, together with the funeral and the extended ministry during the months of reorientation of life without the presence of the deceased. In addition to expressing sympathy and concern as well as planning the funeral, the pre-funeral calls help to begin the mourning process: assisting in grasping the reality of the death, starting the process of remembering, supporting the expression of genuine feelings, providing support, and responding pastorally to some of the quest for an interpretation of death.

**001826** Macmillan Films, Inc., 34 MacQuesten Pkwy S., Mt. Vernon, NY 10550 (914-664-4277) MAC (R)$55 (S)$600 **The Right to Die.** 16mm optical color 56 min, 1975.

The film deals with questions concerning the right to die and death with dignity. Interviews with dying patients ranging in age from 12 through adulthood are presented, which confront the problem of the best means for families, medical personnel and the clergy to deal with the dying.

**001827** Mass Media Associates, Inc., 2116 N. Charles St., Baltimore, MD 21218 (301-727-3270) MMA (R)$5 (S)$50 **The Preacher.** 16mm optical color 1 min, 1972.

In this film an elderly clergyman is seen giving a meticulous pulpit exposition. The perspective on him then changes; he is ensconced upon a television screen, and the screen in turn diminishes before the ambience of a grubby, one room slum flat, when an obese, beer bellied working man soaks his feet in a tub, while gazing disinterestedly upon the preacher as the latter completes what has in effect been late night devotions before station sign off. The preacher finally seems dry, distant, and superfluous to the nondescript life of the man.

**001828** Mass Media Associates, Inc., 2116 N. Charles St., Baltimore, MD 21218 (301-727-3270) MMA (R)$20 (S)$225 **Sermon on the Mount Now (For the Church Now).** 16mm optical color 17 min, 1972.

In this film, the quest for belief is bewitchingly allegorized in the character of Ignatz, a young man trying to find the summit of a mountain. Enroute he meets up with a clowning fool who tells him that his concern about the ultimate is out of date. He passes through the labyrinthian corridors of eastern mystical thought and enjoys the sinister hospitality of some hippie nature children living in tents, who turn into phantoms. An orthodox believer and a modern freedom expounding nonbeliever debate the existence of God and turn to offer Ignatz a stone for nourishment. A skeptic sipping a martini and playing with a wooden block puzzle makes one last futile attempt to discourage our Everyman before the latter reaches his summit at last, only to find nothing.

**001829** NBC Educational Enterprises Inc., 30 Rockefeller Plaza, New York, NY 10020 (212-CI-7-8300) NBC (R)$17 (S)$365 **The Ultimate Trip.** 16mm optical color 32 min, 1970.

Considers God is to take the ultimate trip. This trip is the goal of a growing number of young people who have joined in a neoprimitive Christian communal movement. Some call them the Jesus Freaks, they call themselves the Children of God. The main purpose of the group is evangelical. They seek out the young, especially those who are lost to drugs, promiscuity, and despair and turn them on to a relevant Jesus. Cynicism and despondency give way to joy.

**001830** New York University Film Library, 26 Washington Place, New York, NY 10003 (212-598-2251) NYU (R)$16 **Maharishi Mahesh: Jet Age Yogi: Faces of India Series.** 16mm optical color 28 min 1972.

Transcendental meditation and the Spiritual Regeneration Movement are shown as the Maharishi Mahesh comes home by helicopter to the foothills of the Himalayas. An interview at his Ashram is presented.

**001831** Psychological Cinema Register, Audio-Visual Services, Pennsylvania State University, University Park, PA 16802 (814-865-6315) PCR (R)$14 **Shakers, The.** 16mm optical color 30 min, 1974.

The growth and decline of the Shakers, a religious group led by Mother Ann Lee, is described. The Shakers came from England to America in the 18th century in order to establish utopian communes emphasizing celibacy, religious fervor, and hard work. The 19 original communes have dwindled to two, and only 12 Shakers survive, all of them women. These sisters reminisce, sing their devotional songs, and perform their daily duties.

**001832** Pyramid Films, Box 1048, Santa Monica, CA 90406 (213-828-7577) PYR (R)$25 (S)$325 **Though I Walk Through the Valley.** 16mm, super 8mm optical color 30 min, 1972.

Death and the Christian faith are highlighted in the final remembrances and last months of a cancer victim. The victim and his family discuss their feelings about his illness, death, and God.

**001833** Pyramid Films, PO Box 1048, Santa Monica, CA 90406 (213-828-7577) PYR (R)$20 (S)$275 **Gift of Life.** 16mm optical color 20 min, 1972.

The beginning, the daily experiences, and the purpose of life are examined from a Christian perspective. Scripture text is included from The Living Bible.

**001834** University of California, Extension Media Center, 2223 Fulton St., Berkeley, CA 94720 (415-642-0460) EMC (R)$12 (S)$160 **Iyomande: The Ainu Bear Festival.** 16mm optical B&W 26 min 1970.

A description is presented of the Ainu people of Northern Japan as they existed a generation ago, emphasizing Iyomande, or the annual Bear Festival. For these believers in animism, the Bear Festival is the most important ceremony of the year, separating the deity of the bear from its visible body so that it can return to its home country. The ceremony is a gift of the Ainu to the bear. In return, they pray to the bear's spirit to bring them more meat and hide. Before the ritual, special food and sake are prepared. Around the altar, dancing and singing. An elder prays for the bear's spirit. A bear cub is shot with decorated arrows, killed, butchered, and cooked. A buoyant feast held in a typical Ainu house concludes the three day ceremony. Also shows aspects of Ainu daily life--houses, boats, ornate swords, lacquered bowls, religious artifacts, and the elaborately tattooed mouths of the older women.

**001835** University of Michigan Audio-Visual Education Center, 416 4th St., Ann Arbor, MI 48103 (313-764-5361). UMN (R)$11.85 **Old, Black and Alive.** 16mm optical color 28 min, 1974.

The lives and thoughts of several elderly Blacks of varying backgrounds are contrasted. In nursing homes, in their own homes, or still in working situations, these elderly provide an intimate profile of their feelings about being old. As well as personal and social insights, a strong religious element is revealed that is for some a source of hope. What emerges is the sense that these old people are living each day with a wisdom and strength that enables them to overcome the physical and psychological realities of aging.

**001836** Westberg, Granger E. no address **New era in health care.** New era in health care. 1975.

Professionals in health care admit that a large percentage of patients have underlying problems which are more spiritual than physical. Medicine has not taken the spiritual dimension of illness seriously. Lay people sense this lack. The Wholistic Health Center Project of the University of Illinois Medical School is an attempt to respond to this deeply felt need. The Centers are established in churches and all patients are seen by a team consisting of physician, nurse and counselor. Every effort is made to include the patient on his own team so that he/she actually participates in making decisions concerning how to stay well in a stressful world.

# AUTHOR INDEX

[The 6-digit number is the abstract accession number. The next two digits are the issue number; digits after hypen are the category number.]

A

ABEL L 001287 00-29
ABERNATHIE A 001340 00-30
ABERNATHY TJ 001713 00-36
ABOUD J 000306 00-13
ACCIAVATTI RE 001252 00-28
ACHTE KA 001576 00-34
ACHTEMEIER E 000621 00-20
ADAMS BN 001149 00-28
ADDISON J 000165 00-09
ADEFILA JA 000123 00-06
ADEN L 000941 00-25
ADLER N 001490 00-32
AHRENDT CJH 000148 00-09
AIKEN LH 000624 00-20
AJUWON B 001532 00-34
AKIRA K 000030 00-03
AKSTEIN D 000883 00-24
AL-NAJJAR SY 000343 00-14
ALATAS SH 000942 00-25
ALBERT AA 001790 00-37
ALBRECHT GL 001765 00-37
ALBRECHT SL 000001 00-01
ALCORN DS 000001 00-01
ALDRICH MR 000425 00-15
ALESHIRE D 001760 00-37
ALI BEG M 000463 00-16
ALLWOHN A 000943 00-25
ALSTON JP 000541 00-17, 001695 00-36, 001733 00-37, 001734 00-37
AMERSON PA 001735 00-37
AMUDSON NC 000944 00-25
ANDERSON AL 000082 00-04
ANDERSON DA 000344 00-14
ANDERSON GC 001150 00-28, 001151 00-28
ANDERSON H 000724 00-22
ANDERSON JD 000665 00-21
ANDERSON RD 001533 00-34
ANDERSON RG 001120 00-26
ANDREASEN N 001152 00-28
ANGERS WP 001064 00-25
ANNESE AC 001171 00-28
ANNIS LV 000945 00-25
ANSBACHER HL 000946 00-25
ANTHONY D 001628 00-35
ANTCNELLI F 001288 00-29
APFELDORF M 000002 00-01, 000345 00-14
APOLITO A 000947 00-25
ARAOZ DL 000622 00-20
ARASTEN AR 001629 00-35
ARD BN 001289 00-29
ARGYLE M 000948 00-25, 001157 00-28
ARMSTRONG JR 000949 00-25
ARROWSMITH FL 000725 00-22
ASHLEY BM 000950 00-25
ASSAEL M 001235 00-28
ASUNI T 001153 00-28
ATKINSON L 001725 00-36
AU TH 000512 00-17
AUSTIN RL 001475 00-32
AUW A 000287 00-13
AVENS R 000951 00-25, 000952 00-25
AVERITT JB 000666 00-21
AYD FJ 000953 00-25

B

BAER DJ 001534 00-34
BAGBY DG 000667 00-21
BAILEY DR 001736 00-37
BAKER EC 000346 00-14
BALCH RW 001630 00-35
BALCH WH 000668 00-21
BALLARD SN 000155 00-09
BALSWICK JO 000242 00-12, 001713 00-36
BARAH B 000157 00-09
BARBER CJ 000623 00-20
BARBER LW 001341 00-30
BARBOUR IG 000095 00-05
BARDIS PD 001737 00-37
BARNEY OP 000726 00-22
BARR D 000727 00-22
BARR DL 001342 00-30
BARRON J 001154 00-28
BARRY WA 000728 00-22
BARTE H 001155 00-28
BARTLETT WE 000172 00-10
BARTON K 000003 00-01, 000031 00-03
BARTOS PE 001731 00-36
BASKETT GD 001492 00-32
BASSI I 000426 00-15
BASSO KH 001535 00-34
BATSON CD 000033 00-03, 000954 00-25, 001343 00-30
BAUER PF 001696 00-36
BAZAK J 001407 00-31
BEAN FD 000624 00-20
BEAN M 000427 00-15
BEAN P 000039 00-03
BEANE AL 000288 00-13
BEARD AW 001481 00-32
BECHER W 000203 00-11, 000204 00-11
BECK AT 000379 00-14
BECKFORD JA 001536 00-34
BEECH LA 000205 00-11
BEG MA 001631 00-35
BEIT-HALLAHMI B 000347 00-14, 000948 00-25, 000956 00-25, 000957 00-25, 001156 00-28, 001157 00-28
BELL BD 000513 00-17
BELL RA 000588 00-19
BENDER TW 000669 00-21
BENNETT GF 000729 00-22
BENSON DC 000884 00-24
BENSON JE 000730 00-22
BENTZ KW 000670 00-21
BENTZ WK 000671 00-21
BERES ME 001738 00-37
BERGER PL 000958 00-25
BERGER W 000731 00-22
BERGMAN CC 000672 00-21
BERGMANN MS 000959 00-25
BERLAT N 001537 00-34
BERMAN AL 000348 00-14
BERMUDES RW 000732 00-22
BERNAL EM 001344 00-30
BERNAL HH 001344 00-30
BERNHARDT KS 000625 00-20
BERNSTEIN A 000543 00-18
BERNSTEIN BE 000626 00-20
BERRY FB 000173 00-10
BESANCENEY PH 000627 00-20
BEUCHELT E 001538 00-34
BEUTEL EW 000349 00-14
BHUSHAN L 000096 00-05
BIELIAUSKAS VJ 000628 00-20
BIER WC 000243 00-12, 000514 00-17
BIERSDORF JE 000244 00-12
BILLETTE A 001476 00-32
BIRD VS 000023 00-02
BISHOP JG 001408 00-31
BITTER W 000464 00-16
BLACK D 001409 00-31
BLACKBURN LH 001495 00-33
BLACKNER GL 000544 00-18
BLAIKIE NW 001539 00-34, 001739 00-37
BLAKE CM 000673 00-21
BLANCHARD K 001697 00-36
BLANCHETTE MC 000245 00-12
BLASS JH 000289 00-13
BLAU E 000733 00-22
BLAZER D 000515 00-17, 000516 00-17
BLOOM JH 000290 00-13
BLUM AH 000149 00-09
BLUM RH 000428 00-15
BLUME N 001740 00-37
BOCK DC 001158 00-28
BOCOCK RJ 001540 00-34
BOGOT HI 001345 00-30
BOL DJ 000960 00-25
BOLT M 000350 00-14, 000582 00-18
BONACCI JE 000708 00-21
BONHAM JM 001791 00-37
BONHOEFFER T 001159 00-28
BONNELL GG 000734 00-22
BOOTS DD 000735 00-22
BORD RJ 001496 00-33
BORGHESI R 001541 00-34
BORGMAN RD 000674 00-21
BOROWSKI K 001346 00-30
BOSBYSHELL WA 000206 00-11
BOSTROM JA 000961 00-25
BOSTROM S 000039 00-03
BOUGEROL J 001542 00-34
BOURGEOIS M 001497 00-33, 001632 00-35
BOURGUIGNON E 001410 00-31, 001498 00-33, 001499 00-33, 001633 00-35
BOUVIER LF 001698 00-36, 001741 00-37
BOWEN WT 000458 00-15
BOWERS MK 000736 00-22
BOWKER JW 000866 00-23
BOWSER A 000545 00-18
BOYER LB 001543 00-34
BOYER RM 001543 00-34
BOZZETTI L 001515 00-33
BOZZO EG 001477 00-32
BRACELAND FJ 000589 00-19
BRADSHAW SL 000246 00-12
BRAGAN K 001478 00-32
BRAGG RL 000684 00-21
BRANNON RCL 001742 00-37
BRAR HS 000465 00-16
BRASHEAR DB 001699 00-36
BREGMAN L 000962 00-25, 000963 00-25, 000964 00-25, 001347 00-30
BREKKE ML 000131 00-07
BRENA S 001411 00-31
BRENDEL HJ 000885 00-24
BRESLAUER SD 000965 00-25
BREWER ED 000966 00-25
BRIDGES H 001412 00-31
BRIGHTMAN LA 000291 00-13
BRINK T 000517 00-17, 000886 00-24, 001160 00-28
BRITO SJ 001544 00-34
BROADUS L 000292 00-13
BRON B 000430 00-15
BRONSON OP 001743 00-37
BROOKS CE 000629 00-20
BROTHERS JA 000737 00-22
BROUSTRA J 001497 00-33
BROWN DJ 000351 00-14
BROWN FM 000466 00-16
BROWN KB 001290 00-29
BROWN LB 000967 00-25
BROWN RM 001744 00-37
BROWN TE 000738 00-22, 000968 00-25
BROWNING D 000207 00-11, 000969 00-25
BROWNRIDGE B 000546 00-18
BRUCE CE 000739 00-22
BRUCE WE 000032 00-03
BRUDER EE 000208 00-11
BRUENL RG 000630 00-20
BRYANT CR 000970 00-25
BUBIS GB 000631 00-20
BUETOW HA 001348 00-30
BUFFORD RK 000887 00-24
BULKA R 000888 00-24
BULLOUGH VL 001700 00-36, 001701 00-36
BURGESS A 000004 00-01
BURGESS JH 001161 00-28
BURGIN JE 000222 00-11
BURGOYNE RH 001162 00-28
BURGOYNE RW 001162 00-28
BURKE JF 001291 00-29
BURKE WW 000277 00-12
BURKETT SR 001745 00-37
BURNETT IB 000431 00-15
BURNS GW 001163 00-28
BURR A 000467 00-16
BURY HJ 000174 00-10
BUSCH RA 000247 00-12
BUTLER RJ 001545 00-34
BUYS CJ 001746 00-37
BYRNE D 001492 00-32

C

CALESTRO KM 001501 00-33
CAMERON JM 000547 00-18
CAMPBELL A 001413 00-31
CAMPBELL AV 000209 00-11
CAMPBELL C 000468 00-16, 001634 00-35
CAMPBELL DT 000548 00-18
CAMPBELL J 000469 00-16
CAMPIONE U 001164 00-28
CAMPY S 000675 00-21

CAPLAN RB 000248 00-12
CAPPS D 000971 00-25, 001292 00-29
CAPPS W 001292 00-29
CAPPS WH 000972 00-25
CAPTAIN PA 001349 00-30
CARDWELL SW 001165 00-28
CAREY RG 000150 00-09, 000740 00-22
CARL WJ 000293 00-13
CARLEY JM 000033 00-03
CARR LC 000741 00-22
CARRINGTON P 001166 00-28
CARROLL E 000432 00-15
CARROLL JW 001767 00-37
CARROLL VW 001293 00-29
CARROLL W 001714 00-36
CARSTAIRS GM 001635 00-35
CARTER JD 000973 00-25, 000974 00-25, 000975 00-25, 001294 00-29
CARTER MC 001350 00-30
CASAGRANDE JB 001479 00-32
CASATI C 001188 00-28
CASHMORE E 001636 00-35
CASSEL RN 000976 00-25
CASSEM NH 001546 00-34
CATER DA 000005 00-01
CATTELL R 000003 00-01
CAVAN RS 000632 00-20
CAVENAR JO 001480 00-32
CEDARLEAF JL 000676 00-21
CEDARLEAF L 000236 00-11
CERNY LJI 000977 00-25
CHADWICK BA 000001 00-01
CHALOULT L 001422 00-31
CHAMIE M 001702 00-36
CHANG HI 001243 00-28
CHAROENMUANG P 000011 00-01
CHEN L 001782 00-37
CHENG JCC 000470 00-16
CHILES RE 000633 00-20
CHOLST B 000821 00-22
CHONG TM 001414 00-31
CHORDAS TJ 001637 00-35
CHRISTOPHER JA 000677 00-21
CHRISTOPHER S 001747 00-37
CHU PE 001415 00-31
CHURCHILL GH 000889 00-24
CLARK JR 000978 00-25
CLARK M 000236 00-11
CLARK WH 001416 00-31
CLAYTON G 001748 00-37
CLAYTON GM 000210 00-11
CLELLAND D 001112 00-25, 001494 00-32
CLEMENS BT 000890 00-24
CLEMENS NA 000249 00-12
CLEVELAND SE 001638 00-35
CLEWS RA 001590 00-34
CLINEBALL HJ 000742 00-22
CLINEBELL HJ 000743 00-22, 000979 00-25
CLOSE HT 000211 00-11, 000212 00-11
COAKLEY JJ 000294 00-13
COATES TJ 000034 00-03
COGGAN D 000352 00-14
COHEN BM 000353 00-14
COHEN D 001295 00-29
COHEN ED 000980 00-25
COHEN EJ 001167 00-28
COHEN RJ 001547 00-34
COHEN S 001417 00-31
COHN H 000354 00-14
COLE WE 000590 00-19
COLLIE RM 000295 00-13, 000891 00-24
COLLINS G 000678 00-21, 000744 00-22, 000745 00-22, 000981 00-25
COLMAN AD 001296 00-29
COLMAN LL 001296 00-29
COLSTON LG 001297 00-29
COMSTOCK GW 001298 00-29
CONN WE 000982 00-25
CONNOR JW 001548 00-34
CONRAD SW. 001549 00-34
COOPER BL 001351 00-30
COOPER CW 000296 00-13
COPELAND R 001502 00-33
COSTELLO RT 000024 00-02
COULSON JE 000983 00-25
COUNCIL RJ 000746 00-22
COURSEY RD 000035 00-03
COURT JH 000562 00-18
COVE MK 000151 00-09
COX E 000586 00-18
COX H 001639 00-35
COX R 000984 00-25
COX RH 000806 00-22
COYNE JC 000549 00-18
CRAPANZANO V 001640 00-35
CREEN E 000518 00-17
CRICK RD 000219 00-11
CRISWELL GE 000867 00-23
CROCKETT MW 001168 00-28
CROGHAN LM 001550 00-34
CROOG SH 000141 00-08
CROSS HE 001551 00-34
CROWNFIELD DR 000985 00-25
CRUMBAUGH J 000297 00-13
CUNNINGHAM A 001714 00-36
CURRAN CA 001169 00-28
CURRAN CE 000634 00-20
CURRIE R 000441 00-15
CURTIS JH 000433 00-15
CURTIS TE 001628 00-35
CUTLER SJ 001299 00-29
CYGNAR TE 001749 00-37

D

DAANE J 001416 00-31
DAHL LT 000747 00-22
DAHM K 000213 00-11
DAI B 000892 00-24
DALY M 001750 00-37
DAMON DR 000893 00-24
DAMSTEEGT D 000748 00-22
DANESINO A 000036 00-03
DANIEL WE 000749 00-22
DANK MI 001553 00-34
DAQUILI EF 001552 00-34
DASHEFSKY A 001395 00-30
DASS R 001126 00-26
DAVID JR 001703 00-36
DAVIDSON GO 000679 00-21
DAVIDSON R 000438 00-15, 001448 00-31
DAVIS DC 000750 00-22
DAVIS HS 000591 00-19
DAVIS WE 001193 00-28
DAVISON JE 000894 00-24
DAY LG 000152 00-09
DAYLONG WB 000751 00-22
DAZEY D 001772 00-37
DE JARNETTE J 001426 00-31
DE JONG GF 000986 00-25
DE LOCHT P 001704 00-36
DE MARIA F 001171 00-28
DE RIOS MD 001641 00-35
DE VOL TI 001503 00-33
DE YOUNG QR 000987 00-25
DEAN R 000471 00-16
DEAN SR 001418 00-31, 001419 00-31
DEARING RN 000752 00-22
DEARMAN M 000181 00-10, 001642 00-35
DEMONE HW 000459 00-15
DENICOLA DR 000550 00-18
DENIS M 001352 00-30
DEUTSCH A 000472 00-16
DEWEY J 001353 00-30
DEWHURST K 001481 00-32
DI GIUSEPPE RA 000037 00-03
DIAMOND BL 001250 00-28
DICKINSON C 001173 00-28
DICKINSON GE 000006 00-01
DICKSON C 000895 00-24, 000896 00-24
DIENER E 000075 00-03
DIETHELM O 001554 00-34
DIGENAN MA 000038 00-03, 001751 00-37
DIPOJONO B 001420 00-31
DITTES JE 000753 00-22, 001643 00-35
DIXON SS 000551 00-18
DOBBINS RD 000754 00-22
DODRILL C 000039 00-03
DOEBLER G 000680 00-21, 000868 00-23
DOHERTY MA 001806 00-37
DOMINIAN J 001504 00-33
DONAHUE EA 000083 00-04
DONG-SCHICK R 000473 00-16
DORR D 000256 00-12
DORTZBACH EM 000519 00-17
DOTSON E 000417 00-14
DOUCAS M 001628 00-35
DOUGHTY CB 000755 00-22
DOUGLAS-SMITH B 001421 00-31
DOWN J 000097 00-05
DOWNES V 001505 00-33
DOYLE BB 001174 00-28
DRAGUNS JG 000474 00-16
DRAKEFORD JW 001175 00-28
DRAPELA VJ 000250 00-12
DREIFUSS G 001131 00-27
DRIEDGER L 000869 00-23
DRISCOLL JA 001354 00-30
DROEGE TA 000988 00-25
DRUCKER T 001176 00-28
DUBOIS MJ 000355 00-14
DUDA FC 001703 00-36
DUGUAY R 001422 00-31
DUMOULIN A 000153 00-09, 000154 00-09
DUNN RB 001300 00-29
DUNN RF 000371 00-14
DUNNING JB 001355 00-30
DUPLASS JA 001356 00-30
DUPRE L 000989 00-25
DWORKIN EP 000592 00-19
DYE HE 000175 00-10
DYER GW 000755 00-22

E

EARLY LF 001506 00-33
EBERDT MG 000251 00-12
ECKHARDT KW 001752 00-37
EDELNEIT H 000990 00-25
EDINGER EF 000991 00-25
EDSON CJ 001705 00-36
EDWARDS H 001507 00-33
EDWARDS HO 001753 00-37
EDWARDS KJ 000048 00-03, 000992 00-25
EGRI G 001517 00-33
EICHMANN AE 000356 00-14
ELIAS JL 001357 00-30
ELINSON J 001194 00-28
ELLENS JH 000993 00-25, 000994 00-25, 001556 00-34
ELLIS A 000098 00-05, 001423 00-31
EMERSON JG 000681 00-21
ENGDAHL RC 001301 00-29
ENGEBRETSON D 000756 00-22
ENTNER PD 001177 00-28
EPSTEIN G 001178 00-28
ERICHSEN F 001179 00-28, 001180 00-28
ERICKSON RC 000552 00-18, 001181 00-28
ERINOSHO OA 001182 00-28
ERNST C 001557 00-34
ESTADT BK 000757 00-22
EVANS AS 000593 00-19
EVANS JC 000758 00-22
EVANS TD 001706 00-36
EVERETT RF 000068 00-03, 000189 00-10

F

FABER H 000214 00-11, 000215 00-11, 000594 00-19, 000759 00-22
FABRY JB 000475 00-16
FAGERLINE I 001358 00-30
FAIRBANKS RJ 000635 00-20
FARNSWORTH KE 000897 00-24
FARRELLY TM 001359 00-30
FARRINGTON A 000682 00-21
FAULKNER GL 000242 00-12
FAULKNER JE 000986 00-25, 001496 00-33
FAUX EJ 000434 00-15
FAY BW 000995 00-25
FEARON J 001747 00-37
FEATHER N 000553 00-18
FEHR LA 000040 00-03, 000051 00-03
FEIFEL H 000357 00-14
FERNANDO SJM 001183 00-28
FERRELL DR 000996 00-25
FIELD MJ 001644 00-35
FIGGE HH 001645 00-35, 001646 00-35
FILIPPI LS 000298 00-13
FINNEY JM 000007 00-01
FITCHETT G 000997 00-25
FITZPATRICK FJ 000435 00-15
FLATTER C 000061 00-03
FLECK JR 000155 00-09, 000299 00-13
FLEMING TA 000595 00-19
FLORELL JL 000683 00-21, 000760 00-22
FLYNN CPC 000084 00-04, 001754 00-37
FOLEY JM 000655 00-20
FORM WH 000869 00-23
FORMAN RH 001184 00-28

FORNWALT RJ 001302 00-29
FORRESTER AW 000300 00-13
FOSTER AL 000898 00-24
FOSTER BD 001805 00-37
FOSTER GM 000099 00-05
FOSTER LM 000554 00-18
FOULKES SH 000761 00-22
FOX DJ 001806 00-37
FOX HG 000596 00-19
FRANK JD 001424 00-31
FRAZIER CA 001508 00-33
FRAZIN LA 000008 00-01
FREEMESSER GF 001647 00-35
FREUND J 000762 00-22
FREY JL 000041 00-03
FRIBOURG J 001558 00-34
FRIEDMAN SN 001360 00-30
FRIEDRICHS RW 001755 00-37
FRIEND HE 000252 00-12
FRIESEN JW 000253 00-12
FROMBERG V 001185 00-28
FROSCH WA 000362 00-14
FULLER S 001725 00-36

G

GAFFNEY L 000636 00-20
GALLOWAY RW 001425 00-31
GANGEL KO 000637 00-20, 000638 00-20, 000639 00-20
GANNON TM 001756 00-37
GANZ RL 000998 00-25
GARDNER RA 001186 00-28
GARIBOLDI RJ 000520 00-17
GARNER J 000358 00-14
GARVEY K 000763 00-22
GATTI DJ 000176 00-10
GAY VP 001187 00-28
GEARY TF 000216 00-11
GEISER SR 001763 00-37
GERDINE MW 000684 00-21
GERKIN CV 000764 00-22
GERSON GS 001559 00-34
GETSINGER SH 000765 00-22, 000766 00-22
GIBBONS D 001426 00-31
GILBERG AL 000301 00-13, 001757 00-37
GILBERT EJ 000042 00-03
GILBRIDE TV 000302 00-13
GILFEATHER K 001758 00-37
GILLESPIE VB 001482 00-32
GILMORE AR 000806 00-22
GINANELLI A 001188 00-28
GINDES S 000043 00-03
GINGRICH G 000645 00-20
GIULANI B 001171 00-28
GIVENS RJ 000767 00-22
GLADDING ST 000009 00-01
GLASS KD 000085 00-04, 001189 00-28
GLAZER H 000899 00-24
GLEASON JJ 000177 00-10
GLEN RS 000597 00-19
GLENN ML 001483 00-32
GLENN ND 001132 00-27
GLOCK CY 000081 00-03, 001759 00-37, 001805 00-37
GLUSCEVIC M 001190 00-28
GNAGY R 000768 00-22
GODIN A 000685 00-21
GOERING P 000254 00-12
GOERSS WE 000900 00-24
GOLDBERG MF 000593 00-19
GOLDMAN NS 000999 00-25
GOLDMAN RJ 001401 00-30
GOLEMAN D 000476 00-16, 001427 00-31
GONEN JY 001000 00-25
GOODICH M 001707 00-36
GOODMAN FD 001428 00-31
GORDON JS 001648 00-35
GORMAN JR 000303 00-13
GORSUCH RL 001001 00-25, 001760 00-37
GOTARD E 001132 00-27
GOTOM MD 000769 00-22
GOTTSCHALL L 001560 00-34
GOULD JB 000070 00-03
GRAENDORF WC 001361 00-30
GRAFF RV 000044 00-03
GRAHAM WR 000178 00-10
GRANEK M 001191 00-28
GRANT VW 000770 00-22
GRAY DB 000129 00-07, 000130 00-07
GREELEY A 000100 00-05, 001116 00-26, 001192 00-28, 001429 00-31
GREELEY AM 000194 00-10
GREENFIELD LS 000546 00-18
GREINER FD 000304 00-13
GRIFFITH WH 000359 00-14
GRIMM JW 001764 00-37
GROESCH SJ 001193 00-28
GROLLMAN EA 000360 00-14, 000361 00-14
GROSS SJ 001637 00-35
GUGGENBUHL-CRAIG A 001002 00-25
GUINAN SM 000521 00-17
GUPTA SC 000501 00-16
GUSHIN SR 000362 00-14
GUTHRIE SC 000101 00-05
GUTTMACHER S 001194 00-28
GYNTHER MD 000146 00-08

H

HAACK F 001649 00-35
HAAS HI 000771 00-22
HADDEN JK 000329 00-13
HAHN A 000102 00-05
HALEY HB 000069 00-03
HALL CE 000025 00-02, 000217 00-11
HALL DT 000179 00-10
HALL JR 001565 00-34
HALL RW 001003 00-25
HALLMAN RJ 000477 00-16
HALLSTEN EA 000901 00-24
HAMBY J 000045 00-03
HAMBY WC 000068 00-03
HAMER J 001561 00-34
HAMMES JA 001004 00-25
HAMMOND JL 001761 00-37
HAMON SA 001005 00-25
HAND QL 000686 00-21
HANFORD JT 001006 00-25
HARDER MW 001683 00-35
HARDY A 001431 00-31
HARMAN RC 001195 00-28
HARMON M 000218 00-11
HARRELL S 000103 00-05
HARRIS PR 001117 00-26
HARRIS TA 000219 00-11
HARRISON MI 001509 00-33
HART J 000478 00-16
HART JL 000772 00-22
HARTLEY SF 000640 00-20
HARTMAN PA 001562 00-34
HARTOCOLLIS P 001432 00-31
HARTUNG BM 000143 00-08, 000255 00-12
HARWOOD A 001118 00-26
HASSAN MK 000046 00-03
HASTINGS EF 001762 00-37
HASTINGS PK 000047 00-03
HAUCK P 000773 00-22
HAUENSTEIN A 001650 00-35
HAUGEN CD 000048 00-03
HAUGK KC 000220 00-11, 000256 00-12, 000687 00-21
HAVENS J 000049 00-03
HAY M 001494 00-32
HAYNES RL 000050 00-03
HEDGES D 001331 00-29
HEDMAN F 000902 00-24
HEILMAN SC 000124 00-06
HEINROTH J 001007 00-25
HEINTZELMAN ME 000040 00-03, 000051 00-03
HEINZ WR 001763 00-37
HEIRICH M 001484 00-32
HEISIG JW 001008 00-25
HEMRICK EF 001362 00-30
HENDAY FS 001197 00-28
HENDERSHOT GE 001764 00-37
HENDRICK C 000077 00-03
HENDRIX H 000774 00-22
HENNEY JH 001428 00-31
HENRY EO 001563 00-34
HENRY PJ 000305 00-13
HEPBURN LR 000010 00-01
HERDIECKERHOFF E 000257 00-12
HERON LT 001433 00-31
HERTEL B 000104 00-05, 001764 00-37
HESTER LR 000775 00-22
HESTER RL 000776 00-22
HEUSER K 001564 00-34
HICK J 000363 00-14
HICKEY T 000522 00-17
HIGGINS PC 001765 00-37
HIGGINS RT 000777 00-22
HILLMAN J 000364 00-14, 000870 00-23
HILTNER S 000180 00-10, 000270 00-12, 000523 00-17, 000778 00-22, 001708 00-36, 001709 00-36
HIMMELBERG B 000365 00-14
HIPPLER AE 001543 00-34
HITNER S 000779 00-22
HJELLE LA 000306 00-13, 000307 00-13
HODGE TE 000780 00-22
HOFF JE 000555 00-18
HOFFMAN LM 000598 00-19
HOFFNUNG RA 001133 00-27, 001134 00-27
HOGAN DC 001766 00-37
HOGE DR 000047 00-03, 000052 00-03, 000053 00-03, 000106 00-05, 001767 00-37
HOLCOMB LRP 000054 00-03
HOLE G 000366 00-14
HOLLAND KJ 001303 00-29
HOLLWEG MV 000560 00-18
HOLMES E 001304 00-29
HOLMES JH 001768 00-37
HOLMES RM 000436 00-15
HOLZER CE 000588 00-19
HOMMEN DL 000258 00-12
HOMMES TG 000259 00-12
HONG BA 000220 00-11
HONG LK 000181 00-10
HOOD RW 000086 00-04, 001434 00-31, 001435 00-31, 001436 00-31, 001437 00-31, 001438 00-31, 001439 00-31, 001440 00-31, 001441 00-31, 001442 00-31, 001565 00-34
HOOD TC 001112 00-25, 001494 00-32
HOOLEY WD 001363 00-30
HOON PW 001566 00-34
HOOPER D 000260 00-12
HOOVER EA 000261 00-12
HOPEWELL JF 000270 00-12
HOPKINS SW 001009 00-25
HORTON J 000400 00-14
HORVITZ DF 000834 00-22
HOSTETLER JA 001618 00-34
HOTVEDT ME 001710 00-36
HOUCK JB 000182 00-10, 000688 00-21
HOUGH JC 001222 00-28
HOUGLAND JG 001769 00-37
HOUTS DC 000262 00-12, 000641 00-20, 000781 00-22
HUBIG C 000221 00-11
HUCKABY P 001010 00-25
HUDGENS AE 001770 00-37
HUDSON RL 000642 00-20
HUFFORD D 001198 00-28
HUG WF 001011 00-25
HULL JM 001364 00-30
HULME TS 000689 00-21
HULTGREN DD 000341 00-13
HUMPHREYS JM 000782 00-22
HUNSBERGER B 000107 00-05
HUNT JG 001135 00-27, 001136 00-27
HUNT JI 001711 00-36
HUNT LL 001135 00-27, 001136 00-27
HUNT RA 001012 00-25, 001775 00-37
HUNTER RJ 000556 00-18
HUNTER WW 000524 00-17
HUPPERT P 000643 00-20
HURTADO J 000125 00-06
HUTCHISON AS 000690 00-21
HUYNH H 000069 00-03
HYDER OQ 001013 00-25, 001199 00-28
HYNAM CA 000108 00-05

I

IBEN D 000159 00-09
IHLOFF RW 001014 00-25
IKEMOTO T 000479 00-16
IMAI T 001200 00-28
IMMOOS T 001567 00-34
INSEL SA 000367 00-14
IRBY PD 000308 00-13
IRELAND RT 000644 00-20
IRION PE 001824 00-38, 001825 00-38
IRWIN JEG 000783 00-22
IRWIN PB 000784 00-22
ISBELL CD 001510 00-33
ISENBERG P 001771 00-37

J

JACKSON EN 000736 00-22, 000785 00-22
JACKSON GE 001015 00-25
JACKSON TW 000691 00-21
JACOBS JA 000480 00-16
JACOBS JL 001016 00-25
JACOBSON CK 001749 00-37
JAEKLE C 000786 00-22
JAHODA G 000126 00-06
JAMES M 000903 00-24
JANK DR 001746 00-37
JANSEN DG 000263 00-12
JARVIS P 001365 00-30
JASPARD J 000153 00-09, 000156 00-09
JASPERSE CWG 000368 00-14
JAVILLONAR GV 001652 00-35
JEFFRIES V 000309 00-13
JENKINS GP 000904 00-24
JENNINGS FL 000055 00-03
JERNIGAN HL 000787 00-22
JESSOR R 001327 00-29
JIMENEZ M 000056 00-03
JOE VC 001772 00-37
JOHANSON AH 000264 00-12
JOHNSON AL 000131 00-07
JOHNSON CB 000871 00-23
JOHNSON DP 001774 00-37
JOHNSON DT 001773 00-37
JOHNSON MA 000132 00-07, 001305 00-29
JOHNSON PE 000692 00-21, 001201 00-28, 001297 00-29
JOHNSON RW 000983 00-25
JOHNSON SD 000788 00-22
JOHNSON WA 000693 00-21
JOHNSON WT 001588 00-34
JONES AH 000789 00-22
JONES EF 001732 00-36
JONES P 000599 00-19
JONES RK 000599 00-19
JONES RL 000369 00-14
JONES V 000057 00-03
JONES WM 001306 00-29
JONSEN AR 000557 00-18
JORDAN C 000694 00-21
JORDAN MR 000239 00-11, 000370 00-14
JORJORIAN AD 000790 00-22
JOYCE C 000133 00-07
JUAN IR 000069 00-03
JULES-ROSETTE B 001119 00-26, 001653 00-35, 001654 00-35, 001655 00-35
JUNG CG 001017 00-25, 001018 00-25, 001019 00-25, 001020 00-25, 001021 00-25, 001022 00-25, 001023 00-25, 001024 00-25, 001443 00-31
JURRIAANSE A 001444 00-31

K

KAGAN HE 000600 00-19
KAHANA B 001568 00-34
KAHN JH 000872 00-23
KAHOE RD 000058 00-03, 000371 00-14, 000873 00-23, 001025 00-25, 001202 00-28
KALISH RA 000384 00-14, 001445 00-31
KALLER DW 000372 00-14
KAMIN AJ 001569 00-34
KAMRATANA S 000011 00-01
KANE MJ 000310 00-13
KANE TJ 001515 00-33
KAO CCL 001026 00-25
KAPLAN HB 001647 00-35
KAPP PH 001366 00-30
KASEMAN CM 001120 00-26
KASEY EH 000459 00-15
KASLOW FW 000645 00-20
KASTENBAUM RJ 000373 00-14
KATCHADOURIAN H 001203 00-28
KATO M 000481 00-16
KATZ R 001656 00-35
KATZ RL 001712 00-36
KAUFMANN W 000109 00-05
KEALEY RJ 001367 00-30
KEELEY BJ 000059 00-03
KEELEY TD 000222 00-11
KEETER LG 000053 00-03
KEIDEL KW 000223 00-11
KEITH PM 000525 00-17
KELLER LM 000646 00-20
KELLEY HE 000311 00-13
KELSEY MT 001027 00-25, 001028 00-25, 001570 00-34
KEMNITZER LS 001571 00-34
KEMP C 000270 00-12
KENDALL L 000482 00-16
KENNEDY RB 000601 00-19
KENNEY K 000222 00-11
KENNY MG 001572 00-34
KENT I 001060 00-25
KEPHART WM 001121 00-26
KEPLER MO 001368 00-30
KERN RL 001369 00-30
KESSLER EH 000087 00-04
KEVIN RC 000602 00-19
KHALEFF M 001632 00-35
KHANDEKAR M 000157 00-09
KIENAST HW 000791 00-22
KIEV A 001511 00-33
KILDAHL JP 001512 00-33
KILIBARDA M 001190 00-28
KILPATRICK DG 001727 00-36
KIM BJ 001209 00-28
KIM HC 000558 00-18
KIM K 001204 00-28
KIM LE 000695 00-21
KIM T 001573 00-34
KING E 000483 00-16
KING K 001713 00-36
KING M 001012 00-25, 001775 00-37
KINGBERG HE 000265 00-12
KINSLER AW 001657 00-35
KINSLER D 000603 00-19
KIRK LJ 000792 00-22
KIRK RE 000317 00-13
KITSON GC 000224 00-11, 000527 00-17
KLAUBER J 001029 00-25
KLETTI R 001460 00-31
KNAUT H 001030 00-25
KNEFF D 000146 00-08
KNIGHT JA 000736 00-22
KNIGHTS WA 000225 00-11, 000266 00-12, 000793 00-22
KNOWLES JW 000794 00-22, 000795 00-22
KNOX I 000559 00-18
KNUDTEN MS 001776 00-37
KNUDTEN RD 001776 00-37, 001800 00-37
KNUTSON JA 001574 00-34
KOBERLE A 001205 00-28
KOBLER FJ 000333 00-13
KOGA Y 000484 00-16
KOHN J 000374 00-14
KOLLERSTROM O 000796 00-22
KOPPING K 000437 00-15
KOSNIK A 001714 00-36
KOSS JD 001658 00-35
KOUSOULAS EP 000158 00-09
KOZUBAL S 000060 00-03, 000061 00-03
KRAFT WF 001446 00-31
KRASNER BR 001447 00-31
KRAUSZ E 001137 00-27
KREMER BJ 000855 00-22
KREPS R 001238 00-28
KREUL RW 000679 00-21
KRIEGER D 001513 00-33
KRIESEL HT 000267 00-12
KRIPPNER S 000438 00-15, 001448 00-31
KRISHNA G 000485 00-16, 001449 00-31
KUMMER J 000797 00-22
KUNDU G 001659 00-35
KUNZ P 001491 00-32
KUPKE HG 000088 00-04
KUPST MJ 000313 00-13
KURLYCHEK RT 000375 00-14
KURUVILLA K 001206 00-28
KURZWEIL Z 000579 00-18
KUTSCHER AH 000798 00-22
KUTSCHER LG 000798 00-22
KUTTNER RE 001660 00-35
KUZMICKUS M 001307 00-29

L

LA BORIA G 001207 00-28
LA PORTA EM 001308 00-29, 001575 00-34
LAABS CW 000163 00-09
LABATE L 000140 00-07
LABROUSSE D 001632 00-35
LACHMAN AS 000560 00-18
LACHOWICZ H 001374 00-30
LADD CE 000044 00-03
LAFFAL J 001514 00-33
LAFOREST L 000439 00-15
LAISTER P 000799 00-22
LAMB H 001370 00-30
LAMBERT K 001031 00-25
LAMERTON R 000376 00-14
LAMPE PE 001371 00-30
LANDGRAF JR 000647 00-20
LANGROD J 001144 00-27, 001527 00-33
LANGSTON RD 000314 00-13
LANNIE VP 001372 00-30
LANSANG MA 000905 00-24
LANSKY D 001661 00-35
LARSEN JA 001309 00-29
LARSEN JM 001373 00-30
LARSON GJ 001450 00-31
LASSWELL HD 001782 00-37
LAUGHLIN C 001552 00-34
LAVENDAR AD 001138 00-27
LAW HG 000134 00-07
LAWRENCE TFL 001515 00-33
LAYMAN WA 000036 00-03
LAZERINE NG 000393 00-14, 000394 00-14
LAZERWITZ B 001139 00-27
LE BARS A 001208 00-28
LEAMAN L 000474 00-16
LEARY T 000440 00-15
LEBOWITZ BD 000526 00-17
LECHNER CB 000696 00-21
LEE CK 001243 00-28
LEE CW 000315 00-13
LEE GR 000007 00-01
LEE HJ 001209 00-28
LEE JL 000183 00-10
LEE KH 001209 00-28
LEE R 000184 00-10, 000697 00-21
LEFEBER LA 001122 00-26
LEFEVER HG 001210 00-28
LEHMAN EC 000062 00-03
LEMING MR 000377 00-14
LENNON JL 001310 00-29
LENNON RPF 000185 00-10
LENZEDER F 001211 00-28
LEONE MP 001694 00-35
LERNER RM 000019 00-01
LESHAN L 000736 00-22, 001451 00-31
LESLIE B 000236 00-11
LESLIE RC 000648 00-20
LESTER D 000378 00-14, 000379 00-14
LEVENBURG SB 000698 00-21
LEVERENZ D 001032 00-25
LEVIN TM 001212 00-28
LEVINE DU 001374 00-30
LEVINE MG 000561 00-18
LEVINE S 000141 00-08
LEVINE SV 001662 00-35
LEVINSON P 001213 00-28
LEWIS G 000320 00-13
LEWIS GJ 000089 00-04
LEWIS VC 000135 00-07
LIDZ T 001663 00-35
LIFSCHUTZ JE 001506 00-33
LIFTON RJ 000380 00-14
LIGON RW 001746 00-37
LINDEMANN E 000381 00-14
LINDEN R 000441 00-15
LINDENTHAL JJ 001214 00-28
LINDSKOOG D 000317 00-13
LINDSKOOG DP 000316 00-13
LINTHORST A 001215 00-28
LIPSEY CM 001112 00-25, 001494 00-32
LITTLE W 000906 00-24
LLEWELLYN RC 001033 00-25
LOFLAND J 001664 00-35
LOMASTRO J 000307 00-13
LOMBILLO JR 001485 00-32
LONDON P 001216 00-28
LONGINO CF 000527 00-17
LONNQVIST J 001576 00-34
LORAINE JAE 001715 00-36
LOSCHEN E 001034 00-25
LOTZ R 001777 00-37
LOVEKIN A 001516 00-33
LOVELY RF 001375 00-30
LOWEN A 001035 00-25
LOZIER DG 001376 00-30
LUBCHANSKY I 001517 00-33
LUDDEN RT 000699 00-21
LUDWIG DJ 000159 00-09
LUM D 000442 00-15, 000700 00-21, 000801 00-22

LUSTIG E 001036 00-25
LYNCH FR 001665 00-35, 001666 00-35
LYON P 001716 00-36

M

MAC RAE DR 001217 00-28
MACDERMOT V 001667 00-35
MACE DR 000649 00-20, 000650 00-20
MACE VC 000650 00-20
MACGUIGAN JE 000186 00-10
MACHOVEC F 000382 00-14
MACNAB FA 000701 00-21
MADAN TN 001577 00-34
MADDEN MC 000802 00-22
MADDI SR 000318 00-13, 000327 00-13
MADER PD 000068 00-03
MADRON TW 001778 00-37
MAES JL 000226 00-11
MAGNUS ES 001037 00-25
MAHANTA J 000110 00-05
MAHON R 000268 00-12
MALETTE TA 000291 00-13
MALEV M 001038 00-25
MALONY H 001001 00-25
MALONY HN 000803 00-22, 001040 00-25, 001416 00-31, 001516 00-33
MALOY WV 000187 00-10
MANGANELLO JA 000383 00-14
MANN KW 000443 00-15
MANNING FE 001486 00-32
MANTON H 000702 00-21
MAOZ B 000402 00-14, 000403 00-14
MARANELL GM 000136 00-07
MARCHESAN M 001218 00-28
MARCOUX M 001578 00-34
MARDIN S 001579 00-34
MARINO BG 001334 00-29
MARTEAU L 000804 00-22
MARTIN FA 001377 00-30
MARTIN J 001717 00-36
MARTIN JR 000651 00-20
MARTIN P 000805 00-22
MARTIN RN 001123 00-26
MARTYN DW 000874 00-23
MASAMBA J 000384 00-14, 001219 00-28
MASLOW AH 001452 00-31
MASON M 001378 00-30
MATHEWS BW 000137 00-07
MATLOCK DT 001779 00-37
MATSON A 000385 00-14
MATSUHASHI T 001220 00-28
MAUD LC 000652 00-20
MAUGER PA 001041 00-25
MAURER T 001716 00-36
MAURITZ MN 001746 00-37
MAWN BJ 001518 00-33
MAY GG 001042 00-25, 001221 00-28
MAY R 001453 00-31
MAY WE 001043 00-25
MAYER E 000111 00-05
MAYS LH 000604 00-19
MCALISTER EW 000907 00-24
MCALL RK 001580 00-34
MCAREE C 000457 00-15
MCBRIDE EB 001780 00-37
MCCANN JD 000444 00-15
MCCARRON GJ 000653 00-20, 001781 00-37
MCCARTHY JB 000386 00-14
MCCARTHY P 001044 00-25
MCCLAIN EW 001581 00-34
MCCONAHAY JB 001222 00-28
MCCONNELL RA 001454 00-31
MCCONNELL T 001454 00-31
MCCONNELL TA 001311 00-29
MCCONNVILLE BE 000319 00-13
MCCOURT MM 000070 00-03
MCCOY J 001747 00-37
MCDONALD GW 000387 00-14
MCDONNOUGH VM 001045 00-25
MCDOUGAL MS 001782 00-37
MCDOWELL FK 000445 00-15
MCGEE SJ 001772 00-37
MCGEHEE DE 000654 00-20
MCGONEGAL J 000446 00-15
MCGOWAN OPCA 000026 00-02
MCGUIRE MB 001519 00-33, 001520 00-33
MCINTOSH IF 000875 00-23
MCKEEVER DA 000908 00-24
MCKUSICK VA 001551 00-34
MCLEAN PG 001312 00-29
MCLEMORE CW 000562 00-18, 000909 00-24, 001046 00-25
MCMEEKAN E 000260 00-12
MCMILLAN GJ 000269 00-12
MCMURRY MJ 001783 00-37
MCNAMARA PH 001047 00-25
MCNEILL D 000534 00-17
MCNEILL DP 001582 00-34
MCPHEETERS HL 000703 00-21
MCREYNOLDS JE 000910 00-24
MCTHOMAS AR 000299 00-13
MCWILLIAMS AP 000112 00-05
MEAD M 000704 00-21
MEADOWS CM 000270 00-12
MEHL LG 001223 00-28
MEIBURG A 000236 00-11
MEIGS JT 001583 00-34
MEISSNER WW 000563 00-18, 001048 00-25, 001313 00-29
MEITZEN M 001455 00-31
MELAMED AR 000089 00-04, 000320 00-13
MELCHERT EJ 000227 00-11
MELDMAN MJ 001224 00-28
MELTON JGE 001456 00-31
MELVILLE J 001584 00-34
MESERVE HC 000138 00-07, 000388 00-14, 000529 00-17, 001314 00-29
METZ DL 000063 00-03
MEYER MM 001521 00-33
MEYER P 000160 00-09
MEYER RA 000139 00-07
MEYER SG 000911 00-24, 001049 00-25
MEZYDLO L 000655 00-20
MIDGLEY J 000447 00-15
MIER PV 001585 00-34
MILLER BS 001668 00-35
MILLER GR 000584 00-18
MILLER MA 000064 00-03
MILLER RCE 001379 00-30
MILLER RL 000090 00-04
MILLER WA 001225 00-28
MILLER WK 000065 00-03
MILLS R 000705 00-21
MINDEL CH 000530 00-17
MINIRTH F 000876 00-23, 001226 00-28
MINK IT 000656 00-20
MINTON B 000389 00-14, 000411 00-14
MISHLOVE J 001050 00-25
MISRA G 000113 00-05
MITCHELL ED 000390 00-14, 000391 00-14
MITCHELL KB 000806 00-22
MITCHELL KR 000188 00-10, 000228 00-11, 001586 00-34
MOBERG DO 000531 00-17, 000532 00-17, 000807 00-22, 000808 00-22
MODGIL S 000003 00-01
MODRAS R 001714 00-36
MOILANEN P 001487 00-32
MOL H 001718 00-36
MONAHAN J 001514 00-33
MONROE RA 001457 00-31
MONTGOMERY DC 001315 00-29
MONTGOMERY RL 000066 00-03
MONTGOMERY SM 000066 00-03
MOON M 001458 00-31, 001458 00-31
MOORE DJ 000809 00-22
MOORE JH 001587 00-34
MOORE PL 000706 00-21
MOORE SH 001140 00-27
MORACZEWSKI A 001459 00-31
MORBHATT K 000114 00-05
MORENO A 001051 00-25
MORGAN ID 000067 00-03
MORGAN JH 000912 00-24, 001052 00-25
MORIARTY JE 001380 00-30
MORLEY WE 000913 00-24
MORRIS RR 000588 00-19, 001227 00-28
MORRISON PC 000877 00-23
MOSELE VF 001534 00-34
MOSS DM 000191 00-10, 000688 00-21
MOTET D 001053 00-25
MOTTO JA 000914 00-24
MOUSTAKAS CE 000810 00-22
MUELLER CW 001588 00-34
MUELLER ML 000392 00-14
MUELLER SA 001769 00-37
MULLER-POZZI H 001054 00-25
MULLIN M 000880 00-23
MULLINS TY 001381 00-30
MURPHEY CB 001316 00-29
MURRAY EJ 000077 00-03
MURRAY JB 001751 00-37
MUSETTE AP 000091 00-04
MUSGROVE F 001669 00-35
MUTHEN B 001055 00-25
MYERS HL 001056 00-25
MYERS JK 001214 00-28

N

NAGI MH 000393 00-14, 000394 00-14
NAGLEY R 000002 00-01
NAHUM LH 000486 00-16
NAKAMURA S 000487 00-16
NALONY HN 001039 00-25
NARANJO C 000488 00-16
NARRAMORE B 000811 00-22, 001057 00-25, 001228 00-28
NAUS PJ 000534 00-17
NAUSS A 000321 00-13, 000322 00-13
NEAL MA 001317 00-29
NEASE TS 000657 00-20
NEELY TD 000812 00-22
NELSEN FC 000813 00-22
NELSEN HM 000012 00-01, 000068 00-03, 000092 00-04, 000189 00-10, 001778 00-37, 001784 00-37
NELSON C 001589 00-34
NELSON EC 001382 00-30
NELSON FL 000533 00-17
NELSON GK 001590 00-34, 001670 00-35
NELSON HM 001591 00-34
NELSON JB 000605 00-19
NELSON L 001058 00-25
NELSON MO 000013 00-01
NELSON SH 000707 00-21
NEUMAN E 001059 00-25
NICCOLLS T 000395 00-14
NICHOLI AM 001488 00-32
NICHOLLS W 001060 00-25
NIELSEN LFS 000299 00-13
NIELSEN NP 001524 00-33
NIGHSWONGER CA 000814 00-22
NIKLAS GR 000815 00-22
NIXON H 000457 00-15
NOBBE C 001747 00-37
NOEL DL 001749 00-37
NOLTE J 000916 00-24
NOSOVICH V 001061 00-25
NOUWEN HJM 000534 00-17
NOVICK LJ 000535 00-17
NOVICK RG 001224 00-28
NOYCE GB 000818 00-22
NOYES R 001460 00-31
NUDELMAN AE 001062 00-25, 001671 00-35
NUDELMAN BE 001671 00-35
NUGENT FM 001063 00-25
NUSS M 001318 00-29
NUSSBAUM K 001231 00-28
NUZZI A 001541 00-34

O

OAKLAND JA 001066 00-25
OATES WE 000229 00-11, 000272 00-12, 000806 00-22, 000819 00-22, 001232 00-28, 001233 00-28, 001719 00-36
OBYRNE MM 001064 00-25
OCONNELL WE 001065 00-25
ODA S 001461 00-31, 001462 00-31
ODEN TC 000917 00-24, 001067 00-25
OGLESBY B 000236 00-11
OGUSHI S 001200 00-28
OHARA M 000142 00-08
OHARE P 001383 00-30
OLEN DR 000323 00-13
OLIVER I 001068 00-25
OLSON E 000380 00-14
OLSSON U 001055 00-25
OMAN JB 000918 00-24
OPDENAKER TA 000658 00-20
ORNSTEIN RE 000488 00-16, 000489 00-16
ORTEMANN C 000820 00-22
OSTOW M 000821 00-22, 001234 00-28
OSTROV S 000919 00-24
OSTROWSKI MV 001224 00-28
OTOOLE KC 001319 00-29
OWENS WE 000616 00-19
OXMAN K 001374 00-30

P

PACION SJ 001720 00-36
PAGES LARRAYA F 000448 00-15
PAIS I 001069 00-25
PAIVA REA 000069 00-03
PALMBERG L 001320 00-29
PALMORE E 000515 00-17, 000516 00-17
PALUSZNY M 000324 00-13
PANZARELLA A 000161 00-09
PARKER D 000822 00-22
PARKER WR 000708 00-21
PARTRIDGE KB 001298 00-29
PASHLEY B 000607 00-19
PATANAPIPITPISARN A 000011 00-01
PATTERSON JG 000190 00-10
PATTISON E 000709 00-21, 001124 00-26, 001321 00-29
PATTON J 000823 00-22
PAUL RA 000490 00-16
PAULTRE R 000396 00-14
PAYETTE M 001788 00-37
PAYNE WD 000421 00-14
PEACE CH 000824 00-22
PEACOCKE AR 001070 00-25
PEALSOOK S 000011 00-01
PEARSON PR 000608 00-19
PEATLING JH 000162 00-09, 000163 00-09
PEEK C 001734 00-37
PENA RH 001746 00-37
PEPPER MP 001214 00-28
PEREIRA DE QUEIROZ MI 001141 00-27
PEREZ L 001235 00-28
PEROPAT FJ 000230 00-11
PERRY MA 000273 00-12
PETERS RM 001384 00-30
PETERSON G 000710 00-21
PETT ME 001789 00-37
PETTERSSON T 001055 00-25
PFEIFFER WM 000491 00-16
PHILIPP E 000115 00-05
PHILLIPS DZ 001385 00-30
PHOTIADIS J 000093 00-04, 001142 00-27
PICKEN SDB 000397 00-14
PIEDISCALZI N 000577 00-18
PIHL RO 001661 00-35
PIKER S 000116 00-05
PILIAVIN JA 001759 00-37
PILKINGTON GW 000070 00-03
PILLSBURY BLK 001672 00-35
PINE VR 000398 00-14
PISCOPO M 001236 00-28
PITTS VP 000164 00-09
PLATT NVD 000191 00-10
PLAUT A 001592 00-34
PLESS IB 000768 00-22
PODOBNIKAR IG 001237 00-28
POLLOCK GH 000399 00-14
POMPILO PT 001238 00-28
POPPLETON PK 000070 00-03
PORTER JR 001790 00-37
POSAVAC EJ 000143 00-08
POTVIN RH 000012 00-01, 000014 00-01
POWELL J 001322 00-29
POWELL JR 001721 00-36
POWELL RC 000231 00-11, 000609 00-19, 001239 00-28
POWELL RZ 000232 00-11
POWER JP 001593 00-34
POWERS RC 001125 00-26
PRASAD D 000113 00-05
PRESSEL E 001428 00-31, 001673 00-35
PREST AP 000274 00-12
PRESTON CE 000400 00-14
PRETZEL PW 000401 00-14
PREUSS J 001240 00-28
PRICE M 001674 00-35
PRICE SM 000825 00-22
PRICE-BONHAM S 001791 00-37
PRICHARD L 001725 00-36
PRICHARD SG 000826 00-22
PRINCE R 001523 00-33, 001594 00-34
PRINCE RH 001522 00-33
PROUDFOOT W 001071 00-25
PRUYSER PW 000144 00-08, 000827 00-22, 000920 00-24, 001072 00-25, 001073 00-25, 001241 00-28
PUERTA RA 001074 00-25
PUGH MD 000393 00-14, 000394 00-14
PUMPHREY JB 000145 00-08
PURISMAN R 000402 00-14
PURISMANN R 000403 00-14

Q

QUELLO DY 000233 00-11
QUINLEY H 001792 00-37, 001805 00-37

R

RABER CA 000806 00-22
RADER BB 000275 00-12
RADFORD J 000492 00-16
RAGAN CP 000071 00-03
RAINVILLE JR 000659 00-20
RAJU ML 001595 00-34
RAMACHANDRAN S 001323 00-29
RAMBO L 000971 00-25
RAMSEY P 000578 00-18
RANADE M 001675 00-35
RANDALL RL 001242 00-28
RANSOHOFF P 000971 00-25
RAO AV 000404 00-14
RAO KR 001463 00-31
RAO SLN 001698 00-36
RAPHAEL M 000297 00-13
RAPPARD P 000449 00-15
RASCHKE CA 001075 00-25
RASHED AN 001596 00-34
RATLIFF LC 000610 00-19
REE GE 000015 00-01
REED JP 000711 00-21
REEVES RB 000405 00-14, 000828 00-22, 000829 00-22
REID B 001246 00-28
REID FW 000234 00-11
REIK T 001597 00-34
REILLY JW 000155 00-09
REINER ER 000450 00-15
REISS AJ 001794 00-37
REISS W 001386 00-30
REITANO S 001524 00-33
REKERS GA 000712 00-21
REMY MCM 001143 00-27
RENEAR M 001076 00-25
RENEER EV 001387 00-30
RENNIE RM 001324 00-29
RENZI M 001793 00-37
REPOLE C 000713 00-21
RETHFORD WR 001722 00-36
REVELLE W 000130 00-07
REYNIERSE JH 000921 00-24
REYNOLDS C 000868 00-23
REYNOLDS DK 001445 00-31
RHI B 001243 00-28, 001598 00-34, 001676 00-35
RHINE JB 001464 00-31
RHODES AL 001794 00-37
RIBON J 001244 00-28
RICALLA LM 001525 00-33
RICE B 001677 00-35
RICE CA 000192 00-10, 001245 00-28
RICHARD RC 001599 00-34
RICHARDS DH 001325 00-29
RICHARDSON EL 000714 00-21
RICHARDSON JT 001526 00-33, 001678 00-35, 001683 00-35
RICHEK HG 001246 00-28, 001326 00-29
RICHMAN P 001514 00-33
RIDGWAY JMB 000451 00-15
RIDLEY EJ 001795 00-37
RIECK J 001600 00-34
RIM Y 000579 00-18
RISSE GB 001601 00-34
RITTER PR 000830 00-22
RIVA A 000325 00-13
ROBBINS T 001628 00-35
ROBERTS J 000260 00-12
ROBERTS KA 001679 00-35
ROBINSON IE 001713 00-36
ROCCATAGLIATA G 001247 00-28
ROCHEDIEU E 001248 00-28
ROCKLAND LH 000611 00-19
ROE JB 001723 00-36
ROHLEN TP 000493 00-16
ROHRBAUGH J 001327 00-29
ROKEACH M 001796 00-37
ROLLS EF 001388 00-30
RONDEAU MM 000922 00-24
RONKOS CG 000235 00-11
ROOF WC 001797 00-37
ROONEY C 001798 00-37
ROSEGRANT J 001602 00-34
ROSEN IM 001328 00-29
ROSENBAUM S 001185 00-28
ROSENBLATT HS 001077 00-25
ROSENFELD JM 000474 00-16
ROSENSOHN M 000165 00-09
ROSNER F 001799 00-37
ROSOFF N 001603 00-34
ROSS DA 001249 00-28
ROSSIER-BENES L 001389 00-30
ROTENBERG M 001250 00-28
ROTH N 000612 00-19
ROTHENBERG A 001663 00-35
ROTHMAN S 001771 00-37
ROULON P 001558 00-34
ROWLEY FP 000715 00-21
ROZMAN D 000494 00-16
RUBINGTON E 000452 00-15
RUBINS JL 001078 00-25
RUBLE RE 001390 00-30
RUETH TW 000326 00-13
RUFF CF 000147 00-08
RUIZ P 001144 00-27, 001527 00-33
RULLA LM 000318 00-13, 000327 00-13
RUMBAUT RD 000328 00-13
RUNIONS JE 001251 00-28
RUPPEL HJ 001724 00-36
RUSALEM H 001252 00-28
RUSHBY WF 001680 00-35
RUSSIE RE 001329 00-29
RYAN B 001330 00-29
RYMPH RC 000329 00-13
RYU S 000495 00-16

S

SADLER WAE 001079 00-25
SAFRONOV YN 000094 00-04
SAJWAJ T 001331 00-29
SALL MJ 001604 00-34
SALTER NE 001662 00-35
SALZMAN L 001253 00-28, 001254 00-28
SAMARIN WJ 001489 00-32
SANBORN HW 000878 00-23
SANDOVAL M 001605 00-34
SANDVEN JM 000536 00-17
SANFORD JA 001080 00-25
SANTEE B 001791 00-37
SAPP S 000072 00-03
SARAM PA 000496 00-16
SARBIN TR 001490 00-32
SARGANT W 001528 00-33
SARRO R 001255 00-28, 001256 00-28
SASTIC JJ 000831 00-22
SATO K 000498 00-16
SATTERWHITE BB 000768 00-22
SATYANAND D 000499 00-16
SAUNDERS C 000406 00-14
SAVICEVIC M 001190 00-28
SAVIN-WILLIAMS RC 000016 00-01
SAWIN MM 001391 00-30
SCANDRETTE O 001320 00-29
SCARLETT WG 000716 00-21
SCHAFER S 001800 00-37
SCHARFENBERG J 000717 00-21
SCHEIDT FJ 001466 00-31
SCHERER RP 001392 00-30
SCHIEK HJ 000537 00-17
SCHINDLER R 001257 00-28, 001606 00-34
SCHLESINGER K 001607 00-34
SCHMOTTER JW 000193 00-10
SCHNABEL JF 001142 00-27
SCHNEIDER B 000179 00-10
SCHNEIDERMAN LJ 001725 00-36
SCHNITZER R 001771 00-37
SCHOEN EL 001081 00-25
SCHOENHERR RA 000194 00-10
SCHULDT DL 000330 00-13
SCHULTE J 001714 00-36
SCHULTZ JL 000127 00-06
SCHULZ D 001393 00-30
SCHURMAN PG 000195 00-10, 000235 00-11
SCHURR GM 000407 00-14
SCHUSTER DB 001608 00-34
SCHUTTLER G 000500 00-16
SCHUTZ SR 000712 00-21
SCHWEIKER W 000093 00-04
SCOBIE G 000118 00-05, 001082 00-25

SCOTT EM 001258 00-28
SECOR P 000453 00-15
SEGGAR J 001491 00-32
SEJOURNE R 000580 00-18
SELLARS ML 000331 00-13
SELLECK GA 000027 00-02
SELVEY HA 001529 00-33
SENDIONY MF 001259 00-28
SEPPO S 001394 00-30
SETHI BB 000501 00-16
SEVIGNY L 000660 00-20
SEVIGNY R 000073 00-03, 000660 00-20
SHAFFER S 000076 00-03
SHAINAUSKAS JC 000332 00-13
SHANDS HC 000454 00-15
SHAPIRO HM 001395 00-30
SHARRARD DW 000718 00-21
SHAVER P 001071 00-25
SHAW BW 001083 00-25
SHAW JM 001660 00-35
SHEA EC 000832 00-22
SHEA JJ 001084 00-25
SHEAHAN M 001801 00-37
SHEEHAN CA 000196 00-10
SHEEHAN M 000333 00-13
SHEIKH-DILTHEY H 001609 00-34
SHELDON WH 001085 00-25
SHELL AF 000833 00-22
SHELP EE 000581 00-18
SHEPHERD A 000607 00-19
SHERMAN JO 001610 00-34
SHERWOOD RO 000879 00-23
SHIELDS AV 001802 00-37
SHILLMAN J 000362 00-14
SHNEIDMAN ES 000408 00-14
SHOEMAKER A 000582 00-18
SHRADER RR 000297 00-13
SHULMAN BH 001086 00-25
SHUPE AD 001611 00-34, 001681 00-35
SHUSTER M 001260 00-28
SILVERMAN MS 000089 00-04, 000320 00-13
SIMMONDS D 000681 00-21
SIMMONDS RB 001682 00-35, 001683 00-35, 001684 00-35
SIMMONS H 000518 00-17
SIMMONS HC 000074 00-03
SIMPSON GE 000128 00-06
SIMPSON JH 000197 00-10
SIMS BJ 000276 00-12
SIMS JH 000032 00-03
SINGH B 001803 00-37
SINHA N 000096 00-05
SISKIND G 001261 00-28
SIZEMORE D 000411 00-14
SKLARE M 001145 00-27
SLAWSON PF 001262 00-28
SLOANE R 000834 00-22
SMALLWOOD C 000916 00-24
SMITH D 000890 00-24
SMITH DE 000455 00-15, 001264 00-28
SMITH DS 001263 00-28
SMITH EW 000923 00-24
SMITH H 001685 00-35
SMITH JM 000924 00-24
SMITH NM 000538 00-17
SMITH NW 000119 00-05
SMITH RE 000075 00-03
SMITH SN 001396 00-30
SMITH SR 000017 00-01
SMITH WA 000835 00-22
SMITH WJ 000002 00-01, 001174 00-28
SMUDSKI JR 000028 00-02
SMURAWA E 001332 00-29
SNIDER AG 000661 00-20
SNIZEK WE 000092 00-04
SNYDER RD 001087 00-25
SNYDER S 001612 00-34
SOBOSAN JG 000120 00-05, 001088 00-25
SODERSTROM D 001333 00-29
SOLIGNAC P 001265 00-28
SOLOMON TJ 000121 00-05
SOMASUNDARAM O 001613 00-34
SONG NO 001209 00-28
SONG-GI C 000502 00-16
SORENSEN AA 000334 00-13
SOULEN RNE 000836 00-22
SPAULDING JG 001480 00-32
SPECTOR SI 000409 00-14
SPEDDING F 000410 00-14
SPEHN MR 000029 00-02
SPELLMAN CM 001492 00-32
SPENCER J 001266 00-28
SPENCER M 001759 00-37
SPERO MH 001089 00-25, 001267 00-28, 001268 00-28, 001686 00-35
SPETTER MI 001804 00-37
SPIELMANN R 001681 00-35
SPILKA B 000165 00-09, 000389 00-14, 000411 00-14, 000880 00-23, 001090 00-25, 001091 00-25
SPIRO ME 001614 00-34
SQUIRE MB 001224 00-28
ST. CLAIR MJ 000925 00-24
STACKHOUSE ML 001092 00-25
STAFFORD-CLARK D 000881 00-23
STAGE TB 000613 00-19
STAHLBERG G 001055 00-25
STALCUP GE 000837 00-22
STALNAKER C 000412 00-14
STAMEY HC 000539 00-17
STANMANN RF 000330 00-13
STARK R 001269 00-28, 001805 00-37
STARRATT AB 000456 00-15
STAUFFER SA 000583 00-18
STEELE FI 000277 00-12
STEFANICS C 000815 00-22
STEFFENHAGEN R 000457 00-15
STEFFEY DM 000166 00-09
STEIN C 000838 00-22, 000926 00-24
STEIN EV 000719 00-21, 000914 00-24
STEIN HF 000839 00-22
STEIN LI 000614 00-19
STEINBERG RD 001093 00-25
STEINDL-RAST D 001126 00-26
STEINMANN A 001806 00-37
STEPHAN PG 000840 00-22
STERN EM 001094 00-25, 001334 00-29
STERN MS 001214 00-28
STETTNER JW 000841 00-22, 001270 00-28, 001397 00-30, 001467 00-31
STEWARD DS 001398 00-30
STEWARD MS 001398 00-30
STEWART C 000018 00-01, 000236 00-11
STEWART CS 000171 00-09
STEWART DW 000413 00-14
STEWART JT 000720 00-21
STEWART M 001678 00-35
STEWART RA 000335 00-13
STIEFEL AD 000414 00-14
STIGALL S 001681 00-35
STINNETTE CR 001807 00-37
STODDARD TB 000560 00-18
STOKES J 001517 00-33
STOKES JB 001615 00-34
STOLLBERG D 000336 00-13, 000615 00-19, 000927 00-24
STONE H 001271 00-28
STONEBERG TA 000842 00-22
STONES CR 001687 00-35
STOUDENMIRE J 001272 00-28
STOUT L 000411 00-14
STRAUSS ME 000146 00-08
STREETER NM 000616 00-19
STRICKLAND BR 000076 00-03
STROM KR 000237 00-11
STROMMEN MP 000131 00-07, 000843 00-22
STROUP HW 001726 00-36
STRUNK O 000198 00-10, 000238 00-11, 000239 00-11, 000928 00-24, 000929 00-24, 001095 00-25, 001096 00-25, 001273 00-28
STUBBLEFIELD HW 000199 00-10
SUCHMAN D 000503 00-16
SUGERMAN S 001274 00-28
SUKHOV AD 001808 00-37
SUTKER LW 001727 00-36
SUTKER PB 001727 00-36
SUZUKI T 000504 00-16
SWEENEY DJ 000337 00-13
SWENSON JV 001809 00-37
SWICEGOOD TV 000662 00-20
SWIFT JK 000844 00-22
SWINDELL DH 000140 00-07
SWITZER D 000845 00-22
SWITZER DK 000200 00-10, 000930 00-24, 001275 00-28
SYMES RA 001810 00-37
SZAFRAN R 001127 00-26

T

TAGESON CW 000172 00-10
TAGGART M 000201 00-10, 000202 00-10, 000278 00-12, 000721 00-21
TALBOT JF 000415 00-14
TAMBIAH SJ 001688 00-35
TAMMINEN K 000167 00-09, 001399 00-30
TANI S 000505 00-16
TANSECO RM 001276 00-28
TANSEY MA 001097 00-25
TAPPEINER DA 001530 00-33
TART CT 001468 00-31, 001469 00-31
TATE ED 000584 00-18
TATE RC 000540 00-17
TAYLOR D 001630 00-35
TAYLOR MF 001811 00-37
TAYLOR MG 000640 00-20
TEMPLE PC 000279 00-12
TEMPLER DI 000147 00-08, 000416 00-14, 000417 00-14
TENZEL JH 001616 00-34
TERKELSEN H 000236 00-11
TESCHNER G 001098 00-25
TESKE RT 001617 00-34
TETREAULT L 001422 00-31
THILO H 000931 00-24
THOMAS J 000418 00-14
THOMAS JE 001277 00-28
THOMAS JR 000614 00-19, 000846 00-22
THOMAS LB 001728 00-36
THOMAS MJ 001400 00-30
THOMAS PR 001128 00-26
THOMAS SS 000280 00-12
THOMPSON JH 000617 00-19
THOMPSON L 001618 00-34
THORNTON EE 000847 00-22
THRUSH JC 001680 00-35
THUM D 000459 00-15
THURMAN H 001335 00-29
TIEMAN GR 000722 00-21
TIPPETT AR 001416 00-31
TIWARI M 000114 00-05
TOANE TB 000506 00-16
TOMBOLESI R 000419 00-14
TOPOLEWSKI J 000848 00-22
TORRANCE EP 001401 00-30
TORRANCE JP 001401 00-30
TORREY EF 000707 00-21, 001278 00-28
TOUCHET FH 001099 00-25
TOWN JD 000507 00-16
TRAVIS JL 000723 00-21
TREW A 001279 00-28
TROSMAN H 001493 00-32
TRUCHSES RE 000338 00-13
TUBESING NL 000281 00-12
TUCK WP 001812 00-37
TWEEDIE DF 000932 00-24, 000933 00-24
TWEMLOW SW 000458 00-15
TYGART CE 000309 00-13, 001813 00-37, 001814 00-37

U

UDICK WS 000339 00-13
UEDA N 001280 00-28
UJHELY GB 001470 00-31
ULANOV A 001101 00-25
ULANOV AB 000282 00-12, 000806 00-22, 001100 00-25
ULANOV B 001101 00-25
UNDERWAGER RC 000131 00-07

V

VALENTINE AM 000508 00-16
VALSECCHI A 001729 00-36, 001730 00-36
VAN DEN BLINK AJ 000934 00-24
VAN SLYKE RS 000340 00-13
VAN WAGNER CA 000283 00-12
VANDERPOOL HY 000618 00-19
VARSHNEY NK 001619 00-34
VAUGHAN CE 000530 00-17
VAUGHAN GM 000031 00-03
VAUGHAN RP 000284 00-12
VELDHUIZEN JF 000648 00-20
VENER AM 000018 00-01, 000171 00-09
VENTER HP 000849 00-22
VERDERY EA 000240 00-11
VERNON GM 000420 00-14, 000421 00-14
VETSCHERA T 001620 00-34
VINCENZO J 000077 00-03
VIRKLER HA 001281 00-28

VIRKLER MB 001281 00-28
VITZ P 001102 00-25
VOGT MB 001746 00-37
VON DER HEYDT V 001103 00-25, 001104 00-25, 001282 00-28
VON PREMERSTEIN R 001105 00-25

W

WADE SH 001402 00-30
WADLEY SS 001621 00-34
WADOWICZ JM 000935 00-24
WAGNENAAR TC 001731 00-36
WAGNER ME 000850 00-22
WAGNER RL 001161 00-28
WAGNER-ROBERTZ D 001622 00-34
WAHL CW 000851 00-22
WALKER HE 001815 00-37
WALKER JL 000936 00-24, 001106 00-25
WALLACE RA 000078 00-03
WALTERS A 001403 00-30
WALZER V 000460 00-15
WARD HH 001816 00-37
WARHEIT GJ 000588 00-19
WARLAND RH 000986 00-25
WARREN NC 001107 00-25, 001108 00-25, 001158 00-28
WAUCK LA 000655 00-20
WEBB JK 001689 00-35
WEBB SC 000341 00-13
WEBER H 001404 00-30
WEBER M 000122 00-05
WEBER T 000159 00-09
WEBSTER AC 000335 00-13
WECHSLER H 000459 00-15
WEHR G 000882 00-23, 001109 00-25
WEIGERT E 000852 00-22
WEINBERG AF 001817 00-37
WEINER DE 000509 00-16
WEINSTOCK A 000019 00-01
WEISHEIT E 000585 00-18
WEISSKOPF-JOELSON E 001471 00-31
WEISTART J 000916 00-24
WELCH JF 000285 00-12
WELCH MR 001690 00-35
WELFORD A 000422 00-14
WERHAN CF 000853 00-22
WESTBERG GC 001129 00-26
WESTBERG GE 001836 00-38
WESTBROOK M 001717 00-36
WESTENDORP F 001110 00-25
WESTERMEYER J 000460 00-15, 000510 00-16
WESTLEY FR 001531 00-33
WESTOFF CF 001732 00-36
WHEELER G 000075 00-03
WHITE BV 001336 00-29
WHITE FP 000168 00-09
WHITE H 001336 00-29
WHITE M 001745 00-37
WHITE RA 001472 00-31
WHITE W 001623 00-34
WHITLOCK GB 001111 00-25
WHITLOCK GE 000854 00-22, 001337 00-29
WHITTINGTON FJ 001818 00-37
WHITTKOWER ED 001473 00-31
WIETING SG 000020 00-01
WIG NN 001283 00-28, 001284 00-28
WIJSENBEEK H 000403 00-14
WIKLER M 001146 00-27
WILLIAMS DL 000286 00-12, 000855 00-22
WILLIAMS JE 000856 00-22
WILLIAMS ML 000169 00-09
WILLIAMS R 000170 00-09
WILLIE CV 001819 00-37
WILLIS J 000079 00-03, 000079 00-03
WILLITS RD 000677 00-21
WILLS G 001691 00-35
WILLSON S 000944 00-25
WILMETH JR 001692 00-35
WILMETH MW 001692 00-35
WILSON AJ 000619 00-19
WILSON BM 001820 00-37
WILSON CRM 000620 00-19
WILSON DD 001405 00-30
WILSON JR 000857 00-22
WILSON RM 001624 00-34
WILSON W 000079 00-03
WILSON WP 001338 00-29
WIMBERLEY RC 001112 00-25, 001494 00-32
WIMBERLY EP 000858 00-22, 001147 00-27
WIMMER W 001474 00-31, 001625 00-34
WINGERT ML 001406 00-30
WINGROVE C 000541 00-17, 001734 00-37
WINKLER AM 000461 00-15
WINTER JA 001821 00-37
WINTROB RM 001693 00-35
WISEMAN JP 000462 00-15
WOHLFORT RW 000937 00-24
WOLFE JL 000938 00-24
WOLMAN BB 001113 00-25
WOOD GV 000342 00-13
WOOD HH 001285 00-28
WOOD J 000860 00-22
WOOD JC 000663 00-20
WOOD JR 001130 00-26, 001769 00-37
WOOD NS 001726 00-36
WOODRUFF CR 000861 00-22, 001822 00-37
WOOLLEY KW 000862 00-22
WOOSTER JH 000080 00-03
WORD ED 001746 00-37
WORTHEN V 001626 00-34
WORTHY D 000236 00-11
WRIGHT D 000586 00-18
WRIGHT EW 001333 00-29
WRIGHT L 000423 00-14
WRIGHT SJ 001286 00-28
WUTHNOW R 000081 00-03, 001759 00-37
WUTHRICH PK 000863 00-22
WYLIE CR 000279 00-12

Y

YAMASHITA K 001200 00-28
YASUNAGA H 000542 00-17
YINGER JM 001114 00-25
YOKLEY RL 001778 00-37
YOON SY 001627 00-34
YOUNG JJ 000664 00-20

Z

ZAENGLEIN MM 000018 00-01, 000171 00-09
ZALOKAR J 001339 00-29
ZANETTI C 000864 00-22
ZARETSKY II 001694 00-35
ZEGANS LS 001212 00-28
ZEHNPFENNIG JS 000939 00-24
ZELIGS R 000424 00-14
ZENTZ GH 000865 00-22
ZIJLSTRA W 000241 00-11
ZIMMERMAN CC 000021 00-01
ZRULL JP 000324 00-13
ZUCKER AH 000600 00-19
ZUCKERMAN-BARELI C 000022 00-01
ZUKOR SH 000940 00-24
ZURITA JL 001236 00-28
ZYCHOWICZ MJ 001115 00-25

# SUBJECT INDEX

[The Subject Index is machine generated. Keywords in the titles of abstracts appear alphabetically in the the left hand margin; under each keyword is a list of titles in which the keyword appears. The spelling of words in the titles of abstracts has not been changed, hence, two spellings of the same word may appear in this index — for example, BEHAVIOR and BEHAVIOUR.]

**AAPC**

AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS.
000202 00-10

AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS.
000278 00-12

AAPC CONSTITUTION REVISION: A CHALLENGE TO INTEGRATE FUNCTION AND FORM.
000686 00-21

AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS.
000721 00-21

**ABANDONED**

ABANDONED BY GOD AND THE WORLD: THE RELIGIOUS UNDERGROUND IN OUR WORLD.
001649 00-35

**ABNORMAL**

ABNORMAL MENTAL PHENOMENA IN THE PROPHETS.
001231 00-28

**ABORIGINES**

DRINKING AS A CULTURAL PATTERN OF CHACO ABORIGINES.
000448 00-15

**ABORTION**

ABORTION? RESOURCES FOR PASTORAL-COUNSELING.
000585 00-18

COUNSELING WOMEN WHO ARE CONSIDERING ABORTION.
000797 00-22

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS.
001725 00-36

ORTHODOXY AND ATTITUDES OF CLERGYMEN TOWARD HOMOSEXUALITY AND ABORTION.
001731 00-36

ABORTION ATTITUDES AMONG CATHOLIC COLLEGE STUDENTS.
001737 00-37

RELIGION AND ATTITUDES TOWARD ABORTION: A STUDY OF NURSES AND SOCIAL-WORKERS.
001764 00-37

ABORTION AND THE PRIEST COUNSELOR.
001781 00-37

A DOCUMENT FROM THE CONFERENCE OF ITALIAN BISHOPS ON ABORTION.
001787 00-37

RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION).
001789 00-37

AN ANALYSIS OF CLERGYMENS ATTITUDE TOWARD ABORTION.
001791 00-37

IDEAL FAMILY SIZE AS AN INTERVENING VARIABLE BETWEEN RELIGION AND ATTITUDES TOWARD ABORTION.
001793 00-37

PASTORAL CONSIDERATIONS ON ABORTION AND STERILIZATION.
001822 00-37

**ABUSE**

DRUG USE & ABUSE: STUDIES IN MAN, MEDICINE AND THEOLOGY.
000429 00-15

CHILD ABUSE: VIEWING IT AS A NATIONAL PROBLEM AND THE CHURCH AS A RESOURCE. (D.MIN. DISSERTATION).
001762 00-37

**ACADEMIC**

ACADEMIC DISCIPLINE AND FACULTY RELIGIOSITY IN SECULAR AND CHURCH-RELATED COLLEGES.
000062 00-03

AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS.
000278 00-12

STUDENT WELFARE AND GUIDANCE: THE PASTORAL ROLE OF THE ACADEMIC.
000607 00-19

A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION).
000837 00-22

AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION).
001350 00-30

PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION).
001375 00-30

**ACCEPTANCE**

THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION).
000008 00-01

**ACCOMMODATION**

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT.
000574 00-18

**ACCULTURATION**

ACCULTURATION AND RELIGION ON THE COLVILLE INDIAN RESERVATION. (PH.D.DISSERTATION).
000127 00-06

**ACHIEVEMENT**

THE RELATIONSHIP OF PROTESTANT ETHIC BELIEFS AND VALUES TO ACHIEVEMENT.
000558 00-18

THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION).
001329 00-29

**ACTION**

PASTORAL-COUNSELING IN THE CONTEXT OF SOCIAL ACTION.
000891 00-24

CHRISTIAN RELIGIOUS-EDUCATION AS GOSPEL ACTION.
001393 00-30

JAMES AND THE VALENCE OF HUMAN ACTION.
001477 00-32

CLERGYMAN AND SOCIAL ACTION.
001740 00-37

THE APPLICATION OF ETHNOMETHODOLOGY TO CHRISTIAN SOCIAL ACTION PROGRAMS.
001754 00-37

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO SOCIAL ACTION.
001807 00-37

THE CHURCH AND ECOLOGICAL ACTION.
001812 00-37

**ACTIONS**

PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES.
001187 00-28

**ACTIVE**

RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION).
000342 00-13

FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION).
001122 00-26

**ACTIVISM**

PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES.
001771 00-37

THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM.
001814 00-37

POLITICAL ACTIVISM AMONG THE CLERGY: SOURCES OF A DEVIANT ROLE.
001821 00-37

**ACTIVIST**

THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES.
001792 00-37

**ACTIVITIES**
AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10
A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22

**ACTIVITY**
PERSONALITY CHARACTERISTICS OF MINISTERS AND THEIR SOCIAL CHANGE ACTIVITY. (PH.D. DISSERTATION). 000338 00-13
CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

**ACTS**
TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY, PART 3: GOSPELS AND ACTS. 000638 00-20

**ACTUAL**
THE ACTUAL AND THE REAL. 000796 00-22

**ADAM**
A CHILD AND ADAM: A PARABLE OF TWO AGES. 000874 00-23

**ADAPTATION**
HUMAN ADAPTATION TO STRESS AND CHANGE. 001336 00-29

**ADAPTATIONS**
A FOLLOW-UP OF UR ADAPTATIONS IN PRIVATE HOSPITAL PATIENTS. 001224 00-28

**ADAPTING**
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS. 000251 00-12

**ADAPTIVE**
THE ADAPTIVE FUNCTION OF RELIGION IN LATE ADOLESCENCE. 000166 00-09
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14

**ADDICTION**
CONVERSION OR ADDICTION: CONSEQUENCES OF JOINING A JESUS MOVEMENT GROUP. 001682 00-35

**ADDICTS**
SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15

**ADEQUACIES**
ON THE ADEQUACIES OF THE UTILIZATION OF THE CONCEPT OF DENOMINATION IN THE EXPLANATION OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001813 00-37

**ADEQUACY**
EMPIRICAL ADEQUACY OF LOFLANDS CONVERSION MODEL. 001475 00-32

**ADHERENCE**
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03

**ADJECTIVE-CHECKLIST**
A JESUS MOVEMENT GROUP: AN ADJECTIVE-CHECKLIST ASSESSMENT. 001683 00-35

**ADJUSTMENT**
ADJUSTMENT AND SELF-DISCLOSING BEHAVIOR OF ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000303 00-13
RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14
ADJUSTMENT AND WAR BEREAVEMENT -- SOME CONSIDERATIONS. 000402 00-14
A STUDY OF THE RELATIONSHIPS BETWEEN RELIGIOUS AFFILIATION, RELIGIOUS PRACTICES AND MARITAL ADJUSTMENT. (PH.D. DISSERTATION). 000661 00-20
EFFECTS OF PRESCHOOL RELIGIOUS-EDUCATION ON EARLY PERSONALITY ADJUSTMENT. (PH.D. DISSERTATION). 001406 00-30

**ADLER**
FRANKL, ADLER, AND SPIRITUALITY. 001065 00-25

**ADLERIAN**
ADLERIAN THEORY AND PASTORAL-COUNSELING. 000886 00-24

**ADLERS**
ALFRED ADLERS CONCEPT OF GOD. 001003 00-25

**ADMINISTRATION**
PASTORAL CARE AND ADMINISTRATION. 000681 00-21

**ADMINISTRATORS**
ROLE CONFLICT AND VALUE DIVERGENCE IN SISTER ADMINISTRATORS. (PH. D. DISSERTATION). 000196 00-10
ATTITUDES OF REHABILITATION FACILITY ADMINISTRATORS TOWARD RELIGIOUS PROGRAMMING. 001252 00-28

**ADMISSION**
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28

**ADOLESCENCE**
TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE. 000018 00-01
CASTE AND SEX AS CORRELATES OF RELIGIOUS ATTITUDES OF ADOLESCENCE. 000114 00-05
THE ADAPTIVE FUNCTION OF RELIGION IN LATE ADOLESCENCE. 000166 00-09

**ADOLESCENT**
PSYCHOLOGICAL ANOMIE AND RELIGIOUS IDENTITY IN TWO ADOLESCENT POPULATIONS. 000009 00-01
ADOLESCENT GOD IMAGES. 000014 00-01
AGE AND SEX DIFFERENCES IN THE ADOLESCENT IMAGE OF JESUS. 000016 00-01
THE ADOLESCENT AND HIS RELIGION: BELIEFS IN TRANSITION, 1970-1973. 000171 00-09
RELIGION AND THE EXPECTATIONS OF MODERN SOCIETY TOWARDS THE ADOLESCENT. 000559 00-18
ADOLESCENT IDENTITY CRISIS AND RELIGIOUS CONVERSION: IMPLICATIONS FOR PSYCHOTHERAPY. 001212 00-28
PERSONALITY AND MENTAL-HEALTH CONCOMITANTS OF RELIGIOUSNESS IN LATE ADOLESCENT COLLEGE STUDENTS. (PH.D. DISSERTATION). 001326 00-29
ADOLESCENT PREJUDICE. 001759 00-37

**ADOLESCENTS**
CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01
PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01
RELIGIOUS PRACTICES OF ADOLESCENTS IN A SOUTHERN COMMUNITY: 1964-1974. 000006 00-01
THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01
ADOLESCENTS ATTITUDE TOWARD RELIGION IN UBOL-RATCHTHANI COMMUNITY. 000011 00-01
ATTITUDES OF LATE ADOLESCENTS AND THEIR PARENTS TOWARD CONTEMPORARY ISSUES. 000019 00-01
DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09
ADOLESCENTS IMAGE OF GHOSTS. 000157 00-09
REDUCING THE FEAR OF DEATH IN EARLY ADOLESCENTS THROUGH RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 000392 00-14
EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS. 001349 00-30

**ADOPTION**
RELIGIOUS MATCHING STATUTES AND ADOPTION. 001786 00-37

**ADULT**
CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01
HUMAN DEVELOPMENT: SOME CONDITIONS FOR ADULT FAITH AT AGE THIRTY. 000074 00-03
CHURCH PARTICIPATION AND THE OLDER ADULT: AN ORIENTATIONAL APPROACH. 000513 00-17
THE LOCAL-CHURCH IN SERVICE TO THE SENIOR ADULT. (D.MIN. DISSERTATION). 000536 00-17
THE ISSUE OF ALIENATION IN THE ADULT RELIGIOUS-EDUCATION PROGRAM, CURSILLO IN CHRISTIANITY. (ED.D. DISSERTATION). 001376 00-30
THE ROLE OF SMALL GROUPS IN ADULT CHRISTIAN EDUCATION. (PH.D. DISSERTATION). 001384 00-30
CONDUCTING AN ADULT EDUCATION COURSE IN THEOLOGY. 001386 00-30

**ADULTS**
A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03
THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03
COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09
MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18
RELIGIOUS CULTS AND TODAYS YOUNG ADULTS. 001648 00-35

**ADVENTIST**
A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION). 000137 00-07
THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION). 000714 00-21

**ADVICE**
RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN. 000798 00-22

**ADVISOR**
THE RABBI AS A PSYCHOLOGICAL ADVISOR TO HIS CONGREGATION. 000899 00-24

**AFFILATED**
THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

**AFFILIATION**
MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03
A MODEL OF CHANGE OF RELIGIOUS AFFILIATION. 000078 00-03
A STUDY OF THE RELATIONSHIPS BETWEEN RELIGIOUS AFFILIATION, RELIGIOUS PRACTICES AND MARITAL ADJUSTMENT. (PH.D. DISSERTATION). 000661 00-20

**AFRAID**
WHY AM I AFRAID TO LOVE. 001322 00-29

**AFRICA**
ORGANIZATIONS IN PERIURBAN AFRICA. 001119 00-26

**AFRICAN**
PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28
SHAMANISM AMONG THE SOUTHWEST AFRICAN HAIN-OM. 001622 00-34
FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35
GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

**AFRICANISMS**
SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

**AFROCUBAN**
SANTERIA: AFROCUBAN CONCEPTS OF DISEASE AND ITS TREATMENT IN MIAMI. 001605 00-34

**AFTERLIFE**
CHILDRENS CONCEPTIONS OF DEATH AND AN AFTERLIFE. (PH.D. DISSERTATION). 000149 00-09
BELIEF IN AFTERLIFE, RELIGION, RELIGIOSITY AND LIFE-THREATENING EXPERIENCES. 000348 00-14
LEVEL OF BELIEF IN AFTERLIFE AND FOUR CATEGORIES OF FEAR OF DEATH IN A SAMPLE OF 60-YEAR-OLDS. 000375 00-14
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14
DEATH AND THE BELIEF IN AN AFTERLIFE. 000396 00-14

**AGE**
AGE DIFFERENCES ON FIVE DIMENSIONS OF RELIGIOUS INVOLVEMENT. 000007 00-01
AGE AND SEX DIFFERENCES IN THE ADOLESCENT IMAGE OF JESUS. 000016 00-01
TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS. 000061 00-03
HUMAN DEVELOPMENT: SOME CONDITIONS FOR ADULT FAITH AT AGE THIRTY. 000074 00-03
RELIGIOSITY AS A FUNCTION OF AGE, EDUCATION, AND SEX. 000096 00-05
AGE DIFFERENCES AND DIMENSIONS OF RELIGIOUS-BEHAVIOR. 000131 00-07
THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09
DEATH AND CONSCIOUSNESS: NEW CONCEPTS IN THE SPACE AGE. 000390 00-14
MEDITATING WITH CHILDREN: A WORKBOOK ON NEW AGE EDUCATIONAL METHODS USING MEDITATION. (REVISED EDITION). 000494 00-16
AGE & RELIGIOSITY IN AN URBAN ETHNIC COMMUNITY. 000526 00-17
AGE, AGING, AND CHURCH ATTENDANCE. 000541 00-17
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18
PASTORAL-COUNSELING IN THE AGE OF AQUARIUS. 000841 00-22
HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25

**AGED**
PASTORAL CARE FOR THE AGED: A PRACTICAL GUIDE. 000517 00-17
THE ROLE OF THE CLERGY IN THE LIFE OF THE AGED. (PH.D. DISSERTATION). 000519 00-17
PERCEPTIONS OF THE NEEDS OF THE AGED BY MINISTERS AND THE ELDERLY. 000525 00-17
PARISH CLERGY AND THE AGED: EXAMINING STEREOTYPES. 000527 00-17
HOW TRADITIONAL JUDAISM HELPS THE AGED MEET THEIR PSYCHOLOGICAL NEEDS. 000535 00-17
A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION). 000538 00-17
PSYCHOTHERAPY OF THE AGED -- PROBLEMS OF RELIGION AND DEATH. 000542 00-17

**AGENTS**
REFERRAL PATTERNS AMONG MENTAL-HEALTH AGENTS IN THREE SUBURBAN COMMUNITIES. 000684 00-21
PSYCHEDELIC AGENTS AND MYSTICISM. 001459 00-31

**AGES**
SUICIDE DOWN THE AGES. 000404 00-14
ANCIENT INDIAN PSYCHIATRIC THOUGHT AND PHILOSOPHY OVER THE AGES. 000501 00-16
A CHILD AND ADAM: A PARABLE OF TWO AGES. 000874 00-23

**AGGRESSION**
AGGRESSION AND RELIGION: THE PSYCHOLOGY AND THEOLOGY OF THE PUNITIVE ELEMENT IN MAN. 001028 00-25
TOWARD A THEOLOGY OF HUMAN AGGRESSION. 001048 00-25
AGGRESSION, ERROR AND TRUTH: A REPLY TO THE DISCUSSION BY SAMUEL RITVO. 001308 00-29
AGGRESSION AND MYSTICISM. 001432 00-31
AGGRESSION, ERROR AND TRUTH. 001575 00-34

**AGING**
THE AGING RELIGIOUS PRIEST. 000186 00-10
THE CHURCHS ROLE IN THE PROBLEM OF AGING. (REL.D. DISSERTATION). 000512 00-17
AGING: ITS CHALLENGE TO THE INDIVIDUAL AND TO SOCIETY. 000514 00-17
RELIGION AND AGING: AN ANALYSIS OF A LONGITUDINAL PANEL. 000515 00-17
RELIGION AND AGING IN A LONGITUDINAL PANEL. 000516 00-17
TOWARD AN UNDERSTANDING OF RELIGIOUS NEEDS IN AGING PERSONS. 000518 00-17
AGING AND RELIGIOUS LIFE. 000521 00-17
CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17
SUMMARY OF THE CONCLUSIONS OF A CONFERENCE ON THE THEOLOGY OF AGING. 000523 00-17
RELIGION AND THE AGING FAMILY. 000531 00-17
AGING AND MINISTRY. 000534 00-17
A CHAPLAIN-ADMINISTRATOR DEFINES SUCCESSFUL AGING. 000537 00-17
AGE, AGING, AND CHURCH ATTENDANCE. 000541 00-17
NEEDS FELT BY THE CLERGY FOR MINISTERING TO THE AGING. 000807 00-22
NEEDS FELT BY THE CLERGY FOR MINISTRIES TO THE AGING. 000808 00-22
THE DISENGAGEMENT THEORY OF AGING AND RETIREMENT APPLIED TO CLERGYMEN. (PH.D. DISSERTATION). 001063 00-25

**AGREEMENT-DISAGREEMENT-ITEM-SCALE**
THE CONSTRUCTION OF AN AGREEMENT-DISAGREEMENT-ITEM-SCALE: A CONTEMPORARY SURVEY OF THE RELIGIOUS SENTIMENTS OF COLLEGE STUDENTS. (PH.D. DISSERTATION). 000065 00-03

**AINU-BEAR**
IYOMANDE: THE AINU-BEAR FESTIVAL. 001834 00-38

**ALASKAN**
THE ALASKAN ATHABASKAN POTLATCH CEREMONY: AN ETHNOPSYCHOANALYTIC STUDY. 001543 00-34

**ALCOHOL**
METHODISM AND ALCOHOL: RECOMMENDATIONS FOR A BEVERAGE ALCOHOL POLICY BASED ON THE EVERCHANGING HISTORIC DISCIPLINAL POSITIONS OF AMERICAN METHODISM. (D. MIN. DISSERTATION). 000431 00-15
POWERLESS OVER ALCOHOL (D.MIN. DISSERTATION). 000435 00-15
RELIGIOUS ETHNIC DIFFERENCES IN ALCOHOL CONSUMPTION. 000459 00-15

**ALCOHOLIC**
NEED FOR POWER AMONG ALCOHOLIC AND NONALCOHOLIC CLERGY. 000334 00-13
THE HIDDEN ALCOHOLIC. 000452 00-15

**ALCOHOLICS**
ANONYMOUS ALCOHOLICS. CHAPTER VII: A.A. AND RELIGION. 000427 00-15
ALCOHOLICS ANONYMOUS AS GROUP LOGOTHERAPY. 000436 00-15
SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS. 000458 00-15
SPIRITUAL SALVATION: LAST RESORT FOR ALCOHOLICS. 000462 00-15

**ALCOHOLISM**
THE CHURCH AND PREVENTION OF ALCOHOLISM. 000442 00-15
THE DESTRUCTIVE ELEMENT OF PERFECTIONISM AS EVIDENCED IN ALCOHOLISM. 000444 00-15
THE PASTORS NATURAL ALLY AGAINST ALCOHOLISM. 000445 00-15
CLINICAL PASTORAL ORIENTATION IN ALCOHOLISM. 000450 00-15

**ALIENATION**
THE ISSUE OF ALIENATION IN THE ADULT RELIGIOUS-EDUCATION PROGRAM, CURSILLO IN CHRISTIANITY. (ED.D. DISSERTATION). 001376 00-30
ALIENATION AND SOCIAL INVOLVEMENT. (PH.D.DISSERTATION). 001809 00-37

**ALIVE**
OLD, BLACK AND ALIVE. 001835 00-38

**ALLEGIANCE**
RELIGIOUS ALLEGIANCE OF DRUG USERS AMONG MONTREAL STUDENTS. 000439 00-15

**ALLIANCE**
MEDICINE AND RELIGION: A NATURAL ALLIANCE. 000598 00-19

**ALLPORT**
PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30

**ALLY**
THE PASTORS NATURAL ALLY AGAINST ALCOHOLISM. 000445 00-15

**ALTERED**
RELIGION, ALTERED STATES OF CONSCIOUSNESS AND SOCIAL CHANGE. 001410 00-31

**ALTERNATE**
ALTERNATE REALITIES, THE SEARCH FOR THE FULL HUMAN BEING. 001451 00-31

**ALTERNATIVE**
HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS. 000374 00-14
DRUG USAGE: AN ALTERNATIVE TO RELIGION?. 000460 00-15
IS PASTORAL-COUNSELING A CREDIBLE ALTERNATIVE IN THE MINISTRY?. 000825 00-22
SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25
ALTERNATIVE MEDICINE: THE SCIENCE OF SPIRITUAL HEALING. 001507 00-33
THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34

**ALTRUISM**
FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM. 000075 00-03

**AMERICA**
YOGA IN AMERICA: THE SECOND COMING OF THE SERPENT. WHO REALLY OWNED EDEN?. 000468 00-16
RELIGIOUS MOVEMENTS IN CONTEMPORARY AMERICA. 001694 00-35
HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36

**AMERICAN**
AMERICAN YOUTH -- FROM POLITICS TO RELIGION. 000030 00-03
THE AMERICAN ATTITUDE TOWARD SUFFERING. 000072 00-03
THE NARCISSISM OF AMERICAN PIETY: THE DISEASE AND THE CURE. 000101 00-05
ROLE COMMITMENT PROCESSES AND THE AMERICAN CATHOLIC PRIESTHOOD. 000194 00-10
TOWARD A PSYCHOLOGICAL UNDERSTANDING OF THE AMERICAN CATHOLIC BISHOP. 000333 00-13
METHODISM AND ALCOHOL: RECOMMENDATIONS FOR A BEVERAGE ALCOHOL POLICY BASED ON THE EVERCHANGING HISTORIC

DISCIPLINAL POSITIONS OF AMERICAN METHODISM. (D. MIN. DISSERTATION).
000431 00-15
ZEN ENLIGHTENMENT WITHOUT A TEACHER: THE CASE OF MRS. COURTOIS, AN AMERICAN.
000479 00-16
HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36.
000609 00-19
PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION).
000657 00-20
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION).
000949 00-25
AMERICAN MYSTICISM: FROM WILLIAM JAMES TO ZEN.
001412 00-31
SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION).
001553 00-34
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION).
001689 00-35
HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA.
001714 00-36
AMERICAN PROTESTANT SCHISM: A FACTOR IN BLACK WHITE RELATIONS, 1950 TO 1975. (PH.D. DISSERTATION).
001770 00-37
PROTESTANT CONTRIBUTIONS TO AMERICAN SOCIAL-WORK, 1870-1912. (PH.D. DISSERTATION).
001780 00-37

**AMERICAN-INDIAN**
USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973.
000565 00-18
AMERICAN-INDIAN TEACHINGS AS A PHILOSOPHICAL BASE FOR COUNSELING AND PSYCHOTHERAPY. (ED.D. DISSERTATION).
001115 00-25
COMPARISON OF REPORTED RELIGIOUS-EXPERIENCE IN CAUCASIAN, AMERICAN-INDIAN, AND TWO MEXICAN-AMERICAN SAMPLES.
001565 00-34

**AMERICANS**
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS.
001639 00-35
RELIGION AND VIOLENCE: A PRIMER FOR WHITE AMERICANS.
001744 00-37
RELIGION AS A DETERMINANT OF MILITANCY AND POLITICAL PARTICIPATION AMONG BLACK AMERICANS.
001778 00-37
RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION).
001784 00-37

**AMERICAS**
AMERICAS JEWS.
001145 00-27

**AMISH**
AMISH DEMOGRAPHY.
001551 00-34

**ANALYSES**
MULTIVARIATE ANALYSES OF SOCIAL AND RELIGIOUS ATTITUDES. (PH.D. DISSERTATION).
000139 00-07

**ANALYSIS**
THE RURAL CHURCH AND RURAL RELIGION: ANALYSIS OF DATA FROM CHILDREN AND YOUTH.
000012 00-01
THIS WORLD AND THE OTHER: A COMPARATIVE ANALYSIS OF TWO RELIGIOUS GROUPS. (PH.D. DISSERTATION).
000084 00-04
A PSYCHOLOGICAL ANALYSIS OF FAITH.
000135 00-07
INTELLECTUAL DEVELOPMENT: ANALYSIS OF RELIGIOUS CONTENT.
000160 00-09
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING.
000210 00-11
AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION).
000293 00-13
ASCETICISM AND THE ANALYSIS OF A NUN.
000301 00-13
ENLIGHTENMENT IN ZEN BUDDHISM: TALKS WITH ZEN PRACTITIONERS AND PSYCHOPATHOLOGICAL ANALYSIS.
000500 00-16
RELIGION AND AGING: AN ANALYSIS OF A LONGITUDINAL PANEL.
000515 00-17
A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION).
000662 00-20
AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED.D. DISSERTATION).
000668 00-21
AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION).
000878 00-23
TRANSACTIONAL ANALYSIS AND SOME RELIGIOUS APPLICATION. (D.MIN. DISSERTATION).
000893 00-24
OPTIMAL RESPONDING: A PASTORAL DIALOGUE WITH TRANSACTIONAL ANALYSIS.
000902 00-24
BORN TO LOVE: TRANSACTIONAL ANALYSIS IN THE CHURCH.
000903 00-24
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION).
000949 00-25
MOSES AND FREUD, A PSYCHOLOGICAL ANALYSIS. (PH.D. DISSERTATION).
001053 00-25
MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS.
001055 00-25
WHY THEY FAIL: A SOCIOHISTORICAL ANALYSIS OF RELIGIOUS AND SECULAR COMMUNES.
001121 00-26
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION).
001354 00-30
A REVISED ANALYSIS OF CONVERSION.
001476 00-32
THE SOLDIER SAINT -- A PSYCHOLOGICAL ANALYSIS OF THE CONVERSION OF IGNATIUS-OF-LOYOLA.
001485 00-32
THE CURSILLO-DE-CRISTIANDAD: AN ANTHROPOLOGICAL ANALYSIS OF A CHRISTIAN RELIGIOUS MOVEMENT. (PH.D. DISSERTATION).
001578 00-34
THE HUTTERIAN CONFESSION OF FAITH: A DOCUMENTARY ANALYSIS.
001618 00-34
SOCIOLOGICAL ANALYSIS OF RELIGIOUS CULT PHENOMENA.
001634 00-35
RELIGIOSITY AND PREJUDICE: AN INTERDIMENSIONAL ANALYSIS.
001749 00-37
SUBCULTURE OR ASSIMILATION?. A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE.
001790 00-37
AN ANALYSIS OF CLERGYMENS ATTITUDE TOWARD ABORTION.
001791 00-37
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION).
001820 00-37

**ANALYTIC**
ANALYTIC PSYCHOLOGICAL STUDY OF SHAMANISM.
001676 00-35

**ANALYTICAL**
ANALYTICAL PSYCHOLOGY AND HISTORICAL DEVELOPMENT IN WESTERN CONSCIOUSNESS.
001031 00-25

**ANALYTICALLY**
APPLICATION AND EFFECTIVENESS OF ANALYTICALLY ORIENTED, PROFESSIONAL CONTINUING-EDUCATION EXEMPLIFIED BY THE PROTESTANT THEOLOGIAN.
000257 00-12

**ANALYZING**
ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY.
001690 00-35

**ANCESTORS**
CAUGHT BETWEEN ANCESTORS AND SPIRITS: FIELD REPORT OF A KOREAN MANSINS HEALING KUT. 000482 00-16
THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION. 001538 00-34

**ANCIENT**
BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05
ANCIENT INDIAN PSYCHIATRIC THOUGHT AND PHILOSOPHY OVER THE AGES. 000501 00-16
CONCEPT OF MENTAL-ILLNESS IN ANCIENT INDIAN MEDICINE. 001206 00-28
THE CULT OF THE SEER IN THE ANCIENT MIDDLE-EAST. 001667 00-35

**ANGELS**
TONGUES OF MEN AND ANGELS: THE RELIGIOUS LANGUAGE OF PENTECOSTALISM. 001489 00-32
ANGELS AND MINISTERS OF GRACE. AN ETHNOPSYCHIATRISTS CONTRIBUTION TO BIBLICAL CRITICISM. 001644 00-35

**ANGLO**
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**ANGUISH**
THE GREAT RELIGIONS AND ANGUISH. 001248 00-28

**ANNIVERSARIES**
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14

**ANOMALIES**
PASTORAL MANAGEMENT OF PREDICTABLE BIRTH ANOMALIES. 000641 00-20

**ANOMIE**
PSYCHOLOGICAL ANOMIE AND RELIGIOUS IDENTITY IN TWO ADOLESCENT POPULATIONS. 000009 00-01
THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05

**ANONYMOUS**
ANONYMOUS ALCOHOLICS. CHAPTER VII: A.A. AND RELIGION. 000427 00-15
ALCOHOLICS ANONYMOUS AS GROUP LOGOTHERAPY. 000436 00-15

**ANTEBELLUM**
SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

**ANTHROPOLOGICAL**
TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22
CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001541 00-34
ETHNICITY AND HEALTH: A MEDICAL ANTHROPOLOGICAL APPROACH. (PH.D. DISSERTATION). 001569 00-34
THE CURSILLO-DE-CRISTIANDAD: AN ANTHROPOLOGICAL ANALYSIS OF A CHRISTIAN RELIGIOUS MOVEMENT. (PH.D. DISSERTATION). 001578 00-34

**ANTHROPOLOGISTS**
HALLUCINATION AND TRANCE: AN ANTHROPOLOGISTS PERSPECTIVE. 001498 00-33

**ANTHROPOMORPHISM**
SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

**ANTI-SEMITISM**
ANOTHER LOOK AT THE ORTHODOXY ANTI-SEMITISM NEXUS. 001777 00-37

**ANTICIPATED**
MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31

**ANTIGENTILISM**
THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM. 000839 00-22

**ANTIJEWISHNESS**
ORAL SADISM: A CLUE TO ANTIJEWISHNESS. 001757 00-37

**ANTISEMITISM**
THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM. 000839 00-22
A COGNITIVE THEORY OF ANTISEMITISM IN THE CONTEXT OF RELIGIOUS IDEOLOGY. 001763 00-37

**ANTISLAVERY**
REVIVAL RELIGION AND ANTISLAVERY POLITICS. 001761 00-37

**ANXIETY**
DENOMINATIONAL DIFFERENCES IN RELIGIOUS-BELIEF, PRACTICE, ANXIETY, AND DOGMATISM. 000085 00-04
THE RELATIONSHIP BETWEEN DEATH ANXIETY AND RELIGION IN PSYCHIATRIC PATIENTS. 000147 00-08
RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13
AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14
DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14
SEX, RELIGION, AND RISK-TAKING BEHAVIOR AS CORRELATES OF DEATH ANXIETY. 000387 00-14
DEATH ANXIETY IN RELIGIOUSLY VERY INVOLVED PERSONS. 000416 00-14
RELIGIOUS CORRELATES OF DEATH ANXIETY. 000417 00-14
THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16
ANXIETY AND THE DEATH OF GOD. 000996 00-25
ANXIETY AND RELIGIOUS GROWTH: A TALMUDIC PERSPECTIVE. 001089 00-25
RELIGIOUS COMMITMENT AND ANXIETY LEVEL AS FUNCTION OF EGO STRENGTH. (PH.D. DISSERTATION). 001097 00-25
THE USE OF GUILT AS A DEFENSE AGAINST ANXIETY. 001186 00-28
A STUDY OF RELIGIOUS-BELIEF AND PRACTICE AS RELATED TO ANXIETY AND DOGMATISM IN COLLEGE WOMEN. (ED.D.DISSERTATION). 001189 00-28
ANXIETY: FREUD AND THEOLOGY. 001227 00-28
TREATMENT OF A CLERGYMAN: ANXIETY NEUROSIS IN A CELIBATE. 001262 00-28
MANIFEST ANXIETY AS A CONTRIBUTING FACTOR IN RELIGIOUS CONVERSION. 001492 00-32
RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

**APACHE**
THE CIBECUE APACHE. 001535 00-34

**APOSTASY**
RELIGIOUS APOSTASY AND POLITICAL RADICALISM. 000032 00-03

**APOSTOLATE**
AN APOSTOLATE TO THE DYING ... A COMMUNITY SERVICE. 000365 00-14

**APPALACHIA**
RELIGION: A PERSISTENT INSTITUTION IN A CHANGING APPALACHIA. 001142 00-27

**APPEALS**
USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

**APPELLATE**

MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18

**APPRAISAL**

RELIGION IN SECULAR SOCIETY: AN EMPIRICAL APPRAISAL. (PH.D. DISSERTATION). 000112 00-05

**AQUARIUS**

PASTORAL-COUNSELING IN THE AGE OF AQUARIUS. 000841 00-22

**ARCHETYPAL**

CONTEMPORARY JEWISH HISTORY AND ITS ARCHETYPAL BACKGROUND. 001131 00-27

**ARISTOTLES**

ARISTOTLES MODERN CONCEPTION OF MAN: A REPLY TO BASIL JACKSON. 001081 00-25

**ARIZONA**

USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT. STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

**ARMY**

CPE IN THE UNITED-STATES ARMY. 000219 00-11

**ART**

LESSONS FROM ART THEORY FOR THE PSYCHOLOGY OF RELIGION. 000920 00-24

MEDICAL EDUCATION: THE PLACE OF RELIGION IN LEARNING THE ART. 001368 00-30

PATTERNS AND PROCESSES OF SELF-LIBERATION IN THE NEAR EASTERN-SUFISM (ART OF REBIRTH). 001629 00-35

**ARTIFICIALISM**

A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

**ASCETICISM**

SELF-FULFILLMENT, ASCETICISM, AND THE FUNCTION OF AUTHORITY. 000120 00-05

ASCETICISM AND THE ANALYSIS OF A NUN. 000301 00-13

**ASHRAM**

OBSERVATIONS ON A SIDEWALK ASHRAM. 000472 00-16

**ASIAN**

MEDITATION AND CONSCIOUSNESS: AN ASIAN APPROACH TO MENTAL-HEALTH. 000476 00-16

**ASIANS**

URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS. 001149 00-28

**ASSERTIVE**

ASSERTIVE TRAINING AND THE CHRISTIAN THERAPIST. 000907 00-24

**ASSESSMENT**

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03

ASSESSMENT OF THE PATIENTS RELIGIOUS ATTITUDES IN THE PSYCHIATRIC CASE-STUDY. 000144 00-08

AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12

CLINICAL ASSESSMENT OF A PROFESSION: ROMAN CATHOLIC CLERGYMEN. 000312 00-13

EMPIRICAL STUDIES IN THE PSYCHOLOGY OF RELIGION: AN ASSESSMENT OF THE PERIOD 1960-1970. 001108 00-25

A JESUS MOVEMENT GROUP: AN ADJECTIVE-CHECKLIST ASSESSMENT. 001683 00-35

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

**ASSIMILATION**

RELIGION AND THE ASSIMILATION OF MEXICAN-AMERICANS. 001371 00-30

SUBCULTURE OR ASSIMILATION?. A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE. 001790 00-37

**ASSOCIATIONS**

MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING. 001299 00-29

**ATHABASKAN**

THE ALASKAN ATHABASKAN POTLATCH CEREMONY: AN ETHNOPSYCHOANALYTIC STUDY. 001543 00-34

**ATHENS**

ATHENS AND JERUSALEM, THE UNIVERSITY AND RELIGIOUS-COUNSELING. 000832 00-22

**ATTENDANCE**

CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01

AGE, AGING, AND CHURCH ATTENDANCE. 000541 00-17

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

CHURCH ATTENDANCE AND HEALTH. 001298 00-29

PERSONALITY CORRELATES OF CHURCH ATTENDANCE. 001581 00-34

INTELLECTUALISM AND RELIGIOUS ATTENDANCE OF METROPOLITAN RESIDENTS. 001591 00-34

**ATTENDED**

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30

**ATTENDING**

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03

**ATTITUDE**

RELIGIOSITY AND DEVIANCE: APPLICATION OF AN ATTITUDE BEHAVIOR CONTINGENT CONSISTENCY MODEL. 000001 00-01

ADOLESCENTS ATTITUDE TOWARD RELIGION IN UBOL-RATCHTHANI COMMUNITY. 000011 00-01

INSTITUTIONALIZED ATTITUDE INFLUENCE AS A FUNCTION OF MEANING CHANGE. (PH.D. DISSERTATION). 000024 00-02

PERSONALITY AND ATTITUDE CORRELATES OF RELIGIOSITY: A SOURCE OF CONTROVERSY. 000040 00-03

THE RELATION BETWEEN RELIGIOUS ATTITUDE AND CHARACTERISTICS OF PERSONALITY. 000046 00-03

A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03

THE AMERICAN ATTITUDE TOWARD SUFFERING. 000072 00-03

A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07

VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11

AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY: FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

JUNG AND THE SCIENTIFIC ATTITUDE. 000980 00-25

AN ANALYSIS OF CLERGYMENS ATTITUDE TOWARD ABORTION. 001791 00-37

ATTITUDE OF THE TWO RELIGIOUS GROUPS TOWARDS FAMILY PLANNING. 001803 00-37

**ATTITUDES**

PERSONALITY VARIABLES AS PREDICTORS OF ATTITUDES TOWARD SCIENCE AND RELIGION. 000003 00-01

RELIGION IN THE SOCIAL-STUDIES: THE QUESTION OF RELIGIOUS ATTITUDES. 000010 00-01

ATTITUDES OF LATE ADOLESCENTS AND THEIR PARENTS TOWARD CONTEMPORARY ISSUES. 000019 00-01

RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02

CATHOLIC ATTITUDES AND BELIEFS IN TRANSITION: A DECADE STUDY OF A JESUIT COLLEGE. 000036 00-03

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03

ATTITUDES OF COLLEGE STUDENTS AND THEIR CHANGES: A 37-YEAR STUDY. 000057 00-03

MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03

ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03

ATTITUDES TOWARD JOINING AUTHORITARIAN ORGANIZATIONS AND SECTARIAN CHURCHES. 000093 00-04

SOURCES OF HUMANITARIANISM: VIETNAMESE ATTITUDES TOWARD THE WAR-DISABLED. 000097 00-05

THE SIGN OF CORRELATION BETWEEN RELIGIOUS AND ETHNIC ATTITUDES. 000110 00-05

CASTE AND SEX AS CORRELATES OF RELIGIOUS ATTITUDES OF ADOLESCENCE. 000114 00-05

MEASURING ATTITUDES TOWARD THE CHURCH. 000129 00-07

THE RELIGIOUS AS GROUP THERAPISTS: ATTITUDES AND CONFLICTS. 000133 00-07

A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION). 000137 00-07

MULTIVARIATE ANALYSES OF SOCIAL AND RELIGIOUS ATTITUDES. (PH.D. DISSERTATION). 000139 00-07

ASSESSMENT OF THE PATIENTS RELIGIOUS ATTITUDES IN THE PSYCHIATRIC CASE-STUDY. 000144 00-08

DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09

AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12

ATTITUDES OF KENTUCKY SOUTHERN-BAPTIST PASTORS TOWARD MENTAL-RETARDATION: NATURE AND DETERMINANTS. (PH.D. DISSERTATION). 000288 00-13

THE PERSISTENCE OF REGIONALISM IN RACIAL ATTITUDES OF METHODIST CLERGY. 000329 00-13

THE RELATIONSHIP OF COUNSELOR ATTITUDES TO RELIGIOUS INVOLVEMENT AND OTHER SELECTED FACTORS. (ED.D.DISSERTATION). 000340 00-13

A COMPARISON OF GROUPS DIFFERING ON RELIGIOUS VARIABLES ON SEVERAL ATTITUDES TOWARD DEATH. (PH.D. DISSERTATION). 000356 00-14

THE FEAR OF DEATH AND RELIGIOUS ATTITUDES AND BEHAVIOR. 000371 00-14

ATTITUDES OF CATHOLIC AND PROTESTANT CLERGY TOWARD EUTHANASIA. 000394 00-14

ATTITUDES AMONG CLERGY AND LAWYERS TOWARD EUTHANASIA. 000400 00-14

DRINKING AND ATTITUDES TOWARD DRINKING IN A MUSLIM COMMUNITY. 000447 00-15

MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20

DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22

MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS. 001055 00-25

ATTITUDES OF REHABILITATION FACILITY ADMINISTRATORS TOWARD RELIGIOUS PROGRAMMING. 001252 00-28

EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS. 001349 00-30

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30

ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

THE ATTITUDES OF STUDENTS TOWARD RELIGIOUS-EDUCATION IN SECONDARY SCHOOL. 001394 00-30

RELIGIOSITY AND SECULAR ATTITUDES: THE CASE OF CATHOLIC PENTECOSTALS. 001496 00-33

POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34

PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35

ATTITUDES TOWARD EXTRAMARITAL AND HOMOSEXUAL RELATIONS. 001695 00-36

NOTES ON RELIGIOUS HISTORY, ATTITUDES, AND LAWS PERTAINING TO HOMOSEXUALITY. 001712 00-36

RELIGIOSITY AND SEXUAL ATTITUDES AND BEHAVIOR AMONG COLLEGE STUDENTS. 001713 00-36

RELIGIOUS ATTITUDES AND PASTORAL-COUNSELING. 001719 00-36

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR. 001727 00-36

ORTHODOXY AND ATTITUDES OF CLERGYMEN TOWARD HOMOSEXUALITY AND ABORTION. 001731 00-36

FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37

ABORTION ATTITUDES AMONG CATHOLIC COLLEGE STUDENTS. 001737 00-37

MINISTERS ATTITUDES TOWARD OVERPOPULATION. 001746 00-37

RELIGION AND ATTITUDES TOWARD ABORTION: A STUDY OF NURSES AND SOCIAL-WORKERS. 001764 00-37

IDEAL FAMILY SIZE AS AN INTERVENING VARIABLE BETWEEN RELIGION AND ATTITUDES TOWARD ABORTION. 001793 00-37

RELIGIOSITY AND ATTITUDES OF PREJUDICE AMONG CHURCH MEMBERS. (MASTERS THESIS). 001802 00-37

THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D.DISSERTATION). 001811 00-37

**ATTITUDINAL**

AN ATTITUDINAL STUDY OF SOCIAL-DISTANCE BETWEEN THE MEXICAN-AMERICAN AND THE CHURCH. (PH.D. DISSERTATION). 000125 00-06

SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13

SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13

SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15

**ATTRACTION**

THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND THERAPY MODE ATTRACTION. (PH.D. DISSERTATION). 001249 00-28

**ATTRIBUTION**

ATTRIBUTION THEORY AND THE PSYCHOLOGY OF RELIGION. 001071 00-25

**ATYPICAL**

RELIGIOUS ASPECTS SEEN IN TWO CASES OF ATYPICAL PSYCHOSIS. 001220 00-28

**AUSTRALIA**

THE MARRIAGE COUNSELING SERVICES IN AUSTRALIA. 000643 00-20

RELIGION AND SEX IN AUSTRALIA. 001718 00-36

**AUSTRALIAN**

PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21

**AUTHENTIC**

PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25

AUTHENTIC DETACHMENT IN RELIGIOUS LIVING. (MASTERS THESIS). 001307 00-29

**AUTHORITARIAN**

ATTITUDES TOWARD JOINING AUTHORITARIAN ORGANIZATIONS AND SECTARIAN CHURCHES. 000093 00-04

**AUTHORITARIANISM**

THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12

INTRINSIC RELIGION AND AUTHORITARIANISM: A DIFFERENTIATED RELATIONSHIP. 001025 00-25

RELIGIOUS AUTHORITARIANISM AND PSYCHOPATHOLOGY IN COLLEGE STUDENTS. 001246 00-28

RELIGIOUS COMMITMENT, SOCIAL-DISTANCE, AND AUTHORITARIANISM. 001774 00-37

**AUTHORITIES**

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL. 1976. 000546 00-18

**AUTHORITY**

TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE. 000018 00-01

THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03

CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05

SELF-FULFILLMENT, ASCETICISM, AND THE FUNCTION OF AUTHORITY. 000120 00-05

BY WHAT AUTHORITY? 000274 00-12

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY. 000676 00-21

FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35

**AUTONOMOUS**

TOWARD AUTONOMOUS PASTORAL DIAGNOSIS. 000778 00-22

**AUTONOMY**

AUTONOMY, INTEGRATION AND INTIMACY AS PROBLEMS OF SELF-REALIZATION IN NUNS. 001211 00-28

**AWARENESS**

AWARENESS AND TAKING RESPONSIBILITY AS TWO SIGNIFICANT GOALS OF PASTORAL-COUNSELING. 000795 00-22

THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000937 00-24

MYSTIC AWARENESS: FOUR LECTURES ON THE PARANORMAL. 001463 00-31

MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**AXIOTHERAPY**

PRINCIPLES OF AXIOTHERAPY. 000929 00-24

**BACKGROUND**

BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05

AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS. 000278 00-12

CONTEMPORARY JEWISH HISTORY AND ITS ARCHETYPAL BACKGROUND. 001131 00-27

SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28

FAMILY BACKGROUND AND RELIGIOUS CONVERSION IN THE FINNISH MINISTRY. 001487 00-32

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**BACKGROUNDS**

THE EFFECTS OF RELIGIOUS BACKGROUNDS ON EMOTIONAL PROBLEMS. 001226 00-28

**BADGES**

PREACHERS WITH BADGES: POLICE-COMMUNITY CLERGY. 000596 00-19

**BANK**

SPIRITUAL EDUCATION IN A JAPANESE BANK. 000493 00-16

**BAPTIST**

NORMATIVE AND MOTIVATIONAL DETERMINANTS OF REPORTED RELIGIOUS-EXPERIENCE IN TWO BAPTIST SAMPLES. 000086 00-04

RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13

**BAPTIZE**

LETS BAPTIZE TA. 000900 00-24

**BEDFORD-STUYVESANT**

THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

**BEECHER**

LYMAN BEECHER AND THE TEMPERANCE CRUSADE. 000461 00-15

**BEHAVIOR**

RELIGIOSITY AND DEVIANCE: APPLICATION OF AN ATTITUDE BEHAVIOR CONTINGENT CONSISTENCY MODEL. 000001 00-01

THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION). 000015 00-01

THE LABORATORY METHOD AND BEHAVIOR CHANGE IN A RELIGIOUS INSTITUTION: AN EXPLORATORY STUDY. (PH.D. DISSERTATION). 000027 00-02

FROM JERUSALEM TO JERICHO: A STUDY OF SITUATIONAL AND DISPOSITIONAL VARIABLES IN HELPING BEHAVIOR.
000033 00-03

GENERATIONS IN TENSION: INTERGENERATIONAL DIFFERENCES AND CONTINUITIES IN RELIGION AND RELIGION RELATED BEHAVIOR.
000059 00-03

SOME CORRELATES OF EMPATHIC COUNSELING BEHAVIOR OF EPISCOPAL CLERGYMEN. (PH.D.DISSERTATION).
000206 00-11

ADJUSTMENT AND SELF-DISCLOSING BEHAVIOR OF ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION).
000303 00-13

RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS.
000345 00-14

RELIGION AND SUICIDAL BEHAVIOR.
000347 00-14

THE FEAR OF DEATH AND RELIGIOUS ATTITUDES AND BEHAVIOR.
000371 00-14

SEX, RELIGION, AND RISK-TAKING BEHAVIOR AS CORRELATES OF DEATH ANXIETY.
000387 00-14

THE ROLE OF SANCTION IN DRINKING BEHAVIOR.
000446 00-15

INFORMATION PROCESS, SYSTEMS BEHAVIOR, AND THE STUDY OF RELIGION.
000866 00-23

GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION.
000887 00-24

CHRISTIAN GROWTH AND BEHAVIOR MODIFICATION.
000901 00-24

BEHAVIOR THERAPY AND JOBS RECOVERY.
000921 00-24

CONTRACT-THERAPY AND BEHAVIOR MODIFICATION.
000932 00-24

RELIGIOUS INFLUENCES ON BEHAVIOR OF THE GROUP THERAPIST.
001163 00-28

ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR.
001194 00-28

RELIGIOSITY IN YOUTH: A PERSONAL CONTROL AGAINST DEVIANT BEHAVIOR.
001327 00-29

A NOTE ON THE EFFECTS OF SAYING GRACE ON THE BEHAVIOR OF AN OPPOSITIONAL RETARDED BOY.
001331 00-29

MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION).
001362 00-30

BIOPSYCHOLOGICAL DETERMINANTS OF RELIGIOUS RITUAL BEHAVIOR.
001552 00-34

SELF-ATTITUDES AND DEVIANT BEHAVIOR: THE CASE OF THE CHARISMATIC RELIGIOUS MOVEMENT.
001647 00-35

HEALTH AND ILLNESS BEHAVIOR OF CHRISTIAN SCIENTISTS.
001671 00-35

RELIGIOSITY AND SEXUAL ATTITUDES AND BEHAVIOR AMONG COLLEGE STUDENTS.
001713 00-36

RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR.
001727 00-36

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION).
001728 00-36

FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION).
001736 00-37

RELIGIOUS CONTROL AND DELINQUENT BEHAVIOR.
001756 00-37

THE RELIGIOUS FACTOR AND DELINQUENT BEHAVIOR.
001794 00-37

THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION).
001820 00-37

**BEHAVIORAL**

USING THE BEHAVIORAL SCIENCES IN CHURCH COMMITTEES.
000677 00-21

A PROPOSAL FOR LAY MOBILIZATION IN EVANGELISM UTILIZING BEHAVIORAL TECHNOLOGY.
000712 00-21

THE EFFECTS OF COUNSELING AND RELIGIOUS GROUPS UPON SELECTED PERSONALITY AND BEHAVIORAL VARIABLES. (PH.D. DISSERTATION).
000885 00-24

BEYOND FREEDOM AND DIGNITY: BEHAVIORAL FIXATED DELUSION?
001004 00-25

SURVEY OF THE RESPONSE TO BEHAVIORAL PSYCHOLOGY IN RECENT RELIGIOUS LITERATURE.
001010 00-25

BEHAVIORAL SCIENCE APPLICATIONS TO RELIGIOUS ORGANIZATIONS.
001117 00-26

ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION).
001354 00-30

THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION).
001369 00-30

**BEHAVIORALLY**

PASTORAL CARE OF THE BEHAVIORALLY DIFFERENT.
000765 00-22

**BEHAVIOUR**

RELIGION AND CONCEPTUAL MODELS OF BEHAVIOUR.
001083 00-25

GEOGRAPHICAL MOBILITY AND RELIGIOUS BEHAVIOUR.
001590 00-34

**BELGIUM-FRANCE-SWITZERLAND**

PASTORAL PSYCHOLOGY IN FRENCH-SPEAKING EUROPE (BELGIUM-FRANCE-SWITZERLAND).
000685 00-21

**BELIEF**

THE CRISIS OF BELIEF AND THE PSYCHOLOGIZING OF RELIGION.
000028 00-02

A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM.
000069 00-03

PSYCHOLOGISTS AND RELIGION: PROFESSIONAL FACTORS ASSOCIATED WITH PERSONAL BELIEF. (PH.D. DISSERTATION).
000071 00-03

MODES OF BELIEF IN CHINESE FOLK RELIGION.
000103 00-05

BELIEF: AN ESSENTIAL FACTOR IN MODERN THERAPY.
000115 00-05

BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC).
000119 00-05

BELIEF IN AFTERLIFE, RELIGION, RELIGIOSITY AND LIFE-THREATENING EXPERIENCES.
000348 00-14

LEVEL OF BELIEF IN AFTERLIFE AND FOUR CATEGORIES OF FEAR OF DEATH IN A SAMPLE OF 60-YEAR-OLDS.
000375 00-14

DEATH AND THE BELIEF IN AN AFTERLIFE.
000396 00-14

CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE.
000586 00-18

BETWEEN BELIEF AND UNBELIEF.
001072 00-25

CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE.
001162 00-28

LOVE AND GUILT ORIENTED DIMENSIONS OF CHRISTIAN BELIEF.
001222 00-28

NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION.
001424 00-31

MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS).
001574 00-34

RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION.
001633 00-35

THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION).
001779 00-37

THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM.
001814 00-37

**BELIEFS**

CATHOLIC ATTITUDES AND BELIEFS IN TRANSITION: A DECADE STUDY OF A JESUIT COLLEGE.
000036 00-03

THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION).
000050 00-03

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING.
000066 00-03

SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS.
000126 00-06

A MULTIDIMENSIONAL INVENTORY OF CHRISTIAN BELIEFS.
000134 00-07

THE ADOLESCENT AND HIS RELIGION: BELIEFS IN TRANSITION, 1970-1973.
000171 00-09

THE RELATIONSHIP OF PROTESTANT ETHIC BELIEFS AND VALUES TO ACHIEVEMENT.
000558 00-18

BELIEFS, VALUES AND NORMS.
000599 00-19

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION).
001324 00-29

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION).
001363 00-30

THE SOCIAL AND PSYCHOLOGICAL REALITY OF EUROPEAN WITCHCRAFT BELIEFS.
001548 00-34

MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA.
001693 00-35

**BELIEVERS**

TRAINING PARAPROFESSIONAL MENTAL-HEALTH COUNSELORS AS A MEANS OF ENLIVENING THE PRIESTHOOD OF ALL BELIEVERS. (TH.D. DISSERTATION).
000247 00-12

**BENEFITS**

THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D DISSERTATION).
001329 00-29

MENTAL-HEALTH BENEFITS OF RELIGIOUS SALVATION.
001338 00-29

**BENOIT**

THE ZEN OF HUBERT BENOIT.
000478 00-16

**BEREAVED**

ON COUNSELING THE BEREAVED.
000367 00-14

A CHRISTIAN MINISTRY TO THE BEREAVED. (D.MIN. DISSERTATION).
000415 00-14

PASTORAL-COUNSELING WITH THE DYING AND BEREAVED. (D.MIN. DISSERTATION).
000725 00-22

BRINGING TOGETHER PSYCHOLOGY AND THEOLOGY: REFLECTIONS ON MINISTRY TO THE BEREAVED.
000787 00-22

RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN.
000798 00-22

CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY.
000856 00-22

**BEREAVEMENT**

AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION).
000258 00-12

DEATH AND BEREAVEMENT: THE ROLE OF THE BLACK CHURCH.
000384 00-14

ADJUSTMENT AND WAR BEREAVEMENT -- SOME CONSIDERATIONS.
000402 00-14

RELATIONSHIPS BETWEEN LEVEL OF MATURITY AND PROJECTED PATTERNS OF BEREAVEMENT MINISTRY. (PH.D. DISSERTATION).
000414 00-14

RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN.
000798 00-22

A JEWISH CONCEPT OF GRIEF AND BEREAVEMENT.
001537 00-34

THE HALACHIC FRAMEWORK OF MOURNING AND BEREAVEMENT AND ITS IMPLICATIONS FOR THE HELPING PROFESSIONS.
001606 00-34

**BEVERAGE**

METHODISM AND ALCOHOL: RECOMMENDATIONS FOR A BEVERAGE ALCOHOL POLICY BASED ON THE EVERCHANGING HISTORIC DISCIPLINAL POSITIONS OF AMERICAN METHODISM. (D. MIN. DISSERTATION).
000431 00-15

**BEWITCHED**

PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION).
001219 00-28

**BHAGAVAD-GITA**

THE THEORY OF PERSONALITY IN THE BHAGAVAD-GITA: A STUDY IN TRANSPERSONAL PSYCHOLOGY.
000463 00-16

**BHAKTIS**

GOD INTOXICATED YOUTH: AN INDIAN VIEW OF WESTERN BHAKTIS.
001635 00-35

**BIBLE**

THE BIBLE AND LEGAL MEDICINE.
000547 00-18

THE TASK OF DEPTH-PSYCHOLOGICAL BIBLE INTERPRETATION.
000882 00-23

MENTAL-DISORDERS IN THE BIBLE AND TALMUD. (TRANS FRED ROSNER).
001240 00-28

EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS.
001349 00-30

ESP IN THE BIBLE.
001433 00-31

BIBLE AND THE STATUS OF WOMEN EQUALITY SUBORDINATION LEADERSHIP.
001711 00-36

**BIBLICAL**

A BIBLICAL PERSPECTIVE ON MARRIAGE.
000621 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY; PART 4: EPISTLE AND REVELATION.
000637 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY, PART 3: GOSPELS AND ACTS.
000638 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY: PART ONE: PENTATEUCH AND HISTORICAL BOOKS.
000639 00-20

GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION.
000[illegible]7 00-24

A COMPARISON OF ABRAHAM MASLOW WITH THE BIBLICAL ABRAHAM.
001077 00-25

THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON.
001250 00-28

MATURITY: PSYCHOLOGICAL AND BIBLICAL.
001294 00-29

SELF-DISCLOSURE IN BIBLICAL PERSPECTIVE.
001320 00-29

ANGELS AND MINISTERS OF GRACE: AN ETHNOPSYCHIATRISTS CONTRIBUTION TO BIBLICAL CRITICISM.
001644 00-35

**BIBLIOGRAPHICAL**

JUNG AND THEOLOGY: A BIBLIOGRAPHICAL STUDY.
001008 00-25

**BIBLIOGRAPHY**

SPEAKING IN TONGUES: GLOSSOLALIA BIBLIOGRAPHY.
001521 00-33

**BIBLIOTHERAPY**

BIBLIOTHERAPY REVISITED.
000928 00-24

**BIGOTRY**

FAITH, HOPE, BIGOTRY.
001796 00-37

**BILALIAN**

THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION).
001596 00-34

**BINDING**

THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM.
000839 00-22

**BIOFEEDBACK**

SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS.
000458 00-15

**BIOLOGICAL**

ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION.
000548 00-18

DEPRESSION AND THE BODY: THE BIOLOGICAL BASIS OF FAITH AND REALITY.
001035 00-25

**BIOLOGY**

REDUCTIONISM: A REVIEW OF THE EPISTEMOLOGICAL ISSUES AND THEIR RELEVANCE TO BIOLOGY AND THE PROBLEM OF CONSCIOUSNESS.
001070 00-25

**BIOPSYCHOLOGICAL**
BIOPSYCHOLOGICAL DETERMINANTS OF RELIGIOUS RITUAL BEHAVIOR. 001552 00-34

**BIRTH**
PASTORAL MANAGEMENT OF PREDICTABLE BIRTH ANOMALIES. 000641 00-20
LIFE BEFORE BIRTH, LIFE ON EARTH AND LIFE AFTER DEATH. 001415 00-31
SEXUALITY AND BIRTH CONTROL DECISIONS AMONG LEBANESE COUPLES. 001702 00-36
BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36
THE SECULARIZATION OF U. S. CATHOLIC BIRTH CONTROL PRACTICES. 001732 00-36

**BIRTHRIGHT**
PASTORAL-COUNSELINGS BIRTHRIGHT. 000847 00-22

**BISHOP**
TOWARD A PSYCHOLOGICAL UNDERSTANDING OF THE AMERICAN CATHOLIC BISHOP. 000333 00-13

**BISHOPS**
A DOCUMENT FROM THE CONFERENCE OF ITALIAN BISHOPS ON ABORTION. 001787 00-37

**BLACK**
SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06
RACE AND RELIGIOUS VOCATION: A STUDY OF THE SELF-IDENTIFICATION OF BLACK PRIESTS. (PH.D. DISSERTATION). 000294 00-13
DEATH AND BEREAVEMENT: THE ROLE OF THE BLACK CHURCH. 000384 00-14
NURTURING THE SOULS OF BLACK FOLK. 000739 00-22
PASTORAL-COUNSELING AND THE BLACK PERSPECTIVE. 000858 00-22
BLACK CATHOLICISM AND THE SPIRIT OF WEBER. 001135 00-27
BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST. 001136 00-27
FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH.D. DISSERTATION). 001140 00-27
A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30
ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30
PAROCHIAL SCHOOLS IN THE BLACK CITIES. 001396 00-30
RELIGIOSITY AND BLACK MILITANCY: A REAPPRAISAL. 001734 00-37
AMERICAN PROTESTANT SCHISM: A FACTOR IN BLACK WHITE RELATIONS, 1950 TO 1975. (PH.D. DISSERTATION). 001770 00-37
RELIGION AS A DETERMINANT OF MILITANCY AND POLITICAL PARTICIPATION AMONG BLACK AMERICANS. 001778 00-37
RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION). 001784 00-37
PASTORAL CARE AND THE BLACK COMMUNITY. 001795 00-37
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37
OLD, BLACK AND ALIVE. 001835 00-38

**BLACKS**
THE RELIGION OF BLACKS IN THE UNITED-STATES: SOME RECENT TRENDS AND CURRENT CHARACTERISTICS. 001132 00-27

**BLIND**
CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND. 000699 00-21

**BO-YIN-RA**
QUALITY OF LIFE WITHOUT RELIGION?. INTRODUCTORY STATEMENT OF THE BO-YIN-RA FOUNDATION, DARMSTADT. 001318 00-29

**BODY**
THE WISDOM OF THE BODY: PSYCHOSOMATIC PSYCHOTHERAPY. 000892 00-24
DEPRESSION AND THE BODY: THE BIOLOGICAL BASIS OF FAITH AND REALITY. 001035 00-25
BODY AND SOUL: AN ESSAY ON GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. (PH.D.DISSERTATION). 001106 00-25

**BOISEN**
POSITIVE PREVENTION: IMPLICATIONS FOR MINISTRY. 1975
BOISEN BANQUET ADDRESS. 000979 00-25
ANTON T. BOISEN (1876-1965): BREAKING AN OPENING IN THE WALL BETWEEN RELIGION AND MEDICINE. 001239 00-28

**BOISENS**
AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

**BON-PO**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**BORN**
BORN TO LOVE: TRANSACTIONAL ANALYSIS IN THE CHURCH. 000903 00-24
YOU WERE BORN TO BE HAPPY. 001304 00-29

**BORN-AGAIN**
DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25

**BOY**
A NOTE ON THE EFFECTS OF SAYING GRACE ON THE BEHAVIOR OF AN OPPOSITIONAL RETARDED BOY. 001331 00-29

**BOYS**
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18

**BRAZIL**
MESSIAHS, MIRACLE WORKERS AND CATHOLIC DUALITY IN BRAZIL. 001141 00-27

**BRAZILIAN**
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35
TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35

**BREAKDOWN**
WHY DO CHRISTIANS BREAKDOWN?. 001225 00-2[illegible]

**BREWER**
CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

**BRITISH**
THE DIVINE LIGHT MISSION: GURU MAHARA-JI AND HIS BRITISH DISCIPLES. 001674 00-35

**BRODERICK**
RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36

**BROTHERS**
BROTHERS, HUSBANDS, AND SOMETIMES SONS: KINSMEN IN NORTH-INDIA RITUAL. 001621 00-34

**BRUDER**
ERNEST E. BRUDER, A LEADER IN CLINICAL PASTORAL-EDUCATION. 000217 00-11

**BUBERS**
THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION).
001045 00-25

**BUDDHA**
PSYCHOLOGY AND RELIGION. ON THE DISCOURSES OF THE BUDDHA.
001024 00-25

**BUDDHISM**
BUDDHISM AND SOCIETY IN MODERN SRI-LANKA.
000496 00-16
ENLIGHTENMENT IN ZEN BUDDHISM: TALKS WITH ZEN PRACTITIONERS AND PSYCHOPATHOLOGICAL ANALYSIS.
000500 00-16
A PSYCHIATRIC CONSIDERATION OF KOAN OF ZEN BUDDHISM FROM THE VIEWPOINT OF MORITA THEORY.
000504 00-16
LAO BUDDHISM, MENTAL-HEALTH, AND CONTEMPORARY IMPLICATIONS.
000510 00-16

**BUDDHIST**
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES.
000467 00-16
SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII.
000474 00-16

**BUFFALO-CREEK**
PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE.
000694 00-21

**BUREAUCRACY**
RELIGION AND BUREAUCRACY: A SPIRITUAL DIALOGUE.
000705 00-21

**BURMA**
THE EXORCIST IN BURMA.
001614 00-34

**CALIFORNIA**
CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA, MAY 21, 1975.
000575 00-18
CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA.
000576 00-18
SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY.
000676 00-21

**CALLING**
THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION.
001538 00-34

**CALLS**
PREFUNERAL CALLS.
001825 00-38

**CAMPAIGN**
DECLINE IN PREJUDICE AMONG CHURCH-GOERS FOLLOWING CLERGY-LED OPEN-HOUSING CAMPAIGN.
001755 00-37

**CAMPUS**
COMMITMENT ON CAMPUS: CHANGES IN RELIGION AND VALUES OVER FIVE DECADES.
000052 00-03

**CANCER**
HELPING THE CANCER PATIENT: THE MINISTER AND THE SOCIAL-WORKER.
000735 00-22
A PASTORAL APPROACH TOWARD THE CANCER PATIENT.
000820 00-22
PASTORAL CARE OF PATIENTS WITH ORAL CANCER.
000829 00-22
THE RELATIONSHIP OF THE PASTORAL-COUNSELOR WITH THE CANCER VICTIM.
000864 00-22

**CANDIDATE**
THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION).
000339 00-13

**CANDIDATES**
IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD. (PH.D. DISSERTATION).
000285 00-12
THE NEW MISSIONARY: A REVIEW OF 50 CANDIDATES.
000324 00-13

**CANNABIS**
TANTRIC CANNABIS USE IN INDIA.
000425 00-15

**CANTORS**
SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION).
001553 00-34

**CARE**
MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE.
000069 00-03
SUPERVISION IN PASTORAL CARE AND COUNSELING: A PREREQUISITE FOR EFFECTIVE MINISTRY.
000205 00-11
PASTORAL CARE AND COUNSELING: A SURVEY OF RECOMMENDED READINGS.
000220 00-11
THE CLERGY AND PASTORAL CARE: THE EFFECT OF CLINICAL TRAINING. (PH.D. DISSERTATION).
000224 00-11
PSYCHOLOGICAL DISORDER AND TRAINING FOR PASTORAL CARE.
000260 00-12
SUPERVISION OF LAY PASTORAL CARE.
000283 00-12
PALLIATIVE CARE FOR THE DYING: ITS THE QUALITY OF LIFE REMAINING THAT MATTERS.
000358 00-14
TOWARD STANDARDS OF CARE FOR THE TERMINALLY ILL. PART III: A FEW GUIDING PRINCIPLES.
000373 00-14
CARE OF THE DYING 4: TEAMWORK.
000376 00-14
PASTORAL CARE FOR THE AGED: A PRACTICAL GUIDE.
000517 00-17
A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION).
000538 00-17
ETHICAL AND RELIGIOUS ISSUES IN THE CARE OF TERMINALLY ILL PATIENTS.
000555 00-18
LAW AND GOSPEL IN PASTORAL CARE.
000556 00-18
AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION).
000581 00-18
PASTORAL CARE AND THE PSYCHIATRIC TREATMENT UNIT: SOME IMPLICATIONS.
000595 00-19
COMPLETE CARE OF THE WHOLE MAN.
000601 00-19
HEALTH CARE, THE HUMAN SPIRIT AND THE CHURCHS MINISTRY.
000604 00-19
REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR.
000605 00-19
THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION).
000654 00-20
PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION).
000657 00-20
PASTORAL CARE AND COMMUNITY-MENTAL-HEALTH.
000679 00-21
PASTORAL CARE AND ADMINISTRATION.
000681 00-21
PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE.
000694 00-21
REFERRAL AS AN ACT OF PASTORAL CARE.
000697 00-21
SYSTEMS PASTORAL CARE.
000709 00-21
THE PASTORAL CARE OF VICTIMS OF MAJOR DISASTER.
000711 00-21
PASTORAL CARE IN PSYCHIATRIC CRISIS.
000729 00-22
MINISTERING TO PERSONS UNDER PSYCHIATRIC CARE. (TH.D. DISSERTATION).
000737 00-22
CAREER COUNSELING AS A FORM OF PASTORAL CARE.
000738 00-22
BEYOND THE WALL OF SILENCE: PASTORAL CARE OF THE STROKE PATIENT.
000751 00-22
PASTORAL CARE IN THE MODERN HOSPITAL.
000759 00-22
RESEARCH IN PASTORAL CARE AND COUNSELING.
000760 00-22
PASTORAL CARE OF THE BEHAVIORALLY DIFFERENT.
000765 00-22

TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

A STUDY OF SOME OF THE PSYCHOLOGICAL REACTIONS TO HEART DISEASE AND THEIR IMPLICATIONS FOR PASTORAL CARE. (D.DIV. DISSERTATION). 000775 00-22

TOWARD PROFESSIONALISM OR VOLUNTARISM IN PASTORAL CARE. 000776 00-22

PASTORAL CARE OF THE FAMILY OF THE CRITICALLY ILL PATIENT. (PH.D. DISSERTATION). 000780 00-22

PASTORAL CARE FOR PASTORS: TOWARD A CHURCH STRATEGY. 000781 00-22

THE CARE AND COUNSELING OF YOUTH IN THE CHURCH. 000784 00-22

THE SIGNIFICANCE OF OSKAR PFISTERS IN-DEPTH PASTORAL CARE. 000791 00-22

AN EXPLORATION INTO THE NATURE OF PASTORAL CARE IN THE MENTAL-HOSPITAL. (D.DIV. DISSERTATION). 000793 00-22

THE PRIESTS CARE OF THE TERMINALLY SICK. 000799 00-22

A SHORT HISTORY OF PASTORAL CARE AND COUNSELING IN GREAT-BRITAIN AND ITS PRESENT CHALLENGE. 000804 00-22

PASTORAL CARE OF CYSTIC FIBROSIS PATIENTS AND THEIR FAMILIES. 000828 00-22

PASTORAL CARE OF PATIENTS WITH ORAL CANCER. 000829 00-22

AN INVESTIGATION OF PASTORAL CARE TO HOSPITAL PATIENTS. (D.MIN. DISSERTATION). 000831 00-22

CARE FOR THE DYING. 000836 00-22

THE CHAPLAINS ROLE IN CARE FOR THE DYING: TOWARD A NEW UNDERSTANDING. 000844 00-22

PASTORAL CARE OF THE TERMINALLY ILL PATIENT AND THE FAMILY. (PH.D. DISSERTATION). 000849 00-22

CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22

THE DISTINCTION BETWEEN PASTORAL CARE, PASTORAL-COUNSELING AND PSYCHOTHERAPY. 000857 00-22

PASTORAL CARE OF THE DISCHARGED PSYCHIATRIC PATIENT. 000861 00-22

CARE DURING TERMINAL ILLNESS. 000862 00-22

PASTORAL CARE AND PASTORAL THEOLOGY. 000875 00-23

SILENCE AS CREATIVE THERAPY: A CONTEMPLATIVE APPROACH TO PASTORAL CARE. 000912 00-24

FAMILY THERAPY AND PASTORAL CARE. 000934 00-24

SOMETIMES IT IS BETTER TO RECEIVE: MINISTRY IN A LONG-TERM CARE FACILITY. 000997 00-25

A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27

SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28

HISTORY OF MIDDLE-EAST PSYCHIATRY, PSYCHIATRIC CARE DISCUSSED. 001229 00-28

EVOLUTION OF CONCEPTS OF MENTAL-ILLNESS AND MENTAL-HEALTH CARE. 001278 00-28

PASTORAL CARE METHODS AND DEMONOLOGY IN SELECTED WRITINGS. 001583 00-34

PASTORAL CARE AND THE BLACK COMMUNITY. 001795 00-37

PASTORAL CARE IN THE FUNERAL. 001824 00-38

NEW ERA IN HEALTH CARE. 1975. 001836 00-38

**CAREER**

IMPACT OF CHURCH SIZE ON CLERGY ROLE AND CAREER. 000189 00-10

CAREER COUNSELING AS A FORM OF PASTORAL CARE. 000738 00-22

TYPING THE TYPOLOGIES: SOME PARALLELS IN THE CAREER OF CHURCH-SECT AND EXTRINSIC-INTRINSIC. 001643 00-35

**CAREERS**

CRISIS IN RELIGIOUS CAREERS: THE FRUSTRATIONS OF A VOCATIONAL PSYCHOLOGIST. 000172 00-10

ORGANIZATIONAL CLIMATES AND CAREERS: THE WORK LIVES OF PARISH PRIESTS. 000179 00-10

MINISTERIAL CAREERS IN EIGHTEENTH-CENTURY NEW-ENGLAND: THE SOCIAL CONTEXT, 1700-1760. 000193 00-10

**CARIBBEAN**

MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION. 001633 00-35

**CARING**

CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01

DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

THE PHYSICIAN AND MINISTER CARING FOR THE TERMINAL PATIENT. 000610 00-19

TERMINAL ILLNESS: A MINISTRY OF CARING FAMILIES TO FAMILIES. (D.MIN. DISSERTATION). 000830 00-22

**CARTOGRAPHY**

RELIGION IN THE CARTOGRAPHY OF THE UNCONSCIOUS: A DISCUSSION OF STANISLAV GROFS REALMS OF THE HUMAN UNCONSCIOUS. 000985 00-25

**CASE-HISTORY**

CASE-HISTORY OF RELIGIOUS HALLUCINATIONS IN PSYCHOSIS. 001176 00-28

STIGMATA -- PASSION AND PUNISHMENT: A MODERN CASE-HISTORY. 001502 00-33

**CASE-STUDY**

THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05

ASSESSMENT OF THE PATIENTS RELIGIOUS ATTITUDES IN THE PSYCHIATRIC CASE-STUDY. 000144 00-08

**CASEWORK**

SOCIAL-WORK STUDENTS OPINIONS REGARDING RELIGIOUS ISSUES IN CASEWORK PRACTICE. (M.S.W. THESIS). 000041 00-03

**CASTE**

CASTE AND SEX AS CORRELATES OF RELIGIOUS ATTITUDES OF ADOLESCENCE. 000114 00-05

**CATHOLIC**

CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02

CONSULTING AND THE CATHOLIC CRISIS. 000035 00-03

CATHOLIC ATTITUDES AND BELIEFS IN TRANSITION: A DECADE STUDY OF A JESUIT COLLEGE. 000036 00-03

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D. DISSERTATION). 000091 00-04

ROLE COMMITMENT PROCESSES AND THE AMERICAN CATHOLIC PRIESTHOOD. 000194 00-10

IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD. (PH.D. DISSERTATION). 000285 00-12

A STUDY OF PERSISTING AND NONPERSISTING CATHOLIC CLERGYMEN. (PH.D. DISSERTATION). 000302 00-13

ADJUSTMENT AND SELF-DISCLOSING BEHAVIOR OF ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000303 00-13

PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13

A COMPARISON OF THE DEGREE OF PASSIVE RECEPTIVENESS BETWEEN ROMAN CATHOLIC AND PROTESTANT CLERGYMEN. (PH.D. DISSERTATION). 000310 00-13

ROLE SATISFACTION OF THE CATHOLIC PRIEST. 000311 00-13

CLINICAL ASSESSMENT OF A PROFESSION: ROMAN CATHOLIC CLERGYMEN. 000312 00-13

RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D DISSERTATION). 000313 00-13

PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13

VOCATIONAL SATISFACTION AMONG ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000326 00-13

PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13

TOWARD A PSYCHOLOGICAL UNDERSTANDING OF THE AMERICAN CATHOLIC BISHOP. 000333 00-13

DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14

ATTITUDES OF CATHOLIC AND PROTESTANT CLERGY TOWARD EUTHANASIA. 000394 00-14

DRUGS AND CATHOLIC STUDENTS. 000433 00-15

CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17

MORAL THEOLOGY AND THE MODERN CATHOLIC COLLEGE. 000557 00-18

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

CATHOLIC SEMINARIANS IN A SECULAR INSTITUTION. 000593 00-19

DIVORCE AND THE CATHOLIC CHURCH. 000653 00-20

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

CONCRETENESS IN THE PASTORAL-COUNSELING RESPONSES OF ROMAN CATHOLIC CLERGY AND LAITY. (PH.D. DISSERTATION). 000922 00-24

PSYCHOLOGY AND RELIGION. WHY I AM NOT A CATHOLIC. 001017 00-25

THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT. A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25

PSYCHOLOGISM AND THE CATHOLIC CHURCH. 001074 00-25

MESSIAHS, MIRACLE WORKERS AND CATHOLIC DUALITY IN BRAZIL. 001141 00-27

GROUP THERAPY FOR CATHOLIC NUNS. 001258 00-28

THE TREATMENT OF CATHOLIC PATIENTS. 001282 00-28

THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND SELF-ACTUALIZATION AMONG SELECTED CATHOLIC RELIGIOUS GROUPS (PH.D. DISSERTATION). 001291 00-29

THE UNDERPRIVILEGED AND ROMAN CATHOLIC EDUCATION. 001348 00-30

THE MARGINAL DIFFERENCE IN CATHOLIC EDUCATION. 001356 00-30

ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30

RELIGIOSITY AND SECULAR ATTITUDES: THE CASE OF CATHOLIC PENTECOSTALS. 001496 00-33

SOURCES OF RECRUITMENT TO CATHOLIC PENTECOSTALISM. 001509 00-33

TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS. 001519 00-33

TOWARD A SOCIOLOGICAL INTERPRETATION OF THE CATHOLIC PENTECOSTAL MOVEMENT. 001520 00-33

SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC. 001531 00-33

THE ROMAN CATHOLIC WAY IN DEATH AND MOURNING. 001545 00-34

DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. 001557 00-34

THE THEATRE OF THE CATHOLIC CHURCH, ITS ROOTS AND RELATIONSHIP TO PSYCHODRAMA. 001593 00-34

PSYCHOTHERAPY AND CATHOLIC CONFESSION. 001626 00-34

THE HEALING OF MEMORIES. PSYCHOTHERAPEUTIC RITUAL AMONG CATHOLIC PENTECOSTALS. 001637 00-35

HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

THE SECULARIZATION OF U. S. CATHOLIC BIRTH CONTROL PRACTICES. 001732 00-36

ABORTION ATTITUDES AMONG CATHOLIC COLLEGE STUDENTS. 001737 00-37

THE CHANGING ROLE OF WOMEN IN THE CATHOLIC CHURCH IN CHILE. 001758 00-37

**CATHOLICISM**
PSYCHOANALYSIS AND CATHOLICISM. 001113 00-25

BLACK CATHOLICISM AND THE SPIRIT OF WEBER. 001135 00-27

**CATHOLICS**
POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34

CATHOLICS AND CONTRACEPTION. 001741 00-37

**CAUCASIAN**
COMPARISON OF REPORTED RELIGIOUS-EXPERIENCE IN CAUCASIAN, AMERICAN-INDIAN, AND TWO MEXICAN-AMERICAN SAMPLES. 001565 00-34

**CELIBACY**
CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02

PRIESTLY CELIBACY FROM A PSYCHOLOGICAL PERSPECTIVE. 001586 00-34

**CELIBATE**
TREATMENT OF A CLERGYMAN: ANXIETY NEUROSIS IN A CELIBATE. 001262 00-28

**CENTER**
THE PASTORAL-COUNSELOR IN A COMMUNITY-MENTAL-HEALTH CENTER. 000192 00-10

AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12

THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA. 000691 00-21

CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND. 000699 00-21

**CENTERS**
THEOLOGICAL CONSULTANTS IN HOSPITALS AND MENTAL-HEALTH CENTERS. 000180 00-10

1976 SURVEY OF CLERGY SERVING IN COMMUNITY-MENTAL-HEALTH CENTERS. 000606 00-19

A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20

AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED.D. DISSERTATION). 000668 00-21

**CEREMONIAL**
VISUAL IMAGERY AND RELIGIOUS CEREMONIAL. 001555 00-34
FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35

**CEREMONY**
THE ALASKAN ATHABASKAN POTLATCH CEREMONY: AN ETHNOPSYCHOANALYTIC STUDY. 001543 00-34
THE DEVELOPMENT AND CHANGE OF THE PEYOTE CEREMONY THROUGH TIME AND SPACE. (PH.D. DISSERTATION). 001544 00-34

**CHACO**
DRINKING AS A CULTURAL PATTERN OF CHACO ABORIGINES. 000448 00-15

**CHANGE**
INSTITUTIONALIZED ATTITUDE INFLUENCE AS A FUNCTION OF MEANING CHANGE. (PH.D DISSERTATION). 000024 00-02
THE LABORATORY METHOD AND BEHAVIOR CHANGE IN A RELIGIOUS INSTITUTION: AN EXPLORATORY STUDY. (PH.D. DISSERTATION). 000027 00-02
RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02
A MODEL OF CHANGE OF RELIGIOUS AFFILIATION. 000078 00-03
CHANGE AND RECEPTIVITY TO CHANGE IN A RELIGIOUS CONGREGATION. (PH.D. DISSERTATION). 000087 00-04
VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11
CONTINUING-EDUCATION AS A PEER SUPPORT EXPERIENCE IN THE DYNAMICS OF CHANGE. 000276 00-12
SEMINARY TRAINING AND PERSONALITY CHANGE. 000284 00-12
SELF-CONCEPT CHANGE IN MINISTERS AND MISSIONARIES. 000299 00-13
PERSONALITY CHARACTERISTICS OF MINISTERS AND THEIR SOCIAL CHANGE ACTIVITY. (PH.D. DISSERTATION). 000338 00-13
PSYCHOLOGICAL CHANGE THROUGH THE SPIRITUAL TEACHER: IMPLICATIONS FOR PSYCHOTHERAPY. (PH.D. DISSERTATION). 000480 00-16
THE CORRECTIONAL CHAPLAINCY: SOCIOLOGICAL PERSPECTIVES IN A TIME OF RAPID CHANGE. 000788 00-22
THE PROCESS OF CHANGE: SACRED AND SECULAR. 000871 00-23
SECULAR SALVATION: LIFE CHANGE THROUGH EST. 000978 00-25
ORGANIZATIONAL CONTROL AND SOCIAL CHANGE. 001130 00-26
HUMAN ADAPTATION TO STRESS AND CHANGE. 001336 00-29
RELIGION, ALTERED STATES OF CONSCIOUSNESS AND SOCIAL CHANGE. 001410 00-31
CHANGE OF HEART: A TEST OF SOME WIDELY HELD THEORIES ABOUT RELIGIOUS CONVERSION. 001484 00-32
THE DEVELOPMENT AND CHANGE OF THE PEYOTE CEREMONY THROUGH TIME AND SPACE. (PH.D. DISSERTATION). 001544 00-34
THE EFFECT OF PLANNED CHANGE IN SYMBOLS ON CORPORATE WORSHIP EXPERIENCE. (PH.D. DISSERTATION). 001599 00-34
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35
RACISM AND SUBURBAN CONGREGATIONS: STRATEGIES FOR CHANGE. (PH.D. DISSERTATION). 001735 00-37
CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37

**CHANGES**
CHANGES IN RELIGION AMONG COLLEGE STUDENTS, 1948 TO 1974. 000047 00-03
COMMITMENT ON CAMPUS: CHANGES IN RELIGION AND VALUES OVER FIVE DECADES. 000052 00-03
ATTITUDES OF COLLEGE STUDENTS AND THEIR CHANGES: A 37-YEAR STUDY. 000057 00-03
A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03
CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03
RELIGIOUS CHANGES IN SOUTHWESTERN NIGERIA. 000128 00-06
PERSONALITY CHANGES AMONG STUDENTS IN A CONSERVATIVE SEMINARY. 000321 00-13
CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION). 000332 00-13
SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18
SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY. 000676 00-21
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25
CHANGES IN RELIGIOUS CONCEPTS OF DEPRESSIVE PSYCHOSIS. 001280 00-28
THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30
RELIGIOUS GLOSSOLALIA: A LONGITUDINAL-STUDY OF PERSONALITY CHANGES. 001516 00-33
THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

**CHANGING**
THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05
SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS. 000126 00-06
BEING A PARENT: UNCHANGING VALUES IN A CHANGING WORLD 000625 00-20
CHANGING VIEWS TOWARD COMMUNITY IN RELIGION AND PSYCHIATRY. 000702 00-21
RELIGION: A PERSISTENT INSTITUTION IN A CHANGING APPALACHIA. 001142 00-27
PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35
CHANGING SEX-ROLES AND PROTESTANTISM AMONG THE NAVAJO WOMEN IN RAMAH. 001697 00-36
THE CHANGING ROLE OF WOMEN IN THE CATHOLIC CHURCH IN CHILE. 001758 00-37

**CHAPEL**
WHEN THE CHAPEL MEETS THE STREETS. 001125 00-26

**CHAPLAIN**
THE HOSPITAL CHAPLAIN AND HIS MINISTRY. 000176 00-10
HOSPITAL CHAPLAIN. 000188 00-10
INTO WHOSE IMAGE? REFLECTIONS ON CHAPLAIN IDENTITY. 000190 00-10
A HOSPITAL CHAPLAIN VIEWS SUICIDE. 000405 00-14
THE SOCIAL-WORKER AND THE CHAPLAIN: INSTITUTIONAL TEAMMATES. 000590 00-19

REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19
THE CHAPLAIN AS A MEMBER OF THE PSYCHIATRIC TEAM. 000614 00-19
THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA. 000691 00-21
CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND. 000699 00-21
CHAPLAIN ADMITS HUMANE PRISON PROGRESS, BUT EMPHASIZES, GOD LEFT OUT OF PRISON SYSTEM. 000713 00-21
THE ROLE OF THE HOSPITAL CHAPLAIN. 000727 00-22
THE ROLE OF THE CHAPLAIN IN A MENTAL-HOSPITAL. 000747 00-22
THE CHAPLAIN AS THERAPIST. 000782 00-22
THE CHAPLAIN IN COMMUNITY-MENTAL-HEALTH: AGENT OF PROGRAM AND COMMUNITY. 001124 00-26

**CHAPLAIN-ADMINISTRATOR**
A CHAPLAIN-ADMINISTRATOR DEFINES SUCCESSFUL AGING. 000537 00-17

**CHAPLAINCY**
SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY. 000676 00-21
THE CORRECTIONAL CHAPLAINCY: SOCIOLOGICAL PERSPECTIVES IN A TIME OF RAPID CHANGE. 000788 00-22

**CHAPLAINS**
DO WE REALLY NEED MILITARY CHAPLAINS?. 000173 00-10
THE CHAPLAINS ROLE IN CORRECTIONAL FACILITIES. 000178 00-10
CHURCH OF ENGLAND CHAPLAINS. 000675 00-21
PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22
THE CHAPLAINS ROLE IN CARE FOR THE DYING: TOWARD A NEW UNDERSTANDING. 000844 00-22

**CHARACTER**
SOCIAL CHARACTER IN A RELIGIOUS ORDER. (PH.D. DISSERTATION). 000337 00-13

**CHARACTERISTICS**
THE RELATION BETWEEN RELIGIOUS ATTITUDE AND CHARACTERISTICS OF PERSONALITY. 000046 00-03
CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION). 000332 00-13
PERSONALITY CHARACTERISTICS OF MINISTERS AND THEIR SOCIAL CHANGE ACTIVITY. (PH.D. DISSERTATION). 000338 00-13
THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION). 000339 00-13
MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20
THE RELIGION OF BLACKS IN THE UNITED-STATES: SOME RECENT TRENDS AND CURRENT CHARACTERISTICS. 001132 00-27
COMPARISON OF PERSONALITY CHARACTERISTICS WITH RELIGIOUS IDEALS OF HIGH-SCHOOL STUDENTS. (PH.D.DISSERTATION). 001300 00-29
A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

**CHARISMATIC**
A PSYCHOLOGICAL PARADIGM FOR THE INTERPRETATION OF THE CHARISMATIC PHENOMENON OF PROPHECY. 001530 00-33
SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC. 001531 00-33
SELF-ATTITUDES AND DEVIANT BEHAVIOR: THE CASE OF THE CHARISMATIC RELIGIOUS MOVEMENT. 001647 00-35

**CHARLATAN**
PSYCHOTHERAPIST, CHARLATAN AND FALSE PROPHET. 001002 00-25

**CHEJU**
TANGSIN: CHEJU SHAMANISM. 000502 00-16

**CHEJU-DO**
THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION. 001538 00-34

**CHEJU-ISLAND**
MAGIC, SCIENCE AND RELIGION ON CHEJU-ISLAND. 001627 00-34

**CHEMICALLY-INDUCED**
CHEMICALLY-INDUCED THEOMANIA AND MYSTICAL ECSTASY AS THE SUPREME PARAPSYCHOLOGICAL EVENT. 000426 00-15
PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE AND THEIR IMPLICATIONS FOR RELIG[illegible] 000438 00-15
RELIGIOUS IMPLICATIONS OF PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE. 001448 00-31

**CHEYENNE**
A STUDY OF RELIGIOUS SYMBOLISM AMONG THE CHEYENNE INDIANS. (PH.D. DISSERTATION). 001587 00-34

**CHICANO**
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**CHILD**
A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09
MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18
MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20
A CHILD AND ADAM: A PARABLE OF TWO AGES. 000874 00-23
CHILD ABUSE: VIEWING IT AS A NATIONAL PROBLEM AND THE CHURCH AS A RESOURCE. (D.MIN. DISSERTATION). 001762 00-37

**CHILDHOOD**
THE GOD OF CHILDHOOD. (PH.D. DISSERTATION). 000168 00-09

**CHILDLESS**
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

**CHILDREN**
PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01
THE RURAL CHURCH AND RURAL RELIGION: ANALYSIS OF DATA FROM CHILDREN AND YOUTH. 000012 00-01
RELATIONSHIPS BETWEEN THE SELF-CONCEPTS OF CHILDREN AND THEIR CONCEPTS OF GOD. (PH.D. DISSERTATION). 000148 00-09
THE PRIESTS OCCUPATIONS AS PERCEIVED BY 6 TO 12-YEAR-OLD CHILDREN. 000154 00-09
THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09
COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09
A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09
MEDITATING WITH CHILDREN: A WORKBOOK ON NEW AGE EDUCATIONAL METHODS USING MEDITATION. (REVISED EDITION). 000494 00-16

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

AN OPEN LETTER TO CLERGYMEN WHO DEAL WITH THE PARENTS OF CHILDREN WITH DISABILITIES. 000660 00-20

EXILIC CHILDREN. 000746 00-22

MINISTRY TO FAMILIES OF CHRONICALLY ILL CHILDREN. 000768 00-22

NEW CHALLENGES IN MENTAL-HEALTH OF CHILDREN: FOR CHURCH AND COMMUNITY. 000801 00-22

MINISTRY WITH PARENTS OF INFANTS AND PRESCHOOL CHILDREN. 001341 00-30

AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

COMPONENTS OF SELF-CONCEPT AMONG ELEMENTARY-SCHOOL CHILDREN IN LOW AND MIDDLE SOCIOECONOMIC LEVELS. (PH.D. DISSERTATION). 001360 00-30

RELIGIOUS INSTRUCTIONS FOR MENTALLY-RETARDED CHILDREN. 001389 00-30

A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

STAGES OF THE DREAM CONCEPT AMONG HASIDIC CHILDREN. 001568 00-34

THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34

KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH. 001657 00-35

**CHILDRENS**

CHILDRENS CONCEPTIONS OF DEATH AND AN AFTERLIFE. (PH.D. DISSERTATION). 000149 00-09

LETTERS TO GOD: A STUDY OF CHILDRENS RELIGIOUS CONCEPTS. 000159 00-09

DRAWING THE INVISIBLE: CHILDRENS CONCEPTUALIZATION OF GOD. 000164 00-09

CHILDRENS CONCEPTS ON GOD AND SELF: DEVELOPMENTAL SEQUENCES. (PH.D. DISSERTATION). 000169 00-09

CHILDRENS EXPERIENCE WITH DEATH. 000424 00-14

**CHILDS**

RELIGIOUS FACTORS IN THE CHILDS WORLD. 000153 00-09

THE 6- TO 12-YEAR-OLD CHILDS REPRESENTATION OF THE EUCHARISTIC PRESENCE. 000156 00-09

**CHILE**

THE CHANGING ROLE OF WOMEN IN THE CATHOLIC CHURCH IN CHILE. 001758 00-37

**CHINESE**

MODES OF BELIEF IN CHINESE FOLK RELIGION. 000103 00-05

PSYCHIATRY IN TRADITIONAL CHINESE MEDICINE. 000470 00-16

COHESION AND CLEAVAGE IN A CHINESE MUSLIM MINORITY. (PH.D. DISSERTATION). 001672 00-35

**CHOICE**

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

**CHRIST**

UNITED CHURCH OF CHRIST PASTORS: A DEMOGRAPHIC AND PSYCHOGRAPHIC DESCRIPTION. 000296 00-13

COUNSELING MINISTRY OF THE CHURCHES OF CHRIST. 000767 00-22

ON THE MENTAL-HEALTH OF JESUS CHRIST. 001199 00-28

DOSTOYEVSKY OR DEICIDE IN THE QUEST FOR CHRIST. 001244 00-28

INNER FREEDOM THROUGH A TOTAL COMMITMENT TO JESUS CHRIST. 001303 00-29

CHRIST AND CONFORMITY: A STUDY OF PENTECOSTAL VALUES. 001642 00-35

**CHRISTIAN**

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03

A MULTIDIMENSIONAL INVENTORY OF CHRISTIAN BELIEFS. 000134 00-07

A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12

THE IMPACT OF ILLNESS ON THE FAMILY AND THE MINISTRY OF THE CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000346 00-14

A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

DEATH IN CLASSICAL CHRISTIAN THOUGHT. 000407 00-14

A CHRISTIAN MINISTRY TO THE BEREAVED. (D.MIN. DISSERTATION). 000415 00-14

SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16

A DEFENSE OF THE TRADITIONAL CHRISTIAN ETHIC. 000552 00-18

AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION). 000581 00-18

THE ROKEACH VALUE SURVEY AND PERCEIVED CHRISTIAN VALUES. 000582 00-18

IDENTIFICATION THEORY AND CHRISTIAN MORAL EDUCATION. 000583 00-18

THE GOSPEL AND CULTURE: CHRISTIAN MARRIAGE AND DIVORCE TODAY. 000634 00-20

POPULAR CHRISTIAN PSYCHOLOGIES: SOME REFLECTIONS. 000678 00-21

CASE FOR CHRISTIAN PSYCHOTHERAPY. 000741 00-22

THERAPIST IDENTIFICATION AND ROLE IDENTITY AS A BARRIER TO INTEGRATIVE CHRISTIAN COUNSELING. 000811 00-22

CHRISTIAN PSYCHIATRY. 000876 00-23

CHRISTIAN THEOLOGY: THE PROBLEM OF SUFFERING. 000881 00-23

CHRISTIAN GROWTH AND BEHAVIOR MODIFICATION. 000901 00-24

ASSERTIVE TRAINING AND THE CHRISTIAN THERAPIST. 000907 00-24

CONTRACT-THERAPY AND THE CHRISTIAN COVENANT. 000933 00-24

DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25

THE CHRISTIAN PSYCHOLOGY OF PAUL TOURNIER. 000981 00-25

CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES: PROCEEDINGS OF THE TWENTIETH ANNUAL CONVENTION. 000994 00-25

CHRISTIAN CLIENT CONSIDERS CARL ROGERS. 001016 00-25

THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25

THE CHRISTIAN FEAR OF THE PSYCHE. 001100 00-25

HOLINESS AND HEALTH: AN EXAMINATION OF THE RELATIONSHIP BETWEEN CHRISTIAN HOLINESS AND MENTAL-HEALTH. 001167 00-28

CHRISTIAN RELIGIOUS HEALING. 001198 00-28

LOVE AND GUILT ORIENTED DIMENSIONS OF CHRISTIAN BELIEF. 001222 00-28

THE THERAPIST AND CHRISTIAN CLIENT IN RELATIONSHIP. 001230 00-28

THE CHRISTIAN NEUROSIS. 001265 00-28

PERSONALITY AND CHRISTIAN FAITH. 001297 00-29

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29

PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30

CHRISTIAN THEOLOGY AND EDUCATIONAL THEORY: CAN THERE BE CONNECTIONS? 001364 00-30

RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

SOCIAL-DESIRABILITY AS A FACTOR IN CHRISTIAN EDUCATION. 001381 00-30

IS CHRISTIAN EDUCATION SOMETHING PARTICULAR? 001382 00-30

THE ROLE OF SMALL GROUPS IN ADULT CHRISTIAN EDUCATION. (PH.D. DISSERTATION). 001384 00-30

CHRISTIAN PERSPECTIVES ON PSYCHOLOGY. 001390 00-30

CHRISTIAN RELIGIOUS-EDUCATION AS GOSPEL ACTION. 001393 00-30

JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

THE MEANING AND RELEVANCE OF LEARNING READINESS FOR CURRICULUM CONSTRUCTION IN CHRISTIAN EDUCATION: A STUDY PAPER. 001401 00-30

PSYCHOLOGICAL DYNAMICS IN CHRISTIAN WORSHIP: A BEGINNING INQUIRY. 001556 00-34

THE CURSILLO-DE-CRISTIANDAD: AN ANTHROPOLOGICAL ANALYSIS OF A CHRISTIAN RELIGIOUS MOVEMENT. (PH.D. DISSERTATION). 001578 00-34

COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST. 001615 00-34

HEALTH AND ILLNESS BEHAVIOR OF CHRISTIAN SCIENTISTS. 001671 00-35

CHRISTIAN PERSPECTIVES ON THE TREATMENT OF SEXUAL-DYSFUNCTION. 001703 00-36

HOMOSEXUALITY: CHRISTIAN ETHICS AND PSYCHOLOGICAL RESEARCH. 001706 00-36

UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE. 001721 00-36

A DESCRIPTIVE FIELD RESEARCH OF THE MALE HOMOSEXUAL AS A REQUISITE TOWARD A STRATEGY OF CHRISTIAN MINISTRY. (ED.D. DISSERTATION). 001722 00-36

NOTES ON THE CHRISTIAN MEANING OF SEXUALITY. 001730 00-36

CHRISTIAN ETHICS AND RACISM: 1950-1965. (PH.D. DISSERTATION). 001753 00-37

THE APPLICATION OF ETHNOMETHODOLOGY TO CHRISTIAN SOCIAL ACTION PROGRAMS. 001754 00-37

CHRISTIAN FAITH AND ETHNIC PREJUDICE: A REVIEW AND INTERPRETATION OF RESEARCH. 001760 00-37

WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION). 001766 00-37

**CHRISTIANITY**

SLAVE RELIGION IN THE ANTEBELLUM SOUTH. A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

TOWARD A TASK CENTERED CHRISTIANITY. 000873 00-23

NOTES ON THE PSYCHICAL ROOTS OF RELIGION, WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF WESTERN CHRISTIANITY. 001029 00-25

THE INTROJECTED AND THE INTRINSIC IN PSYCHOLOGY AND CHRISTIANITY. 001066 00-25

C. G. JUNG AND CHRISTIANITY. 001109 00-25

CHRISTIANITY AND FEAR REVISITED. 001159 00-28

CHRISTIANITY BEGINS AT HOME. 001340 00-30

THE ISSUE OF ALIENATION IN THE ADULT RELIGIOUS-EDUCATION PROGRAM. CURSILLO IN CHRISTIANITY. (ED.D. DISSERTATION). 001376 00-30

SEX EDUCATION IN MEDIEVAL CHRISTIANITY. 001701 00-36

**CHRISTIANS**

TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS. 000061 00-03

THE CHRISTIANS HANDBOOK OF PSYCHIATRY. 001013 00-25

THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28

A COMPARATIVE STUDY OF MENTAL-ILLNESS AMONG THE CHRISTIANS AND MOSLEMS OF LEBANON. 001203 00-28

WHY DO CHRISTIANS BREAKDOWN? 001225 00-28

**CHRONIC**

MINISTRY TO THE CHRONIC HEMODIALYSIS PATIENT. 000666 00-21

PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE. 000694 00-21

**CHRONICALLY**

MINISTRY TO FAMILIES OF CHRONICALLY ILL CHILDREN. 000768 00-22

**CHURCH**

CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01

THE RURAL CHURCH AND RURAL RELIGION: ANALYSIS OF DATA FROM CHILDREN AND YOUTH. 000012 00-01

RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02

CHURCH MEMBERSHIP AND PERSONALITY: A LONGITUDINAL-STUDY. 000031 00-03

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000054 00-03

EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D. DISSERTATION). 000091 00-04

CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05

AN ATTITUDINAL STUDY OF SOCIAL-DISTANCE BETWEEN THE MEXICAN-AMERICAN AND THE CHURCH. (PH.D. DISSERTATION). 000125 00-06

MEASURING ATTITUDES TOWARD THE CHURCH. 000129 00-07

IMPACT OF CHURCH SIZE ON CLERGY ROLE AND CAREER. 000189 00-10

AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION). 000293 00-13

UNITED CHURCH OF CHRIST PASTORS: A DEMOGRAPHIC AND PSYCHOGRAPHIC DESCRIPTION. 000296 00-13

A RESURRECTION MODEL FOR SUICIDE PREVENTION THROUGH THE CHURCH. 000344 00-14

DEATH AND BEREAVEMENT: THE ROLE OF THE BLACK CHURCH. 000384 00-14

DEATH, DYING, AND THE MINISTRY OF THE CHURCH INTERVIEW BY WATSON E. MILLS. 000412 00-14

THE CHURCH AND PREVENTION OF ALCOHOLISM. 000442 00-15

THE MISSION OF THE CHURCH IN A DRUGS CULTURE. 000443 00-15

CHURCH PARTICIPATION AND THE OLDER ADULT: AN ORIENTATIONAL APPROACH. 000513 00-17

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

AGE, AGING, AND CHURCH ATTENDANCE. 000541 00-17

VALUE SYSTEMS IN STATE AND CHURCH SCHOOLS. 000553 00-18

CHURCH AND STATE. 000560 00-18

CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972. 000566 00-18

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18

CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT. N.D. CALIFORNIA. MAY 21, 1975. 000575 00-18

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA. 000576 00-18

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

DIVORCE AND THE CATHOLIC CHURCH. 000653 00-20

THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION). 000654 00-20

DIVORCE IN CONTEMPORARY CHURCH AND SOCIETY. 000664 00-20

CHURCH OF ENGLAND CHAPLAINS. 000675 00-21

USING THE BEHAVIORAL SCIENCES IN CHURCH COMMITTEES. 000677 00-21

PROCESS MANAGEMENT: BAD THEOLOGY IN THE SERVICE OF THE CHURCH. 000693 00-21

TRAINING LAY COUNSELORS FOR CHURCH AND COMMUNITY-MENTAL-HEALTH. 000700 00-21

COUNSELING IN A CHURCH DIRECTED SCHOOL. 000726 00-22

WHAT IS THE CHURCH TO MAKE OF PSYCHOLOGY?. 000730 00-22

IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22

PASTORAL-COUNSELING AND THE CHURCH. 000779 00-22

PASTORAL CARE FOR PASTORS: TOWARD A CHURCH STRATEGY. 000781 00-22

THE CARE AND COUNSELING OF YOUTH IN THE CHURCH. 000784 00-22

NEW CHALLENGES IN MENTAL-HEALTH OF CHILDREN: FOR CHURCH AND COMMUNITY. 000801 00-22

THE USE OF ENCOUNTER GROUPS IN THE CHURCH. 000898 00-24

BORN TO LOVE: TRANSACTIONAL ANALYSIS IN THE CHURCH. 000903 00-24

A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24

PSYCHOLOGISM AND THE CATHOLIC CHURCH. 001074 00-25

PREVENTIVE PSYCHOLOGY AND THE CHURCH. 001111 00-25

THE URBAN CHURCH. 001116 00-26

RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION). 001123 00-26

FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH.D. DISSERTATION). 001140 00-27

A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27

CHURCH ATTENDANCE AND HEALTH. 001298 00-29

PREVENTIVE PSYCHOLOGY AND THE CHURCH. 001337 00-29

CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30

A STUDY OF CARL ROGERS PHILOSOPHY OF PERSONS AND ITS IMPLICATIONS FOR CHURCH EDUCATION. (ED.D. DISSERTATION). 001377 00-30

A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31

WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. 001557 00-34

THE HEALING MINISTRY WITHIN THE CHURCH. 001570 00-34

PERSONALITY CORRELATES OF CHURCH ATTENDANCE. 001581 00-34

THE THEATRE OF THE CATHOLIC CHURCH, ITS ROOTS AND RELATIONSHIP TO PSYCHODRAMA. 001593 00-34

FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35

KINSEY AND THE CHURCH -- AFTER TWENTY YEARS. 001709 00-36

HOMOSEXUALITY AND THE CHURCH. 001715 00-36

A THEOLOGICAL CONVERSATION WITH TWO SEX EDUCATION PROGRAMS FOR THE CHURCH. (D.MIN. DISSERTATION). 001723 00-36

SOCIODRAMA IN A CHURCH GROUP. 001748 00-37

THE CHANGING ROLE OF WOMEN IN THE CATHOLIC CHURCH IN CHILE. 001758 00-37

CHILD ABUSE: VIEWING IT AS A NATIONAL PROBLEM AND THE CHURCH AS A RESOURCE. (D.MIN. DISSERTATION). 001762 00-37

ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT. 001769 00-37

THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES. 001792 00-37

RELIGIOSITY AND ATTITUDES OF PREJUDICE AMONG CHURCH MEMBERS. (MASTERS THESIS). 001802 00-37

THE CHURCH AND ECOLOGICAL ACTION. 001812 00-37

THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

SERMON-ON-THE-MOUNT NOW (FOR THE CHURCH NOW). 001828 00-38

**CHURCH-GOERS**

DECLINE IN PREJUDICE AMONG CHURCH-GOERS FOLLOWING CLERGY-LED OPEN-HOUSING CAMPAIGN. 001755 00-37

**CHURCH-RELATED**

ACADEMIC DISCIPLINE AND FACULTY RELIGIOSITY IN SECULAR AND CHURCH-RELATED COLLEGES. 000062 00-03

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30

**CHURCH-SECT**

TYPING THE TYPOLOGIES: SOME PARALLELS IN THE CAREER OF CHURCH-SECT AND EXTRINSIC-INTRINSIC. 001643 00-35

**CHURCHES**

A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03

ATTITUDES TOWARD JOINING AUTHORITARIAN ORGANIZATIONS AND SECTARIAN CHURCHES. 000093 00-04

UNIQUE CONTRIBUTIONS OF CHURCHES AND CLERGY TO COMMUNITY-MENTAL-HEALTH. 000697 00-21

COUNSELING MINISTRY OF THE CHURCHES OF CHRIST. 000767 00-22

FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION). 001122 00-26

PROTESTANT CHURCHES AND MEXICAN-AMERICANS IN SOUTH TEXAS. (PH.D.DISSERTATION). 001143 00-27

GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

RELIGIOSITY AND PREJUDICE IN NORTHERN AND SOUTHERN CHURCHES. 001767 00-37

**CHURCHS**

THE CHURCHS ROLE IN THE PROBLEM OF AGING. (REL.D. DISSERTATION). 000512 00-17

HEALTH CARE, THE HUMAN SPIRIT AND THE CHURCHS MINISTRY. 000604 00-19

THE CHURCHS MISSION TO MENTAL-HEALTH. 000692 00-21

IS LEISURE THE CHURCHS BUSINESS?. 001815 00-37

**CIBECUE**

THE CIBECUE APACHE. 001535 00-34

**CITIES**

PAROCHIAL SCHOOLS IN THE BLACK CITIES. 001396 00-30

**CITIZENS**

THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17

**CIVIC**

RITUAL: CIVIC AND RELIGIOUS. 001540 00-34

**CIVIL**

THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION. 000561 00-18

CONSTITUTIONAL LAW -- CIVIL COMMITMENT. 000568 00-18

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

THE CIVIL RELIGIOUS DIMENSION: IS IT THERE?. 001112 00-25

CIVIL RELIGION AND THE DEVELOPMENT OF PEOPLES. 001317 00-29

**CIVIL-LIBERTIES**

RELIGION AND PSYCHOTHERAPY -- ETHICS, CIVIL-LIBERTIES, AND CLINICAL SAVVY: A CRITIQUE. 000562 00-18

**CIVIL-RIGHTS**

BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST. 001136 00-27

RELIGIOSITY AND CIVIL-RIGHTS MILITANCY. 001752 00-37

RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION). 001784 00-37

THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM. 001814 00-37

**CLASSROOM**

TO GET HIGH: LAUGHTER IN THE CLASSROOM. 000884 00-24

**CLAUSE**

THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION. 000561 00-18

**CLERGY**

AN EXAMINATION OF CLERGY DISCONTENT AND ONE RESPONSE TO IT: FURTHER PROFESSIONALIZATION OF THE EPISCOPAL CLERGY. (PH.D. DISSERTATION). 000023 00-02

PERCEPTION OF STRESS AMONG CLERGY AND THEIR SPOUSES. 000177 00-10

IMPACT OF CHURCH SIZE ON CLERGY ROLE AND CAREER. 000189 00-10

SELF-PERCEPTIVE DISPOSITIONS OF EPISCOPAL CLERGY WIVES. 000191 00-10

THE CLERGY AND PASTORAL CARE: THE EFFECT OF CLINICAL TRAINING. (PH.D. DISSERTATION). 000224 00-11

CONTINUING-EDUCATION IN PASTORAL-COUNSELING FOR PARISH CLERGY. 000235 00-11

AN INTENSIVE COURSE FOR CLERGY ON DEATH, DYING, AND LOSS. 000249 00-12

CLERGY TRAINING PROGRAM PATTERNED AFTER FOUNDATION METHOD. 000254 00-12

EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION). 000281 00-12

RELATIONSHIP BETWEEN CLERGY EFFECTIVENESS AND PERSONALITY INTEGRATION. (ED.D. DISSERTATION). 000305 00-13

THE INFLUENCE OF THEOLOGY, DENOMINATION, AND VALUES UPON THE POSITIONS OF CLERGY ON SOCIAL ISSUES. 000309 00-13

THE PERSISTENCE OF REGIONALISM IN RACIAL ATTITUDES OF METHODIST CLERGY. 000329 00-13

NEED FOR POWER AMONG ALCOHOLIC AND NONALCOHOLIC CLERGY. 000334 00-13

DIFFERENTIATION OF CLERGY SUBGROUPS ON THE BASIS OF VOCATIONAL INTERESTS. 000341 00-13

RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13

ATTITUDES OF CATHOLIC AND PROTESTANT CLERGY TOWARD EUTHANASIA. 000394 00-14

ATTITUDES AMONG CLERGY AND LAWYERS TOWARD EUTHANASIA. 000400 00-14

THE ROLE OF THE CLERGY IN THE LIFE OF THE AGED. (PH.D. DISSERTATION). 000519 00-17

PARISH CLERGY AND THE AGED: EXAMINING STEREOTYPES. 000527 00-17

PRIVILEGED COMMUNICATIONS: WHEN PSYCHIATRISTS ENVY THE CLERGY. 000554 00-18

THE CLERGY AS A MENTAL-HEALTH RESOURCE: I & II. 000588 00-19

THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS. 000592 00-19

PREACHERS WITH BADGES: POLICE-COMMUNITY CLERGY. 000596 00-19

1976 SURVEY OF CLERGY SERVING IN COMMUNITY-MENTAL-HEALTH CENTERS. 000606 00-19

PSYCHIATRIC CONSULTATION TO THE CLERGY: A REPORT ON A GROUP EXPERIENCE. 000611 00-19

RELIGIOUS-BELIEFS OF CLERGY WIVES. 000640 00-20

THE CLERGY AS MARRIAGE COUNSELORS: A SERVICE REVISITED. 000655 00-20

PASTORAL SUPPORT OF CLERGY ROLE DEVELOPMENT WITHIN LOCAL-CONGREGATIONS. 000665 00-21

ROLE OF THE CLERGY IN SERVING THE MENTALLY-RETARDED. 000672 00-21

SOCIOCULTURAL FACTORS IN COLLABORATION OF CLERGY IN AN INNER-CITY COMMUNITY-MENTAL-HEALTH PROGRAM. (PH.D. DISSERTATION). 000673 00-21

EMERGING FUNCTIONS FOR CLERGY IN MENTAL-HEALTH. 000680 00-21

STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE. 000682 00-21

UNIQUE CONTRIBUTIONS OF CHURCHES AND CLERGY TO COMMUNITY-MENTAL-HEALTH. 000687 00-21

BUILDING CONSULTATIVE RELATIONSHIPS WITH RURAL FUNDAMENTALIST CLERGY. 000698 00-21

MENTAL-HEALTH CONSULTATION AND THE CLERGY: THE PLACE OF VALUES AND OTHER FACTORS. (PH.D. DISSERTATION). 000706 00-21

COMMUNITY PSYCHIATRY AND THE CLERGY. 000710 00-21

NEEDS FELT BY THE CLERGY FOR MINISTERING TO THE AGING. 000807 00-22

NEEDS FELT BY THE CLERGY FOR MINISTRIES TO THE AGING. 000808 00-22

PASTORAL-COUNSELING: THE ROLE OF THE CLERGY IN MENTAL-HEALTH. 000817 00-22

A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22

INVESTIGATING A POTENTIAL IN CLERGY YOUTH COUNSELING. 000843 00-22

CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY. 000856 00-22

RELIGIOUS TYPOLOGY AND THE SOCIAL IDEOLOGY OF THE CLERGY. 000869 00-23

CLERGY YOUTH COUNSELING WORKS. 000915 00-24

CONCRETENESS IN THE PASTORAL-COUNSELING RESPONSES OF ROMAN CATHOLIC CLERGY AND LAITY. (PH.D. DISSERTATION). 000922 00-24

RECENT DEVELOPMENTS IN PSYCHIATRY OF INTEREST TO THE CLERGY. 000953 00-25

CLERGY CONSULTATION AS A COMMUNITY-MENTAL-HEALTH PROGRAM. 001120 00-26

THE EMOTIONAL HEALTH OF THE CLERGY. 001201 00-28

CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28

THE USE OF DENOMINATION IS SOCIOLOGICAL EXPLANATION: THE CASE OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001739 00-37

ON THE ADEQUACIES OF THE UTILIZATION OF THE CONCEPT OF DENOMINATION IN THE EXPLANATION OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001813 00-37

THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM. 001814 00-37

POLITICAL ACTIVISM AMONG THE CLERGY: SOURCES OF A DEVIANT ROLE. 001821 00-37

**CLERGYMAN**

THE CLERGYMAN AND MENTAL-HEALTH: REPORT OF A COMMUNITY PROGRAM IN CONTINUING-EDUCATION. 000271 00-12

THE ROLE OF THE CLERGYMAN IN SUICIDE PREVENTION. 000401 00-14

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

THE CLERGYMAN IN COMMUNITY HEALTH SERVICES. 000703 00-21

WHEN SHOULD THE CLERGYMAN BE CALLED. 000762 00-22

RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN. 000798 00-22

TREATMENT OF A CLERGYMAN: ANXIETY NEUROSIS IN A CELIBATE. 001262 00-28

CLERGYMAN AND SOCIAL ACTION. 001740 00-37

**CLERGYMANS**

EUTHANASIA: ONE CLERGYMANS VIEWPOINT. 000388 00-14

THE CLERGYMANS ROLE IN COMMUNITY-MENTAL-HEALTH. 000670 00-21

THE CLERGYMANS USE OF MENTAL-HEALTH RESOURCES. 000695 00-21

THE CLERGYMANS ROLE AND COMMUNITY-MENTAL-HEALTH. 000716 00-21

CLERGYMANS PSYCHOLOGICAL HANDBOOK: CLINICAL INFORMATION FOR PASTORAL-COUNSELING. 000909 00-24

**CLERGYMEN**

SOME CORRELATES OF EMPATHIC COUNSELING BEHAVIOR OF EPISCOPAL CLERGYMEN. (PH.D.DISSERTATION). 000206 00-11

NEW THRUSTS IN CLINICAL EDUCATION AND TRAINING FOR CLERGYMEN. 000237 00-11

AN EXPERIMENTAL COURSE FOR CLERGYMEN IN SUICIDOLOGY AND CRISIS INTERVENTION. 000239 00-11

AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12

HIGH, AVERAGE AND LOW RATED CLERGYMEN IN A STATE HOSPITAL CLINICAL PROGRAM. 000263 00-12

POSTGRADUATE SECULAR EDUCATION IN COUNSELING FOR CLERGYMEN: PROPOSALS FOR COORDINATION. 000266 00-12

WHO BECOME CLERGYMEN?. 000290 00-13

RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13

A STUDY OF PERSISTING AND NONPERSISTING CATHOLIC CLERGYMEN. (PH.D. DISSERTATION). 000302 00-13

A COMPARISON OF THE DEGREE OF PASSIVE RECEPTIVENESS BETWEEN ROMAN CATHOLIC AND PROTESTANT CLERGYMEN. (PH.D. DISSERTATION). 000310 00-13

CLINICAL ASSESSMENT OF A PROFESSION: ROMAN CATHOLIC CLERGYMEN. 000312 00-13

INTEREST PROFILES OF CLERGYMEN AS INDICATED BY THE VOCATIONAL PREFERENCE INVENTORY. 000330 00-13

FACTORS INFLUENCING THE JUDGMENT AND REFERRAL OF MENTAL-HEALTH PRESENTING PROBLEMS BY CLERGYMEN AND PSYCHOLOGISTS. (PH.D. DISSERTATION). 000602 00-19

AN OPEN LETTER TO CLERGYMEN WHO DEAL WITH THE PARENTS OF CHILDREN WITH DISABILITIES. 000660 00-20

PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION. 000720 00-21

CLERGYMEN AS COUNSELORS. (PH.D.DISSERTATION). 000840 00-22

THE DISENGAGEMENT THEORY OF AGING AND RETIREMENT APPLIED TO CLERGYMEN. (PH.D. DISSERTATION). 001063 00-25

PERCEPTION OF MENTAL-DISORDER AND THE COUNSELING ROLE AMONG CLERGYMEN. (PH.D. DISSERTATION). 001197 00-28

THE OCCUPATIONAL REHABILITATION OF PSYCHIATRICALLY HOSPITALIZED CLERGYMEN. 001223 00-28

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

ORTHODOXY AND ATTITUDES OF CLERGYMEN TOWARD HOMOSEXUALITY AND ABORTION. 001731 00-36

**CLERGYMEN-COUNSELORS**

THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12

**CLERGYMENS**

AN ANALYSIS OF CLERGYMENS ATTITUDE TOWARD ABORTION. 001791 00-37

**CLIENT**

A COMPARISON OF TWO PSYCHIATRIC CONSULTATION PROCESSES INVOLVING THE PARTICIPATION OR NONPARTICIPATION OF THE FEMALE CLIENT. (PH.D DISSERTATION). 001011 00-25

CHRISTIAN CLIENT CONSIDERS CARL ROGERS. 001016 00-25

THE THERAPIST AND CHRISTIAN CLIENT IN RELATIONSHIP. 001230 00-28

MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**CLIENT-CENTEREDNESS**

CLIENT-CENTEREDNESS IN ROGERIAN THERAPY. 000905 00-24

**CLIENTELE**

A FAMILY THERAPISTS APPROACH TO WORKING WITH AN ORTHODOX JEWISH CLIENTELE. 000919 00-24

**CLIENTS**

PASTORAL-COUNSELING WITH LOW-INCOME CLIENTS: CONGRUENCE WITH INDIVIDUAL PSYCHOLOGY. 000756 00-22

**CLINEBELLS**

AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

**CLINICAL**

RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03

AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10

KLINISCHE SEELSORGEAUSBILDUNG -- CLINICAL PASTORAL-EDUCATION. 000203 00-11

CLINICAL PASTORAL-EDUCATION IN THE FEDERAL REPUBLIC OF GERMANY. 000204 00-11

METHOD IN RELIGIOUS LIVING AND CLINICAL EDUCATION. 000207 00-11

MAJOR ISSUES CURRENTLY IMPEDING CLINICAL PASTORAL-EDUCATION. 000208 00-11

AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11

CLINICAL PASTORAL-EDUCATION FOR COUPLES. 000211 00-11

HUMANISTIC PSYCHOLOGY AND GROUP DYNAMIC PROCESSES IN CLINICAL PASTORAL-EDUCATION IN THE US. 000213 00-11

CLINICAL PASTORAL-EDUCATION AND SOCIAL STRUCTURES. 000214 00-11

SELF-ACTUALIZATION IN CLINICAL PASTORAL-EDUCATION. (PH.D. DISSERTATION). 000216 00-11

ERNEST E. BRUDER, A LEADER IN CLINICAL PASTORAL-EDUCATION. 000217 00-11

THE CLINICAL PASTORAL-COUNSELOR AND THE DIALECTIC OF HUMAN EXPERIENCE. 000218 00-11

THE STATE OF THE CLINICAL PASTORAL MOVEMENT IN THE US BASED ON SELECTIVE LITERATURE. 000221 00-11

CROSS-CULTURAL CLINICAL PASTORAL TRAINING IN SINGAPORE. 000223 00-11

THE CLERGY AND PASTORAL CARE: THE EFFECT OF CLINICAL TRAINING. (PH.D. DISSERTATION). 000224 00-11

A GESTALT APPROACH [illegible] A CLINICAL TRAINING GROUP. 000225 00-11

WEIGHING PSYCHOANALYTIC THEORY FOR PASTORAL-COUNSELING AND CLINICAL PASTORAL-EDUCATION. 000226 00-11

AN EVALUATION OF THE IMPACT OF CLINICAL PASTORAL-EDUCATION UPON THE PERSONALITY OF THE MINISTER. (PH.D. DISSERTATION). 000234 00-11

NEW THRUSTS IN CLINICAL EDUCATION AND TRAINING FOR CLERGYMEN. 000237 00-11

RELATIONSHIPS OF PSYCHOLOGY OF RELIGION AND CLINICAL PASTORAL-EDUCATION. 000238 00-11

CLINICAL PASTORAL TRAINING. 000241 00-11

HIGH, AVERAGE AND LOW RATED CLERGYMEN IN A STATE HOSPITAL CLINICAL PROGRAM. 000263 00-12

CLINICAL ASSESSMENT OF A PROFESSION: ROMAN CATHOLIC CLERGYMEN. 000312 00-13

CLINICAL PASTORAL ORIENTATION IN ALCOHOLISM. 000450 00-15

RELIGION AND PSYCHOTHERAPY -- ETHICS, CIVIL-LIBERTIES, AND CLINICAL SAVVY: A CRITIQUE. 000562 00-18

CLERGYMANS PSYCHOLOGICAL HANDBOOK: CLINICAL INFORMATION FOR PASTORAL-COUNSELING. 000909 00-24

CLINICAL STATISTICAL RESEARCH ON MENTAL-DISEASES OF RELIGIOUS PEOPLE. 001188 00-28

CLINICAL ASPECTS OF RELIGION AS NEUROSIS. 001267 00-28

SOCIOPSYCHODYNAMIC IMPLICATIONS OF SEVERAL RELIGIOUS PHENOMENA: PENTECOSTALISM (ON A CLINICAL CASE). 001524 00-33

CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001541 00-34

DEMON POSSESSION OR PSYCHOPATHOLOGY: A CLINICAL DIFFERENTIATION. 001604 00-34

EXORCISM: A CLINICAL/PASTORAL PRACTICE WHICH RAISES SERIOUS QUESTIONS. 001624 00-34

**COCA**

COCA: THE PLANT AND ITS USE. 000432 00-15

**COCHRAN**

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL. 1976. 000546 00-18

**CODEX**

ADDENDA. ADDRESS AT THE PRESENTATION OF THE JUNG CODEX. 001020 00-25

**COGNITIVE**

SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS. 000126 00-06

THE RELATIONSHIP BETWEEN RELIGIOUS KNOWLEDGE AND SELECTED COGNITIVE AND PERSONALITY VARIABLES. (ED.D. DISSERTATION). 000132 00-07

COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09

COGNITIVE DEVELOPMENT IN PUPILS IN GRADES FOUR THROUGH TWELVE: THE INCIDENCE OF CONCRETE AND ABSTRACT RELIGIOUS THINKING. 000163 00-09

COGNITIVE DEVELOPMENT AND ETHNICITY: PROBLEMS FOR EDUCATIONAL MINISTRY. 001398 00-30

A COGNITIVE THEORY OF ANTISEMITISM IN THE CONTEXT OF RELIGIOUS IDEOLOGY. 001763 00-37

**COHEN**

PSYCHOTHERAPY FOR RELIGIOUS NEUROSES?. COMMENTS ON COHEN AND SMITH. 001216 00-28

**COLLEGE**

CATHOLIC ATTITUDES AND BELIEFS IN TRANSITION: A DECADE STUDY OF A JESUIT COLLEGE. 000036 00-03

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

CHANGES IN RELIGION AMONG COLLEGE STUDENTS, 1948 TO 1974. 000047 00-03

THE COURSE OF COLLEGE RELIGIOUS CONFLICT. 000049 00-03

DETERMINANTS OF COLLEGE TEACHERS RELIGIOUS-BELIEFS AND PARTICIPATION. 000053 00-03

ATTITUDES OF COLLEGE STUDENTS AND THEIR CHANGES: A 37-YEAR STUDY. 000057 00-03

TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS. 000061 00-03

THE CONSTRUCTION OF AN AGREEMENT-DISAGREEMENT-ITEM-SCALE: A CONTEMPORARY SURVEY OF THE RELIGIOUS SENTIMENTS OF COLLEGE STUDENTS. (PH.D. DISSERTATION). 000065 00-03

RELIGIOUS LOYALTY, DEFECTION, AND EXPERIMENTATION AMONG COLLEGE YOUTH. 000081 00-03

THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES. 000457 00-15

MORAL THEOLOGY AND THE MODERN CATHOLIC COLLEGE. 000557 00-18

TRENDS AND CORRELATES OF RELIGIOUS ORTHODOXY IN COLLEGE STUDENT COUNSELING. 001172 00-28

A STUDY OF RELIGIOUS-BELIEF AND PRACTICE AS RELATED TO ANXIETY AND DOGMATISM IN COLLEGE WOMEN. (ED.D.DISSERTATION). 001189 00-28

RELIGIOUS AUTHORITARIANISM AND PSYCHOPATHOLOGY IN COLLEGE STUDENTS. 001246 00-28
PERSONALITY AND MENTAL-HEALTH CONCOMITANTS OF RELIGIOUSNESS IN LATE ADOLESCENT COLLEGE STUDENTS. (PH.D. DISSERTATION). 001326 00-29
RELIGIOSITY AND SEXUAL ATTITUDES AND BEHAVIOR AMONG COLLEGE STUDENTS. 001713 00-36
ABORTION ATTITUDES AMONG CATHOLIC COLLEGE STUDENTS. 001737 00-37

**COLLEGES**
ACADEMIC DISCIPLINE AND FACULTY RELIGIOSITY IN SECULAR AND CHURCH-RELATED COLLEGES. 000062 00-03

**COLORADO**
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03

**COLVILLE**
ACCULTURATION AND RELIGION ON THE COLVILLE INDIAN RESERVATION. (PH.D.DISSERTATION). 000127 00-06

**COMBAT**
PASTORAL-COUNSELING AND THE COMBAT VETERAN. 000766 00-22

**COMMANDMENTS**
THE POLITICAL SCIENCE OF THE TEN COMMANDMENTS. 001086 00-25

**COMMITMENT**
PERSONALITY CORRELATES OF RELIGIOUS COMMITMENT: A FURTHER VERIFICATION. 000034 00-03
POI CORRELATES OF A RELIGIOUS COMMITMENT INVENTORY. 000044 00-03
COMMITMENT ON CAMPUS: CHANGES IN RELIGION AND VALUES OVER FIVE DECADES. 000052 00-03
ROLE COMMITMENT PROCESSES AND THE AMERICAN CATHOLIC PRIESTHOOD. 000194 00-10
COMMITMENT TO RELIGIOUS LIFE: ECOLOGICAL AND PSYCHOLOGICAL FACTORS. (PH.D. DISSERTATION). 000323 00-13
THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION. 000561 00-18
CONSTITUTIONAL LAW -- CIVIL COMMITMENT. 000568 00-18
RELIGIOUS COMMITMENT AND ANXIETY LEVEL AS FUNCTION OF EGO STRENGTH. (PH.D. DISSERTATION). 001097 00-25
PSYCHOPATHOLOGY AND RELIGIOUS COMMITMENT. 001269 00-28
INNER FREEDOM THROUGH A TOTAL COMMITMENT TO JESUS CHRIST. 001303 00-29
FAMILY LIFE AND RELIGIOUS COMMITMENT. 001305 00-29
FORMS OF RELIGIOUS COMMITMENT AND INTENSE RELIGIOUS-EXPERIENCE. 001439 00-31
TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS. 001519 00-33
TOWARD A THEORY OF CONVERSION AND COMMITMENT TO THE OCCULT. 001665 00-35
RELIGIOUS-BELIEFS, RELIGIOUS COMMITMENT, AND PREJUDICE. 001751 00-37
RELIGIOUS COMMITMENT, SOCIAL-DISTANCE, AND AUTHORITARIANISM. 001774 00-37

**COMMITMENTS**
THE OUTLINES OF AN INVISIBLE RELIGION: THE MULTIPLE COMMITMENTS OF PROTESTANTS. 000106 00-05
SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25

**COMMITTEE**
MRS. ETHER PHELPS STOKES HOYT (1877-1952) AND THE JOINT COMMITTEE ON RELIGION AND MEDICINE (1923-1936): A BRIEF SKETCH. 000231 00-11
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35

**COMMUNAL**
INTERMARRIAGE, THE RABBI, AND THE JEWISH COMMUNAL WORKER. 000631 00-20
SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

**COMMUNE**
DERVISHES IN DORSETSHIRE: AN ENGLISH COMMUNE. 001669 00-35

**COMMUNES**
WHY THEY FAIL: A SOCIOHISTORICAL ANALYSIS OF RELIGIOUS AND SECULAR COMMUNES. 001121 00-26
THE FAR-OUT SAINTS OF THE JESUS COMMUNES: A FIRSTHAND REPORT AND INTERPRETATION OF THE JESUS PEOPLE MOVEMENT. 001816 00-37

**COMMUNICATION**
COMMUNICATION THEORY AND PETITIONARY PRAYER. 000993 00-25
WEDGE: THE EXTRAORDINARY COMMUNICATION OF AN EARTHBOUND SPIRIT. 001458 00-31
COMMUNICATION OF MEANING IN GLOSSOLALIA. 001514 00-33

**COMMUNICATIONS**
PRIVILEGED COMMUNICATIONS: WHEN PSYCHIATRISTS ENVY THE CLERGY. 000554 00-18

**COMMUNION**
THE HOLY COMMUNION: AN HISTORICAL AND PSYCHOANALYTIC STUDY. 001608 00-34

**COMMUNITIES**
LEADERSHIP TRAINING FOR PRERETIREMENT PROGRAMS IN RELIGIOUS COMMUNITIES. 000524 00-17
THE POSITION OF THE ELDERLY IN RELIGIOUS COMMUNITIES. 000528 00-17
REFERRAL PATTERNS AMONG MENTAL-HEALTH AGENTS IN THREE SUBURBAN COMMUNITIES. 000684 00-21
A PICTURE OF PSYCHOPATHOLOGICAL CONDITIONS IN MEMBERS OF RELIGIOUS COMMUNITIES. 001171 00-28

**COMMUNITY**
RELIGIOUS PRACTICES OF ADOLESCENTS IN A SOUTHERN COMMUNITY: 1964-1974. 000006 00-01
ADOLESCENTS ATTITUDE TOWARD RELIGION IN UBOL-RATCHTHANI COMMUNITY. 000011 00-01
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03
PERCEPTIONS OF COMMUNITY LIFE IN A CONGREGATION OF RELIGIOUS WOMEN. (PH.D.DISSERTATION). 000083 00-04
RELIGIOSITY AND SOCIAL-DISTANCE: A COMMUNITY STUDY. (PH.D. DISSERTATION). 000088 00-04
THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05
THE CLERGYMAN AND MENTAL-HEALTH: REPORT OF A COMMUNITY PROGRAM IN CONTINUING-EDUCATION. 000271 00-12
THE TRUSTING COMMUNITY. (PH.D. DISSERTATION). 000287 00-13
THE IMPACT OF ILLNESS ON THE FAMILY AND THE MINISTRY OF THE CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000346 00-14
A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14
AN APOSTOLATE TO THE DYING ... A COMMUNITY SERVICE. 000365 00-14
THE INFLUENCE ON THE MOURNING PROCESS OF BELONGING TO A COMMUNITY AND OF RITUAL. 00040[illegible] 00-14
DRINKING AND ATTITUDES TOWARD DRINKING IN A MUSLIM COMMUNITY. 000447 00-15
AGE & RELIGIOSITY IN AN URBAN ETHNIC COMMUNITY. 000526 00-17
THE INFLUENCE OF THE COMMUNITY ON THE MENTAL-HEALTH ROLE OF MINISTERS. 000671 00-21

CHANGING VIEWS TOWARD COMMUNITY IN RELIGION AND PSYCHIATRY. 000702 00-21
THE CLERGYMAN IN COMMUNITY HEALTH SERVICES. 000703 00-21
COMMUNITY PSYCHIATRY AND THE CLERGY. 000710 00-21
NEW CHALLENGES IN MENTAL-HEALTH OF CHILDREN: FOR CHURCH AND COMMUNITY. 000801 00-22
PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26
FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION). 001122 00-26
THE CHAPLAIN IN COMMUNITY-MENTAL-HEALTH: AGENT OF PROGRAM AND COMMUNITY. 001124 00-26
THE COMMUNITY VARIABLE IN JEWISH IDENTIFICATION. 001139 00-27
STRESS AND SUSTO IN A MEXICAN-INDIAN COMMUNITY. 001195 00-28
THE INDIVIDUAL AND THE LEARNING COMMUNITY. 001373 00-30
THE THEOLOGICAL SCHOOL AS A THERAPEUTIC COMMUNITY. 001387 00-30
THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34
SHAMANISM AND CONCEPTS OF DISEASE IN A MAYAN-INDIAN COMMUNITY. 001616 00-34
MARRAPODI: THE STUDY OF AN INDIGENOUS RELIGIOUS COMMUNITY IN TRANSITION. 001653 00-35
RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION). 001679 00-35
THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35
PASTORAL CARE AND THE BLACK COMMUNITY. 001795 00-37

**COMMUNITY-MENTAL-HEALTH**
THE PASTORAL-COUNSELOR IN A COMMUNITY-MENTAL-HEALTH CENTER. 000192 00-10
THE DEVELOPMENT AND EVALUATION OF A COMMUNITY-MENTAL-HEALTH EDUCATION PROGRAM FOR SEMINARIANS. 000256 00-12
AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12
1976 SURVEY OF CLERGY SERVING IN COMMUNITY-MENTAL-HEALTH CENTERS. 000606 00-19
THE CLERGYMANS ROLE IN COMMUNITY-MENTAL-HEALTH. 000670 00-21
SOCIOCULTURAL FACTORS IN COLLABORATION OF CLERGY IN AN INNER-CITY COMMUNITY-MENTAL-HEALTH PROGRAM. (PH.D. DISSERTATION). 000673 00-21
PASTORAL CARE AND COMMUNITY-MENTAL-HEALTH. 000679 00-21
UNIQUE CONTRIBUTIONS OF CHURCHES AND CLERGY TO COMMUNITY-MENTAL-HEALTH. 000687 00-21
TRAINING LAY COUNSELORS FOR CHURCH AND COMMUNITY-MENTAL-HEALTH. 000700 00-21
THE CLERGYMANS ROLE AND COMMUNITY-MENTAL-HEALTH. 000716 00-21
COMMUNITY-MENTAL-HEALTH: A MODEL FOR MINISTRY FROM THE PERSPECTIVE OF PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000718 00-21
CLERGY CONSULTATION AS A COMMUNITY-MENTAL-HEALTH PROGRAM. 001120 00-26
THE CHAPLAIN IN COMMUNITY-MENTAL-HEALTH: AGENT OF PROGRAM AND COMMUNITY. 001124 00-26
THE ROLE OF FOLK HEALERS IN COMMUNITY-MENTAL-HEALTH SERVICES. 001144 00-27

**COMPASSION**
MENNONITES AND SOCIAL COMPASSION: THE ROKEACH HYPOTHESIS RECONSIDERED. 001680 00-35

**COMPATIBILITY**
TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY. 001344 00-30

**COMPLEAT-PERSON**
COMPLEAT-PERSON: SOME THEORETICAL VIEWS AND RESEARCH FINDINGS FOR A THEOLOGICAL PSYCHOLOGY OF RELIGION. 001091 00-25

**COMPLEX**
A CASE OF STRONG MASTURBATION ORIGINATED BY AN IATROGENIC COMPLEX OF GUILT, RESOLVED IN THREE HYPNOTHERAPEUTIC MEETINGS. 001164 00-28
THE GUILT COMPLEX, SENSE OF GUILT, AND FORMULATION OF RELATIVE THERAPY. 001218 00-28

**COMPREHENSION**
EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS. 001349 00-30

**CONCEIVE**
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

**CONCENTRATIVE**
EASTERN METHODS OF MEDITATION AND CONCENTRATIVE RELAXATION EXERCISES. 000491 00-16

**CONCEPT**
THE CONCEPT OF GOD AND FEELINGS TOWARD PARENTS. 000013 00-01
DEVELOPMENT OF THE GOD CONCEPT: A SYMBOLIC INTERACTION APPROACH. 000152 00-09
A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09
A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23
ALFRED ADLERS CONCEPT OF GOD. 001003 00-25
THE INTRINSIC EXTRINSIC CONCEPT: A REVIEW AND EVALUATION. 001012 00-25
JUNGS CONCEPT OF SELF-ACTUALIZATION AND TEILHARD-DE-CHARDINS PHILOSOPHY. 001064 00-25
HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25
THE CONCEPT OF MADNESS AND ITS IMPLICATIONS IN THE TALMUDIC LITERATURE AND ITS EXEGESIS. 001191 00-28
CONCEPT OF MENTAL-ILLNESS IN ANCIENT INDIAN MEDICINE. 001206 00-28
THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28
A JEWISH CONCEPT OF GRIEF AND BEREAVEMENT. 001537 00-34
STAGES OF THE DREAM CONCEPT AMONG HASIDIC CHILDREN. 001568 00-34
A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35
ON THE ADEQUACIES OF THE UTILIZATION OF THE CONCEPT OF DENOMINATION IN THE EXPLANATION OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001813 00-37

**CONCEPTION**
RELIGION AND THE CONCEPTION OF YOUTH IN SEVENTEENTH-CENTURY ENGLAND. 000017 00-01
ARISTOTLES MODERN CONCEPTION OF MAN: A REPLY TO BASIL JACKSON. 001081 00-25
THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON. 001250 00-28

**CONCEPTIONS**
CHILDRENS CONCEPTIONS OF DEATH AND AN AFTERLIFE. (PH.D. DISSERTATION). 000149 00-09
MYTH CONCEPTIONS ABOUT DEATH. 000421 00-14

**CONCEPTS**
ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000054 00-03
BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05
RELATIONSHIPS BETWEEN THE SELF-CONCEPTS OF CHILDREN AND THEIR CONCEPTS OF GOD. (PH.D. DISSERTATION). 000148 00-09
DEVELOPMENT OF RELIGIOUS CONCEPTS AND MATURITY: A THREE STAGE MODEL. 000155 00-09
THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09
LETTERS TO GOD: A STUDY OF CHILDRENS RELIGIOUS CONCEPTS. 000159 00-09
CHILDRENS CONCEPTS ON GOD AND SELF: DEVELOPMENTAL SEQUENCES. (PH.D. DISSERTATION). 000169 00-09
DEATH AND CONSCIOUSNESS: NEW CONCEPTS IN THE SPACE AGE. 000390 00-14
CONCEPTS OF SURVIVAL. 000410 00-14
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16
CONCEPTS AND TERMINOLOGY IN INTERRELIGIOUS MARRIAGE. 000632 00-20
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25
AN APPROACH TO SOME PHILOSOPHICAL CONCEPTS OF MARCEL AND HEIDEGGER, USING VARIOUS PSYCHOLOGICAL TECHNIQUES. (PH.D. DISSERTATION). 001087 00-25
HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25
CONFERENCE ON RELIGION AND MENTAL-HEALTH CONCEPTS. 001148 00-28
EXISTING CONCEPTS OF MENTAL-ILLNESS IN DIFFERENT CULTURES AND TRADITIONAL FORMS OF TREATMENT. 001153 00-28
EVOLUTION OF CONCEPTS OF MENTAL-ILLNESS AND MENTAL-HEALTH CARE. 001278 00-28
CHANGES IN RELIGIOUS CONCEPTS OF DEPRESSIVE PSYCHOSIS. 001280 00-28
THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA. 001598 00-34
SANTERIA: AFROCUBAN CONCEPTS OF DISEASE AND ITS TREATMENT IN MIAMI. 001605 00-34
SHAMANISM AND CONCEPTS OF DISEASE IN A MAYAN-INDIAN COMMUNITY. 001616 00-34

**CONCEPTUAL**
PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01
THE NATURE OF PSYCHOTHEOLOGY: VARIETIES OF CONCEPTUAL INTEGRATION. 001046 00-25
RELIGION AND CONCEPTUAL MODELS OF BEHAVIOUR. 001083 00-25
A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27
CONCEPTUAL CRITICISMS OF REGRESSIVE EXPLANATIONS OF MYSTICISM. 001437 00-31

**CONCEPTUALIZATION**
DRAWING THE INVISIBLE: CHILDRENS CONCEPTUALIZATION OF GOD. 000164 00-09

**CONCERN**
THE STRUCTURE OF CONCERN: THE MINISTRY IN DEATH RELATED SITUATIONS. 000860 00-22

**CONDITIONING**
A CASE OF WITCHCRAFT IN MODERN TIMES. A STUDY OF THE PSYCHOSOCIAL CONDITIONING FACTORS OF MODERN OCCULTISM. 001625 00-34

**CONDUCT**
EDUCATION, RELIGION, MASS MEDIA, AND DELINQUENT CONDUCT. 001800 00-37

**CONFERENCE**
SUMMARY OF THE CONCLUSIONS OF A CONFERENCE ON THE THEOLOGY OF AGING. 000523 00-17
CONFERENCE ON RELIGION AND MENTAL-HEALTH CONCEPTS. 001148 00-28
A DOCUMENT FROM THE CONFERENCE OF ITALIAN BISHOPS ON ABORTION. 001787 00-37

**CONFESSION**
SIN, GUILT AND MENTAL-HEALTH: CONFESSION AND RESTITUTION AS MEANS OF THERAPY. 000805 00-22
THE HUTTERIAN CONFESSION OF FAITH: A DOCUMENTARY ANALYSIS. 001618 00-34
PSYCHOTHERAPY AND CATHOLIC CONFESSION. 001626 00-34

**CONFLICT**
THE COURSE OF COLLEGE RELIGIOUS CONFLICT. 000049 00-03
ROLE CONFLICT AND PSYCHOLOGICAL GROWTH IN THE PRIESTHOOD. (PH.D. DISSERTATION). 000174 00-10
THE EXPERIENCE OF ROLE CONFLICT IN PRIEST THERAPISTS. (PH.D. DISSERTATION). 000185 00-10
ROLE CONFLICT AND VALUE DIVERGENCE IN SISTER ADMINISTRATORS. (PH. D. DISSERTATION). 000196 00-10
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13
CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35
RELIGIOUS LEARNING THROUGH INVOLVEMENT IN SOCIAL CONFLICT AND SERVICE. 001743 00-37

**CONFLICTS**
THE RELIGIOUS AS GROUP THERAPISTS: ATTITUDES AND CONFLICTS. 000133 00-07
ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION. 000548 00-18
THE COUNSELOR AND RELIGIOUS QUESTIONING AND CONFLICTS. 000890 00-24
PSYCHOLOGY OF GOTHARD AND BASIC YOUTH CONFLICTS SEMINAR. 000974 00-25

**CONFORMITY**
CHRIST AND CONFORMITY: A STUDY OF PENTECOSTAL VALUES. 001642 00-35

**CONFRATERNITY**
RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

**CONFRONTATION**
THE SIMULTANEOUS CONFRONTATION WITH DEATH AND THE HEREAFTER. 001546 00-34

**CONGREGATION**
INFORMAL INVOLVEMENT IN THE PROTESTANT CONGREGATION. (PH.D. DISSERTATION). 000063 00-03
PERCEPTIONS OF COMMUNITY LIFE IN A CONGREGATION OF RELIGIOUS WOMEN. (PH.D.DISSERTATION). 000083 00-04
CHANGE AND RECEPTIVITY TO CHANGE IN A RELIGIOUS CONGREGATION. (PH.D. DISSERTATION). 000087 00-04
CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05

THE RABBI AS A PSYCHOLOGICAL ADVISOR TO HIS CONGREGATION.
000899 00-24

**CONGREGATIONS**
RACISM AND SUBURBAN CONGREGATIONS: STRATEGIES FOR CHANGE. (PH.D. DISSERTATION).
001735 00-37

**CONJUGAL**
MASCULINITY, FEMININITY, AND CONJUGAL LOVE.
000628 00-20

**CONSCIOUSNESS**
DEATH AND CONSCIOUSNESS: NEW CONCEPTS IN THE SPACE AGE.
000390 00-14
DEATH AND CONSCIOUSNESS.
000391 00-14
CONDITIONS OF CONSCIOUSNESS AND STAGES OF REALITY: A CRITICAL INVENTORY OF THE RECENT LITERATURE ON RELIGIOUS SOCIOLOGY.
000437 00-15
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES.
000467 00-16
KUNDALINI YOGA: SEVEN LEVELS OF CONSCIOUSNESS.
000469 00-16
MEDITATION AND CONSCIOUSNESS: AN ASIAN APPROACH TO MENTAL-HEALTH.
000476 00-16
A SYMPOSIUM ON PASTORAL-COUNSELING - 1972: DO PASTORAL-COUNSELORS BRING A NEW CONSCIOUSNESS TO THE HEALTH PROFESSIONS?.
000806 00-22
THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY.
000868 00-23
FANTASY AND CONSCIOUSNESS: SOME RECENT CONTRIBUTIONS TO THE PSYCHOLOGY OF FANTASY.
000963 00-25
ANALYTICAL PSYCHOLOGY AND HISTORICAL DEVELOPMENT IN WESTERN CONSCIOUSNESS.
001031 00-25
THE ROOTS OF CONSCIOUSNESS.
001050 00-25
REDUCTIONISM: A REVIEW OF THE EPISTEMOLOGICAL ISSUES AND THEIR RELEVANCE TO BIOLOGY AND THE PROBLEM OF CONSCIOUSNESS.
001070 00-25
RELIGION, ALTERED STATES OF CONSCIOUSNESS AND SOCIAL CHANGE.
001410 00-31
SEVEN STATES OF CONSCIOUSNESS.
001413 00-31
ELICITING MYSTICAL STATES OF CONSCIOUSNESS WITH SEMISTRUCTURED NATURE EXPERIENCES.
001436 00-31
UNDERSTANDING TRANSFORMATION OF CONSCIOUSNESS.
001449 00-31
STATES OF CONSCIOUSNESS.
001469 00-31

**CONSERVATISM**
RELIGIOUS CONSERVATISM IN A QUASI-LONGITUDINAL PERSPECTIVE.
000058 00-03
RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D.DISSERTATION).
000313 00-13
SCALE FOR THEOLOGICAL CONSERVATISM, AND ITS PERSONALITY CORRELATES.
000335 00-13

**CONSERVATIVE**
RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION).
000300 00-13
PERSONALITY CHANGES AMONG STUDENTS IN A CONSERVATIVE SEMINARY.
000321 00-13

**CONSTITUTION**
DELIMITING RELIGION IN THE CONSTITUTION: A CLASSIFICATION PROBLEM.
000545 00-18
AAPC CONSTITUTION REVISION: A CHALLENGE TO INTEGRATE FUNCTION AND FORM.
000686 00-21

**CONSTITUTIONAL**
CONSTITUTIONAL LAW -- CIVIL COMMITMENT.
000568 00-18
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT.
000574 00-18

**CONSULTANTS**
THEOLOGICAL CONSULTANTS IN HOSPITALS AND MENTAL-HEALTH CENTERS.
000180 00-10

**CONSULTATION**
AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION).
000258 00-12
RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION).
000300 00-13
THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS.
000592 00-19
PSYCHIATRIC CONSULTATION TO THE CLERGY: A REPORT ON A GROUP EXPERIENCE.
000611 00-19
THEOLOGICAL CONSULTATION IN MENTAL-HOSPITALS.
000613 00-19
STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE.
000682 00-21
MENTAL-HEALTH CONSULTATION WITH RELIGIOUS LEADERS.
000689 00-21
MENTAL-HEALTH CONSULTATION AND THE CLERGY: THE PLACE OF VALUES AND OTHER FACTORS. (PH.D. DISSERTATION).
000706 00-21
PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION.
000720 00-21
AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS.
000721 00-21
TOWARD COLLABORATIVE MENTAL-HEALTH CONSULTATION.
000722 00-21
CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY.
000856 00-22
A COMPARISON OF TWO PSYCHIATRIC CONSULTATION PROCESSES INVOLVING THE PARTICIPATION OR NONPARTICIPATION OF THE FEMALE CLIENT. (PH.D. DISSERTATION).
001011 00-25
CLERGY CONSULTATION AS A COMMUNITY-MENTAL-HEALTH PROGRAM.
001120 00-26

**CONSULTATIVE**
BUILDING CONSULTATIVE RELATIONSHIPS WITH RURAL FUNDAMENTALIST CLERGY.
000698 00-21

**CONSULTEE**
STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE.
000682 00-21

**CONSULTING**
CONSULTING AND THE CATHOLIC CRISIS.
000035 00-03

**CONSUMPTION**
RELIGIOUS ETHNIC DIFFERENCES IN ALCOHOL CONSUMPTION.
000459 00-15

**CONTACT**
PHENOMENOLOGICAL REALITY AND POSTDEATH CONTACT.
001445 00-31

**CONTAINER**
EASTERN PSYCHOLOGIES: THE CONTAINER VS. THE CONTENTS.
000489 00-16

**CONTEMPLATIVE**
SILENCE AS CREATIVE THERAPY: A CONTEMPLATIVE APPROACH TO PASTORAL CARE.
000912 00-24

**CONTEMPORARY**
ATTITUDES OF LATE ADOLESCENTS AND THEIR PARENTS TOWARD CONTEMPORARY ISSUES.
000019 00-01
THE CONSTRUCTION OF AN AGREEMENT-DISAGREEMENT-ITEM-SCALE: A CONTEMPORARY SURVEY OF THE RELIGIOUS SENTIMENTS OF COLLEGE STUDENTS. (PH.D. DISSERTATION).
000065 00-03
LAO BUDDHISM, MENTAL-HEALTH, AND CONTEMPORARY IMPLICATIONS.
000510 00-16
DIVORCE IN CONTEMPORARY CHURCH AND SOCIETY.
000664 00-20
CONTEMPORARY JEWISH HISTORY AND ITS ARCHETYPAL BACKGROUND.
001131 00-27

HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30
CONTEMPORARY RELIGIOUS-EDUCATION: A CASE OF ORGANIZATION SECULARIZATION?. 001392 00-30
MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31
YOUTH AND CONTEMPORARY RELIGIOUS MOVEMENTS: PSYCHOSOCIAL FINDINGS. 001662 00-35
RELIGIOUS MOVEMENTS IN CONTEMPORARY AMERICA. 001694 00-35

**CONTINUING-EDUCATION**
CONTINUING-EDUCATION IN PASTORAL-COUNSELING FOR PARISH CLERGY. 000235 00-11
APPLICATION AND EFFECTIVENESS OF ANALYTICALLY ORIENTED, PROFESSIONAL CONTINUING-EDUCATION EXEMPLIFIED BY THE PROTESTANT THEOLOGIAN. 000257 00-12
THE CLERGYMAN AND MENTAL-HEALTH: REPORT OF A COMMUNITY PROGRAM IN CONTINUING-EDUCATION. 000271 00-12
CONTINUING-EDUCATION AS A PEER SUPPORT EXPERIENCE IN THE DYNAMICS OF CHANGE. 000276 00-12

**CONTRACEPTION**
PSYCHOLOGICAL REFLECTIONS ON MARITAL LOVE AND CONTRACEPTION. 000636 00-20
CATHOLICS AND CONTRACEPTION. 001741 00-37

**CONTRACT-THERAPY**
CONTRACT THERAPY AND BEHAVIOR MODIFICATION. 000932 00-24
CONTRACT-THERAPY AND THE CHRISTIAN COVENANT. 000933 00-24

**CONTROL**
ON SITTING SHIVAH: THE USE OF RITUAL TO FACILITATE AND CONTROL MOURNING. 000362 00-14
RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY. 000441 00-15
SOCIAL CONTROL IMPLICATIONS OF MENTAL-HEALTH SERVICES: SOME ETHICAL ISSUES. 000674 00-21
ORGANIZATIONAL CONTROL AND SOCIAL CHANGE. 001[illegible] 00-26
RELIGIOSITY IN YOUTH: A PERSONAL CONTROL AGAINST DEVIANT BEHAVIOR. 001327 00-29
SEXUALITY AND BIRTH CONTROL DECISIONS AMONG LEBANESE COUPLES. 001702 00-36
BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36
THE SECULARIZATION OF U. S. CATHOLIC BIRTH CONTROL PRACTICES. 001732 00-36
RELIGIOUS CONTROL AND DELINQUENT BEHAVIOR. 001756 00-37

**CONTROVERSY**
PERSONALITY AND ATTITUDE CORRELATES OF RELIGIOSITY: A SOURCE OF CONTROVERSY. 000040 00-03

**CONVENT**
THE MMPI AND PERSEVERANCE IN THE CONVENT. 000314 00-13

**CONVENTIONAL**
GLOSSOLALIA: THE PERSONALITY CORRELATES OF CONVENTIONAL AND UNCONVENTIONAL SUBGROUPS. (PH.D. DISSERTATION). 001263 00-28
CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34

**CONVERSION**
ADOLESCENT IDENTITY CRISIS AND RELIGIOUS CONVERSION: IMPLICATIONS FOR PSYCHOTHERAPY. 001212 00-28
EMPIRICAL ADEQUACY OF LOFLANDS CONVERSION MODEL. 001475 00-32
A REVISED ANALYSIS OF CONVERSION. 001476 00-32
THE PSYCHOLOGICAL GAINS AND LOSSES OF RELIGIOUS CONVERSION. 001478 00-32
RELIGIOUS CONVERSION AND IDENTITY: A STUDY IN RELATIONSHIP. (PH.D. DISSERTATION) 001482 00-32
RELIGIOUS CONVERSION AND THE MYSTICAL EXPERIENCE. 001483 00-32
CHANGE OF HEART: A TEST OF SOME WIDELY HELD THEORIES ABOUT RELIGIOUS CONVERSION. 001484 00-32
THE SOLDIER SAINT -- A PSYCHOLOGICAL ANALYSIS OF THE CONVERSION OF IGNATIUS-OF-LOYOLA. 001485 00-32
FAMILY BACKGROUND AND RELIGIOUS CONVERSION IN THE FINNISH MINISTRY. 001487 00-32
CONVERSION: EVALUATION OF A STEP-LIKE PROCESS FOR PROBLEM-SOLVING. 001491 00-32
MANIFEST ANXIETY AS A CONTRIBUTING FACTOR IN RELIGIOUS CONVERSION. 001492 00-32
AFTER THE WASTE-LAND: PSYCHOLOGICAL FACTORS IN THE RELIGIOUS CONVERSION OF T. S. ELIOT. 001493 00-32
CONVERSION IN A BILLY GRAHAM CRUSADE: SPONTANEOUS EVENT OR RITUAL PERFORMANCE?. 001494 00-32
TOWARD A THEORY OF CONVERSION AND COMMITMENT TO THE OCCULT. 001665 00-35
CONVERSION PROCESS MODELS AND THE JESUS MOVEMENT. 001678 00-35
CONVERSION OR ADDICTION: CONSEQUENCES OF JOINING A JESUS MOVEMENT GROUP. 001682 00-35
THE RESPONSE OF JEWISH FAMILY SERVICE TO THE ISSUE OF CONVERSION AND INTERMARRIAGE. 001817 00-37

**CONVERSIONS**
DEPRESSIVE DISORDERS AND RELIGIOUS CONVERSIONS. 001480 00-32
SUDDEN RELIGIOUS CONVERSIONS IN TEMPORAL LOBE EPILEPSY. 001481 00-32

**CONVERTS**
PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35

**CONVICTION**
DOGMATISM CORRELATION WITH STRENGTH OF RELIGIOUS CONVICTION. 000037 00-03
RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL. 000357 00-14

**COOPER**
EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

**COOPERATION**
GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

**COPE**
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

**COPING**
THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03
URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS. 001149 00-28

**CORINTHIANS**
GLOSSOLALIÂ AND PROPHETEIALALIA: A STUDY OF 1 CORINTHIANS 14. 001510 00-33

**CORNELL-MEDICAL-INDEX**
MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA. 000315 00-13

**CORRECTIONAL**
THE CHAPLAINS ROLE IN CORRECTIONAL FACILITIES. 000178 00-10
THE CORRECTIONAL CHAPLAINCY: SOCIOLOGICAL PERSPECTIVES IN A TIME OF RAPID CHANGE. 000788 00-22

**CORRUPTED**
TREATMENT OF A CORRUPTED FAMILY BY RABBI AND PSYCHIATRIST. 000600 00-19

**COSMIC**
LIVING IN THE COSMIC FRAME. 000138 00-07

**COSMOLOGICAL**
THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION. 001688 00-35

**COUCH**
PULPIT AND THE COUCH. 000744 00-22

**COUNCIL**
THE 1975 H. PAUL DOUGLASS LECTURE: COUNCIL OR ENCYCLICAL?. 000100 00-05

**COUNSEL**
RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN. 000798 00-22

**COUNSELING**
RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03
SUPERVISION IN PASTORAL CARE AND COUNSELING: A PREREQUISITE FOR EFFECTIVE MINISTRY. 000205 00-11
SOME CORRELATES OF EMPATHIC COUNSELING BEHAVIOR OF EPISCOPAL CLERGYMEN. (PH.D.DISSERTATION). 000206 00-11
PASTORAL CARE AND COUNSELING: A SURVEY OF RECOMMENDED READINGS. 000220 00-11
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS. 000251 00-12
POSTGRADUATE SECULAR EDUCATION IN COUNSELING FOR CLERGYMEN: PROPOSALS FOR COORDINATION. 000266 00-12
THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12
EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION) 000281 00-12
A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12
COUNSELING THE MIDDLE-YEARED PASTOR. 000295 00-13
THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13
ON COUNSELING THE BEREAVED. 000367 00-14
PHILOSOPHICAL GROUND-LAYING FOR PSYCHOTHERAPY AND COUNSELING IN KOREA. 000473 00-16
ON SPEAKING CLEARLY WHILE COUNSELING ABOUT LIFE AND DEATH DECISIONS. 000551 00-18
A PRACTICAL FAITH IN PSYCHIATRIC COUNSELING. 000603 00-19
LAWYER AND PASTORAL-COUNSELOR: TEAM FOR DIVORCE COUNSELING. 000626 00-20
A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20
SOME CURRENT TRENDS IN MARRIAGE COUNSELING. 000635 00-20
THE MARRIAGE COUNSELING SERVICES IN AUSTRALIA. 000643 00-20
THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH.D. DISSERTATION). 000647 00-20
FAMILY COUNSELING AND THE MINISTER. 000648 00-20
DIVORCE AND REMARRIAGE: A PERSPECTIVE FOR COUNSELING. 000651 00-20
COUNSELING IN A CHURCH DIRECTED SCHOOL. 000726 00-22
THE PASTORS ROLE IN COUNSELING THE DEPRESSED. 000734 00-22
COUNSELING THE DYING. 000736 00-22
CAREER COUNSELING AS A FORM OF PASTORAL CARE. 000738 00-22
COUNSELING THE TERMINALLY ILL. 000740 00-22
EFFECTIVE COUNSELING. 000745 00-22
RESEARCH IN PASTORAL CARE AND COUNSELING. 000760 00-22
COUNSELING MINISTRY OF THE CHURCHES OF CHRIST. 000767 00-22
COUNSELING FOR LOSS OF FAITH. 000770 00-22
THE CARE AND COUNSELING OF YOUTH IN THE CHURCH. 000784 00-22
PARISH COUNSELING. 000785 00-22
GROUP COUNSELING AS A PART OF PASTORAL GUIDANCE. 000794 00-22
COUNSELING WOMEN WHO ARE CONSIDERING ABORTION. 000797 00-22
A SHORT HISTORY OF PASTORAL CARE AND COUNSELING IN GREAT-BRITAIN AND ITS PRESENT CHALLENGE. 000804 00-22
THERAPIST IDENTIFICATION AND ROLE IDENTITY AS A BARRIER TO INTEGRATIVE CHRISTIAN COUNSELING. 000811 00-22
A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22
INVESTIGATING A POTENTIAL IN CLERGY YOUTH COUNSELING. 000843 00-22
MORALITY AND COUNSELING: A CASE FOR THE PASTORAL APPROACH. 000846 00-22
A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22
THE EFFECTS OF COUNSELING AND RELIGIOUS GROUPS UPON SELECTED PERSONALITY AND BEHAVIORAL VARIABLES. (PH.D. DISSERTATION). 000885 00-24
THE PSALMS AND PERSONAL COUNSELING. 000911 00-24
CLERGY YOUTH COUNSELING WORKS. 000915 00-24
PASTORAL GROUP COUNSELING. 000927 00-24
CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION). 000960 00-25
NOUTHETIC COUNSELING DEFENDED: A REPLY TO GANZ. 000975 00-25
EFFECTIVE COUNSELING AND PSYCHOTHERAPY: AN INTEGRATIVE REVIEW OF RESEARCH. 000992 00-25
NOUTHETIC COUNSELING DEFENDED. 000998 00-25
THE RELATIONSHIP BETWEEN RELIGION AND COUNSELING/PSYCHOLOGY. 001003 00-25
THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION). 001045 00-25
EGO AS THERAPEUTIC BAROMETER: NOTES ON EGO STRENGTH AND SUPPORTIVE COUNSELING. 001056 00-25
AMERICAN-INDIAN TEACHINGS AS A PHILOSOPHICAL BASE FOR COUNSELING AND PSYCHOTHERAPY. (ED.D. DISSERTATION). 001115 00-25
TRENDS AND CORRELATES OF RELIGIOUS ORTHODOXY IN COLLEGE STUDENT COUNSELING. 001172 00-28
PERCEPTION OF MENTAL-DISORDER AND THE COUNSELING ROLE AMONG CLERGYMEN. (PH.D. DISSERTATION). 001197 00-28
THE RELIGIOUS DIMENSION IN PSYCHOLOGICAL COUNSELING. 001276 00-28
HUMAN SEXUALITY: ISSUES IN COUNSELING. 001699 00-36
SEXUALITY AND THE COUNSELING PASTOR. 001726 00-36

**COUNSELOR**
MODELING AND INSTRUCTIONS IN TRAINING FOR COUNSELOR EMPATHY. 000273 00-12
THE RELATIONSHIP OF COUNSELOR ATTITUDES TO RELIGIOUS INVOLVEMENT AND OTHER SELECTED FACTORS. (ED.D.DISSERTATION). 000340 00-13
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14
THE FUNCTION OF THE SERMON IN THE PASTORS ROLE AS COUNSELOR. (PH.D.DISSERTATION). 000754 00-22
THE MINISTER AS CRISIS COUNSELOR. 000845 00-22

THE COUNSELOR AND RELIGIOUS QUESTIONING AND CONFLICTS. 000890 00-24

ABORTION AND THE PRIEST COUNSELOR. 001781 00-37

**COUNSELORS**

TRAINING PARAPROFESSIONAL MENTAL-HEALTH COUNSELORS AS A MEANS OF ENLIVENING THE PRIESTHOOD OF ALL BELIEVERS. (PH.D. DISSERTATION). 000247 00-12

A STUDY OF PERSONALITY ORIENTATIONS AMONG JESUIT COUNSELORS AND JESUIT NONCOUNSELORS. (PH.D. DISSERTATION). 000319 00-13

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH D DISSERTATION). 000646 00-20

THE CLERGY AS MARRIAGE COUNSELORS: A SERVICE REVISITED. 000655 00-20

TRAINING LAY COUNSELORS FOR CHURCH AND COMMUNITY-MENTAL-HEALTH. 000700 00-21

CLERGYMEN AS COUNSELORS. (PH.D.DISSERTATION). 000840 00-22

**COUNTERCULTURE**

SCIENCE, RELIGION, AND THE COUNTERCULTURE. 000095 00-05

RELIGIOUS DELUSIONS IN COUNTERCULTURE PATIENTS. 001213 00-28

RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION). 001679 00-35

**COUNTERTRANSFERENCE**

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12

**COUPLES**

CLINICAL PASTORAL-EDUCATION FOR COUPLES. 000211 00-11

TOWARD DEVELOPING A MARRIAGE ENRICHMENT PROGRAM FOR SEMINARY COUPLES. (D.MIN. DISSERTATION). 000264 00-12

EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION). 000281 00-12

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

SEXUALITY AND BIRTH CONTROL DECISIONS AMONG LEBANESE COUPLES. 001702 00-36

**COURAGE**

THE COURAGE TO LOVE. 000852 00-22

**COURSE**

THE COURSE OF COLLEGE RELIGIOUS CONFLICT. 000049 00-03

AN EXPERIMENTAL COURSE FOR CLERGYMEN IN SUICIDOLOGY AND CRISIS INTERVENTION. 000239 00-11

AN INTENSIVE COURSE FOR CLERGY ON DEATH, DYING, AND LOSS. 000249 00-12

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18

CONDUCTING AN ADULT EDUCATION COURSE IN THEOLOGY. 001386 00-30

RELIGIOUS-EDUCATION IN A PLURALIST SOCIETY: A BASIC COURSE IN HINDUISM. 001388 00-30

**COURT**

CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972. 000566 00-18

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18

EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT. N.D. CALIFORNIA. MAY 21, 1975. 000575 00-18

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA. 000576 00-18

**COURTOIS**

ZEN ENLIGHTENMENT WITHOUT A TEACHER: THE CASE OF MRS. COURTOIS, AN AMERICAN. 000479 00-16

**COVENANT**

CONTRACT-THERAPY AND THE CHRISTIAN COVENANT. 000933 00-24

**CPE**

PLAY IN CPE. 000212 00-11

CPE IN THE UNITED-STATES ARMY. 000219 00-11

LOOK AT AN EXTENDED QUARTER CPE. 000227 00-11

CPE EXPERIENCES IN THE NETHERLANDS. 000228 00-11

PEERSHIP WITH THE SUPERVISOR AS A CRITERION FOR ADVANCED CPE. 000232 00-11

A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS. 000233 00-11

LIVING ISSUES IN CPE: A DIALOGUE. 000236 00-11

CROSS-CULTURAL CPE IN SWITZERLAND. [illegible]10 00-11

MALE AND FEMALE, CREATED HE THEM: AN ENCOUNTER [illegible] SEX-ROLE STEREOTYPES IN CPE. 001705 00-36

**CREATIVE**

SILENCE AS CREATIVE THERAPY: A CONTEMPLATIVE APPROACH TO PASTORAL CARE. 000912 00-24

PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

THE RELIGION OF THE POOR: ESCAPE OF CREATIVE FORCE?. 001210 00-28

**CREATIVITY**

TOWARD A HINDU THEORY OF CREATIVITY. 000477 00-16

CREATIVITY AND RELIGIOUS DEVELOPMENT: TOWARD A STRUCTURAL FUNCTIONAL PSYCHOLOGY OF RELIGION. (TH.D. DISSERTATION). 001343 00-30

HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

**CRIME**

JUVENILE DELINQUENCY, CRIME, AND RELIGION. [illegible]776 00-37

**CRIMINOLOGY**

THE MIRACLES OF KONNERSREUTH IN THE LIGHT OF CRIMINOLOGY (2): PSYCHOLOGY OF THE PIOUS FRAUD, CONTINUED FROM ISSUE NO. 9, 1976. 001474 00-31

**CRISES**
RELIGIOSITY AND SELF-DESTRUCTIVE CRISES IN THE INSTITUTIONALIZED ELDERLY. 000533 00-17

**CRISIS**
THE CRISIS OF BELIEF AND THE PSYCHOLOGIZING OF RELIGION. 000028 00-02
CONSULTING AND THE CATHOLIC CRISIS. 000035 00-03
THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03
THE RESPONSE OF THREE NEW RELIGIONS TO THE CRISIS IN THE JAPANESE VALUE SYSTEM. 000121 00-05
CRISIS IN RELIGIOUS CAREERS: THE FRUSTRATIONS OF A VOCATIONAL PSYCHOLOGIST. 000172 00-10
AN EXPERIMENTAL COURSE FOR CLERGYMEN IN SUICIDOLOGY AND CRISIS INTERVENTION. 000239 00-11
THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19
A PRISON CRISIS MINISTRY: THE MONTHLY PAROLE BOARD MEETING. 000667 00-21
PASTORAL CARE IN PSYCHIATRIC CRISIS. 000729 00-22
THE MINISTER AS CRISIS COUNSELOR. 000845 00-22
CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22
CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY. 000856 00-22
THEORY OF CRISIS INTERVENTION. 000913 00-24
CRISIS INTERVENTION TECHNIQUES FOR THE MINISTER. 000930 00-24
A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27
ADOLESCENT IDENTITY CRISIS AND RELIGIOUS CONVERSION: IMPLICATIONS FOR PSYCHOTHERAPY. 001212 00-28
CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34
CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35

**CRITIQUE**
RELIGION AND PSYCHOTHERAPY -- ETHICS, CIVIL-LIBERTIES, AND CLINICAL SAVVY: A CRITIQUE. 000562 00-18
THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000937 00-24
ABRAHAM MASLOWS CATEGORY OF PEAK-EXPERIENCES AND THE THEOLOGICAL CRITIQUE OF RELIGION. 000965 00-25
THE LIMITS OF THE SOCIOLOGY OF RELIGION: A CRITIQUE OF THE DURKHEIMIAN APPROACH. 001068 00-25

**CROSS-CULTURAL**
CROSS-CULTURAL CLINICAL PASTORAL TRAINING IN SINGAPORE. 000223 00-11
CROSS-CULTURAL CPE IN SWITZERLAND. 000240 00-11
DIMENSIONS OF RELIGIOSITY RECONSIDERED; EVIDENCE FROM A CROSS-CULTURAL STUDY. 000986 00-25
A CROSS-CULTURAL STUDY OF SOME FAMILIAL AND SOCIAL FACTORS IN DEPRESSIVE ILLNESS. 001183 00-28
SUBCULTURE OR ASSIMILATION?. A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE. 001790 00-37

**CRUCIFIXION**
CRUCIFIXION FANTASIES AND THEIR RELATION TO THE PRIMAL SCENE. 000990 00-25

**CRUSADE**
LYMAN BEECHER AND THE TEMPERANCE CRUSADE. 000461 00-15
CONVERSION IN A BILLY GRAHAM CRUSADE: SPONTANEOUS EVENT OR RITUAL PERFORMANCE?. 001494 00-32

**CULT**
USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18
PSYCHOLOGY AS RELIGION: THE CULT OF SELF-WORSHIP. 001102 00-25
SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT. 001630 00-35
SOCIOLOGICAL ANALYSIS OF RELIGIOUS CULT PHENOMENA. 001634 00-35
ON THE SERPENT CULT AND PSYCHOACTIVE PLANTS. 001641 00-35
TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35
KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH. 001657 00-35
THERAPEUTIC ASPECTS OF PUERTO-RICAN CULT PRACTICES. 001658 00-35
FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35
THE CULT OF THE SEER IN THE ANCIENT MIDDLE-EAST. 001667 00-35
THE MEMBERSHIP OF A CULT: THE SPIRITUALISTS NATIONAL UNION. 001670 00-35
SOCIORELIGIOUS AND PSYCHOLOGICAL STUDY OF THE TRANSVESTITE CULT IN INDIA (HIZADA CULT). 001675 00-35
THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION. 001688 00-35

**CULTS**
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35
RELIGIOUS CULTS AND TODAYS YOUNG ADULTS. 001648 00-35
CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35
CULTS: SOME THEORETICAL AND PRACTICAL PERSPECTIVES. 001686 00-35

**CULTURAL**
DRINKING AS A CULTURAL PATTERN OF CHACO ABORIGINES. 000448 00-15
CULTURAL ASPECTS OF DELUSIONS: A PSYCHIATRIC STUDY OF EGYPT. 001259 00-28
TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY. 001344 00-30
CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001541 00-34
STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

**CULTURAL-RELIGIOUS**
CULTURAL-RELIGIOUS TRANCE STATES IN SINGAPORE. 001414 00-31

**CULTURALLY**
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14

**CULTURE**
THE MISSION OF THE CHURCH IN A DRUGS CULTURE. 000443 00-15
THE GOSPEL AND CULTURE: CHRISTIAN MARRIAGE AND DIVORCE TODAY. 000634 00-20
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25
A NEW DIMENSION OF THE YOUTH CULTURE. 001488 00-32
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35

**CULTURE-BOUND**
SIN-BYUNG: A CULTURE-BOUND DEPERSONALIZATION SYNDROME. 001204 00-28

**CULTURES**
EXISTING CONCEPTS OF MENTAL-ILLNESS IN DIFFERENT CULTURES AND TRADITIONAL FORMS OF TREATMENT. 001153 00-28

**CURANDERAS**
CURANDERAS: A UNIQUE ROLE FOR MEXICAN WOMEN. 001515 00-33

**CURANDERISMO**
SPIRITUALISTIC CURANDERISMO. (PH.D. DISSERTATION). 001610 00-34

**CURRICULA**
THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION). 001369 00-30

**CURRICULUM**
DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14
CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30
THE MEANING AND RELEVANCE OF LEARNING READINESS FOR CURRICULUM CONSTRUCTION IN CHRISTIAN EDUCATION: A STUDY PAPER. 001401 00-30

**CURSILLO**
THE ISSUE OF ALIENATION IN THE ADULT RELIGIOUS-EDUCATION PROGRAM, CURSILLO IN CHRISTIANITY. (ED.D. DISSERTATION). 001376 00-30

**CURSILLO-DE-CRISTIANDAD**
THE CURSILLO-DE-CRISTIANDAD: AN ANTHROPOLOGICAL ANALYSIS OF A CHRISTIAN RELIGIOUS MOVEMENT. (PH.D. DISSERTATION). 001578 00-34

**CUSTODY**
MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18

**CUSTOMS**
TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35

**CYSTIC**
PASTORAL CARE OF CYSTIC FIBROSIS PATIENTS AND THEIR FAMILIES. 000828 00-22

**DAIMONIC**
PSYCHOTHERAPY AND THE DAIMONIC. 001453 00-31

**DANCE**
REFLECTIONS ON KOREAN DANCE. 000483 00-16

**DANGER**
DEPERSONALIZATION IN THE FACE OF LIFE-THREATENING DANGER: AN INTERPRETATION. 001460 00-31

**DAYS**
THE END OF DAYS. 000409 00-14

**DEATH**
THE RELATIONSHIP BETWEEN DEATH ANXIETY AND RELIGION IN PSYCHIATRIC PATIENTS. 000147 00-08
CHILDRENS CONCEPTIONS OF DEATH AND AN AFTERLIFE. (PH.D. DISSERTATION). 000149 00-09
AN INTENSIVE COURSE FOR CLERGY ON DEATH, DYING, AND LOSS. 000249 00-12
RELIGIOUS ORIENTATION AND DEATH FEARS. 000350 00-14
THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D.DISSERTATION). 000351 00-14
DEATH AND DYING (MINISTERING TO THE DYING, THEIR FAMILY AND FRIENDS). (D.MIN. DISSERTATION). 000353 00-14
A COMPARISON OF GROUPS DIFFERING ON RELIGIOUS VARIABLES ON SEVERAL ATTITUDES TOWARD DEATH. (PH.D. DISSERTATION). 000356 00-14
RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL. 000357 00-14
DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14
THE JEWISH WAY IN DEATH AND MOURNING. 000360 00-14
DEATH AND ETERNAL LIFE. 000363 00-14
THE PROTESTANT WAY IN DEATH AND MOURNING. 000370 00-14
THE FEAR OF DEATH AND RELIGIOUS ATTITUDES AND BEHAVIOR. 000371 00-14
AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14
LEVEL OF BELIEF IN AFTERLIFE AND FOUR CATEGORIES OF FEAR OF DEATH IN A SAMPLE OF 60-YEAR-OLDS. 000375 00-14
THE RELATIONSHIP BETWEEN RELIGIOSITY AND THE FEAR OF DEATH. (PH.D. DISSERTATION). 000377 00-14
RELIGIOUS-BEHAVIOR AND THE FEAR OF DEATH. 000378 00-14
LIFE AFTER DEATH. 000382 00-14
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14
DEATH AND BEREAVEMENT: THE ROLE OF THE BLACK CHURCH. 000384 00-14
THE WAITING WORLD: OR WHAT HAPPENS AT DEATH. 000385 00-14
DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14
SEX, RELIGION, AND RISK-TAKING BEHAVIOR AS CORRELATES OF DEATH ANXIETY. 000387 00-14
PERSPECTIVES ON DEATH IN RELATION TO POWERLESSNESS AND FORM OF PERSONAL RELIGION. 000389 00-14
DEATH AND CONSCIOUSNESS: NEW CONCEPTS IN THE SPACE AGE. 000390 00-14
DEATH AND CONSCIOUSNESS. 000391 00-14
REDUCING THE FEAR OF DEATH IN EARLY ADOLESCENTS THROUGH RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 000392 00-14
JOB: ON DEATH AND DYING. 000395 00-14
DEATH AND THE BELIEF IN AN AFTERLIFE. 000396 00-14
THE UNDERSTANDING OF DEATH IN JAPANESE RELIGION. 000397 00-14
DEATH IN CLASSICAL CHRISTIAN THOUGHT. 000407 00-14
DEATH: CURRENT PERSPECTIVES. 000408 00-14
DEATH AND PERSONAL FAITH: A PSYCHOMETRIC INVESTIGATION. 000411 00-14
DEATH, DYING, AND THE MINISTRY OF THE CHURCH INTERVIEW BY WATSON E. MILLS. 000412 00-14
RELIGIOUS CORRELATES OF THE FEAR OF DEATH. 000413 00-14
DEATH ANXIETY IN RELIGIOUSLY VERY INVOLVED PERSONS. 000416 00-14
RELIGIOUS CORRELATES OF DEATH ANXIETY. 000417 00-14
MYTH CONCEPTIONS ABOUT DEATH. 000421 00-14
AFTER DEATH WHAT?. 000423 00-14
CHILDRENS EXPERIENCE WITH DEATH. 000424 00-14
PSYCHOTHERAPY OF THE AGED -- PROBLEMS OF RELIGION AND DEATH. 000542 00-17
ON SPEAKING CLEARLY WHILE COUNSELING ABOUT LIFE AND DEATH DECISIONS. 000551 00-18
DEATH IN THE FAMILY: A MODEL OF MINISTRY. 000848 00-22
THE STRUCTURE OF CONCERN: THE MINISTRY IN DEATH RELATED SITUATIONS. 000860 00-22
DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25
ANXIETY AND THE DEATH OF GOD. 000996 00-25
BEYOND SELF-ACTUALIZATION: COMMENTS ON THE LIFE AND DEATH OF STEPHEN THE MARTYR. 001005 00-25
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

296

LIFE BEFORE BIRTH, LIFE ON EARTH AND LIFE AFTER DEATH. 001415 00-31
THE ROMAN CATHOLIC WAY IN DEATH AND MOURNING. 001545 00-34
THE SIMULTANEOUS CONFRONTATION WITH DEATH AND THE HEREAFTER. 001546 00-34
THEOLOGY, DEATH AND THE FUNERAL LITURGY. 001566 00-34

**DEATH-BY-VIOLENCE**
RELIGIOUS SYMBOLISM IN LIMBU DEATH-BY-VIOLENCE. 000369 00-14

**DECCAN**
LAXMIAI -- A MOTHER GODDESS OF THE DECCAN. 001620 00-34

**DECISION-MAKING**
RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

**DECISIONS**
ON SPEAKING CLEARLY WHILE COUNSELING ABOUT LIFE AND DEATH DECISIONS. 000551 00-18
SEXUALITY AND BIRTH CONTROL DECISIONS AMONG LEBANESE COUPLES. 001702 00-36

**DECLINE**
SOCIORELIGIOUS FACTORS IN FERTILITY DECLINE. 001698 00-36
DECLINE IN PREJUDICE AMONG CHURCH-GOERS FOLLOWING CLERGY-LED OPEN-HOUSING CAMPAIGN. 001755 00-37

**DEFECTION**
RELIGIOUS LOYALTY, DEFECTION, AND EXPERIMENTATION AMONG COLLEGE YOUTH. 000081 00-03

**DEFENSIVE**
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14

**DEFINING**
PROBLEMS OF DEFINING RELIGION. 000942 00-25

**DEFINITIONS**
REFLECTIONS UPON AND DEFINITIONS OF PASTORAL-COUNSELING. 000790 00-22
SOME SECOND THOUGHTS ON SUBSTANTIVE VERSUS FUNCTIONAL DEFINITIONS OF RELIGION. 000958 00-25

**DEICIDE**
DOSTOYEVSKY OR DEICIDE IN THE QUEST FOR CHRIST. 001244 00-28

**DELINQUENCY**
HELLFIRE AND DELINQUENCY: ANOTHER LOOK. 001745 00-37
A STUDY OF THE RELATION OF RELIGIOSITY AND DELINQUENCY COMPARED TO PREVIOUS STUDIES. 001765 00-37
JUVENILE DELINQUENCY, CRIME, AND RELIGION. 001776 00-37

**DELINQUENT**
RELIGIOUS CONTROL AND DELINQUENT BEHAVIOR. 001756 00-37
THE RELIGIOUS FACTOR AND DELINQUENT BEHAVIOR. 001794 00-37
EDUCATION, RELIGION, MASS-MEDIA, AND DELINQUENT CONDUCT. 001800 00-37

**DELIRIOUS**
A MYSTIC OR A DELIRIOUS EXPERIENCE?. CONCERNING THE OBSERVATION OF YOGI. 001155 00-28

**DELIVERANCE**
MINISTRY OF DELIVERANCE. 001580 00-34

**DELUSION**
BEYOND FREEDOM AND DIGNITY: BEHAVIORAL FIXATED DELUSION?. 001004 00-25
TWO CASES OF EPILEPTIC PATIENTS WITH RELIGIOUS DELUSION. 001209 00-28

**DELUSIONS**
RELIGIOUS DELUSIONS IN COUNTERCULTURE PATIENTS. 001213 00-28
CULTURAL ASPECTS OF DELUSIONS: A PSYCHIATRIC STUDY OF EGYPT. 001259 00-28

**DEMOGRAPHIC**
PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01
UNITED CHURCH OF CHRIST PASTORS: A DEMOGRAPHIC AND PSYCHOGRAPHIC DESCRIPTION. 000296 00-13

**DEMOGRAPHY**
AMISH DEMOGRAPHY. 001551 00-34

**DEMON**
A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22
DEMON POSSESSION OR PSYCHOPATHOLOGY: A CLINICAL DIFFERENTIATION. 001604 00-34

**DEMONIC**
DEMONIC INVOLVEMENT IN HUMAN LIFE AND ILLNESS. 001281 00-28
HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33

**DEMONICAL**
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35

**DEMONOLOGICAL**
DEMONOLOGICAL PSYCHIATRY AND ITS ORIGINS. 001247 00-28

**DEMONOLOGY**
THE MEDICAL TEACHING OF DEMONOLOGY IN THE SEVENTEENTH AND EIGHTEENTH-CENTURIES. 001554 00-34
PASTORAL CARE METHODS AND DEMONOLOGY IN SELECTED WRITINGS. 001583 00-34

**DENIAL**
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14

**DENOMINATION**
BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05
THE INFLUENCE OF THEOLOGY, DENOMINATION, AND VALUES UPON THE POSITIONS OF CLERGY ON SOCIAL ISSUES. 000309 00-13
THE USE OF DENOMINATION IS SOCIOLOGICAL EXPLANATION: THE CASE OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001739 00-37
ON THE ADEQUACIES OF THE UTILIZATION OF THE CONCEPT OF DENOMINATION IN THE EXPLANATION OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001813 00-37

**DENOMINATIONAL**
CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03
DENOMINATIONAL DIFFERENCES IN RELIGIOUS-BELIEF, PRACTICE, ANXIETY, AND DOGMATISM. 000085 00-04
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28

**DEPENDENCE**
ABSOLUTE DEPENDENCE OR TOXICOMANIA AS A MINOR FORM OF MYSTICISM. 000449 00-15

**DEPENDENCY**
PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION. 000720 00-21
EMOTIONAL DEPENDENCY ASPECTS OF RELIGION. 001069 00-25

**DEPERSONALIZATION**
SIN-BYUNG: A CULTURE-BOUND DEPERSONALIZATION SYNDROME. 001204 00-28
DEPERSONALIZATION IN THE FACE OF LIFE-THREATENING DANGER: AN INTERPRETATION. 001460 00-31

**DEPRESSED**
SOME COMPARISONS AMONG GUILT FEELINGS, RELIGION, AND SUICIDAL TENDENCIES IN DEPRESSED PATIENTS. 000366 00-14
THE PASTORS ROLE IN COUNSELING THE DEPRESSED. 000734 00-22
MINISTERING TO THE DEPRESSED PERSON. 000835 00-22
THE ROLE OF RELIGION IN THE DEPRESSED HOUSEWIFE. 001272 00-28

**DEPRESSION**
A LOCAL-CHURCH DEPRESSION MINISTRY. (D.MIN. DISSERTATION). 000690 00-21

DEPRESSION AND THE BODY: THE BIOLOGICAL BASIS OF FAITH AND REALITY. 001035 00-25

THE ROLE OF RELIGION IN DEPRESSION. 001152 00-28

DEPRESSION IN MIDDLE-AGED WOMEN. 001168 00-28

A PRELIMINARY STUDY ON THE INCIDENCE OF DEPRESSION AND HYSTERIA IN INDIA. 001277 00-28

**DEPRESSIVE**

A GROUP APPROACH TO GUILT IN DEPRESSIVE AND SUICIDAL PATIENTS. 000914 00-24

A CROSS-CULTURAL STUDY OF SOME FAMILIAL AND SOCIAL FACTORS IN DEPRESSIVE ILLNESS. 001183 00-28

CHANGES IN RELIGIOUS CONCEPTS OF DEPRESSIVE PSYCHOSIS. 001280 00-28

DEPRESSIVE DISORDERS AND RELIGIOUS CONVERSIONS. 001480 00-32

**DEPRIVATION**

SOCIAL DEPRIVATION AND RELIGIOSITY. 001747 00-37

**DEPROGRAMMING**

DEPROGRAMMING: THE NEW EXORCISM. 001681 00-35

**DEPTH-PSYCHOLOGICAL**

THE TASK OF DEPTH-PSYCHOLOGICAL BIBLE INTERPRETATION. 000882 00-23

**DEPTH-PSYCHOLOGY**

DEPTH-PSYCHOLOGY AND RELIGIOUS-BELIEF. 000970 00-25

STAGES OF RELIGIOUS-EXPERIENCE AND THE PATH OF DEPTH-PSYCHOLOGY. 001059 00-25

JOSEPH SMITH: THE VERDICT OF DEPTH-PSYCHOLOGY. 001160 00-28

**DERVISHES**

DERVISHES IN DORSETSHIRE: AN ENGLISH COMMUNE. 001669 00-35

**DESPAIR**

DESPAIR THAT RESTORES. 000897 00-24

**DESTRUCTIVE**

THE DESTRUCTIVE ELEMENT OF PERFECTIONISM AS EVIDENCED IN ALCOHOLISM. 000444 00-15

RELIGIOUS-BELIEF AS A FACTOR IN OBEDIENCE TO DESTRUCTIVE COMMANDS. 001158 00-28

**DETACHMENT**

AUTHENTIC DETACHMENT IN RELIGIOUS LIVING. (MASTERS THESIS). 001307 00-29

**DEVELOPING-COUNTRIES**

TRAINING FAMILY LIFE LEADERS IN DEVELOPING-COUNTRIES: A SEMINAR APPROACH. 000650 00-20

**DEVELOPMENT**

HUMAN DEVELOPMENT: SOME CONDITIONS FOR ADULT FAITH AT AGE THIRTY. 000074 00-03

DEVELOPMENT OF THE GOD CONCEPT: A SYMBOLIC INTERACTION APPROACH. 000152 00-09

DEVELOPMENT OF RELIGIOUS CONCEPTS AND MATURITY: A THREE STAGE MODEL. 000155 00-09

THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09

INTELLECTUAL DEVELOPMENT: ANALYSIS OF RELIGIOUS CONTENT. 000160 00-09

COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09

COGNITIVE DEVELOPMENT IN PUPILS IN GRADES FOUR THROUGH TWELVE: THE INCIDENCE OF CONCRETE AND ABSTRACT RELIGIOUS THINKING. 000163 00-09

RESEARCH CONCERNING THE DEVELOPMENT OF RELIGIOUS THINKING IN FINNISH STUDENTS: A REPORT OF RESULTS. 000167 00-09

THE DEVELOPMENT AND EVALUATION OF A COMMUNITY-MENTAL-HEALTH EDUCATION PROGRAM FOR SEMINARIANS. 000256 00-12

AN EXAMPLE OF THE USE OF PROFESSIONAL DEVELOPMENT GROUPS IN SUPPORT OF NEW MINISTERS. 000268 00-12

SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13

AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16

MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18

A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20

THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION). 000654 00-20

PASTORAL SUPPORT OF CLERGY ROLE DEVELOPMENT WITHIN LOCAL-CONGREGATIONS. 000665 00-21

AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED.D. DISSERTATION). 000668 00-21

THE DEVELOPMENT OF THE MENNONITE MENTAL-HEALTH MOVEMENT 1942-1971. (D.S.W. DISSERTATION). 000669 00-21

THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION). 000714 00-21

SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25

NOTES ON THE PSYCHICAL ROOTS OF RELIGION, WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF WESTERN CHRISTIANITY. 001029 00-25

ANALYTICAL PSYCHOLOGY AND HISTORICAL DEVELOPMENT IN WESTERN CONSCIOUSNESS. 001031 00-25

THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25

CIVIL RELIGION AND THE DEVELOPMENT OF PEOPLES. 001317 00-29

CREATIVITY AND RELIGIOUS DEVELOPMENT: TOWARD A STRUCTURAL FUNCTIONAL PSYCHOLOGY OF RELIGION. (TH.D. DISSERTATION). 001343 00-30

PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30

COGNITIVE DEVELOPMENT AND ETHNICITY: PROBLEMS FOR EDUCATIONAL MINISTRY. 001398 00-30

THE DEVELOPMENT AND CHANGE OF THE PEYOTE CEREMONY THROUGH TIME AND SPACE. (PH.D. DISSERTATION). 001544 00-34

**DEVELOPMENTAL**

DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09

CHILDRENS CONCEPTS ON GOD AND SELF: DEVELOPMENTAL SEQUENCES. (PH.D. DISSERTATION). 000169 00-09

FAITH AND THE DEVELOPMENTAL CYCLE. 000941 00-25

A DEVELOPMENTAL VIEW OF FAITH. 000988 00-25

UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE. 001721 00-36

**DEVIANCE**

RELIGIOSITY AND DEVIANCE: APPLICATION OF AN ATTITUDE BEHAVIOR CONTINGENT CONSISTENCY MODEL. 000001 00-01

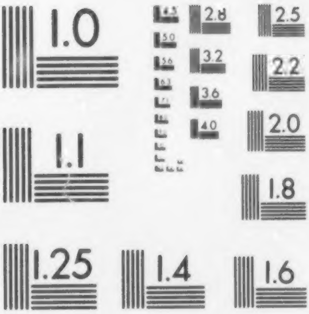
**DEVIANCY**

LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION). 001466 00-31

MORALS AND SEXUAL DEVIANCY. 001704 00-36

**DEVIANT**

ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR. 001194 00-28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NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

RELIGIOSITY IN YOUTH: A PERSONAL CONTROL AGAINST DEVIANT BEHAVIOR. 001327 00-29
THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34
SELF-ATTITUDES AND DEVIANT BEHAVIOR: THE CASE OF THE CHARISMATIC RELIGIOUS MOVEMENT. 001647 00-35
POLITICAL ACTIVISM AMONG THE CLERGY: SOURCES OF A DEVIANT ROLE. 001821 00-37

**DEVIATIONS**
SEXUAL DEVIATIONS AND RELIGIOUS VOCATION. 000298 00-13

**DEVIL**
THE IMAGE OF THE DEVIL IN C. G. JUNGS PSYCHOLOGY. 000952 00-25
ON BEING POSSESSED BY THE DEVIL. 001470 00-31
DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. 001557 00-34

**DHAMI**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**DIAGNOSIS**
TOWARD AUTONOMOUS PASTORAL DIAGNOSIS. 000778 00-22

**DIAGNOSTIC**
ELICITED FANTASY AS A DIAGNOSTIC INDICATOR OF PSYCHOLOGICAL AND RELIGIOUS MOTIVATION FACTORS. (PH.D. DISSERTATION). 000925 00-24

**DIAGNOSTICIAN**
THE MINISTER AS DIAGNOSTICIAN. 000827 00-22

**DICHOTOMY**
THE DICHOTOMY OF MAN: RELIGION VS. SCIENCE. 000612 00-19
PSYCHIATRY AND FOLK HEALING: A DICHOTOMY?. 001527 00-33

**DIE**
A TIME TO DIE. 000420 00-14
THE RIGHT TO DIE. 001826 00-38

**DIETARY**
FREE-EXERCISE OF RELIGION IN PRISONS -- THE RIGHT TO OBSERVE DIETARY LAWS. 000543 00-18

**DIFFERENCE**
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18
THE MARGINAL DIFFERENCE IN CATHOLIC EDUCATION. 001356 00-30

**DIFFERENCES**
AGE DIFFERENCES ON FIVE DIMENSIONS OF RELIGIOUS INVOLVEMENT. 000007 00-01
AGE AND SEX DIFFERENCES IN THE ADOLESCENT IMAGE OF JESUS. 000016 00-01
GENERATIONS IN TENSION: INTERGENERATIONAL DIFFERENCES AND CONTINUITIES IN RELIGION AND RELIGION RELATED BEHAVIOR. 000059 00-03
CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03
DENOMINATIONAL DIFFERENCES IN RELIGIOUS-BELIEF, PRACTICE, ANXIETY, AND DOGMATISM. 000085 00-04
A STUDY OF MEANING DIFFERENCES ACROSS GENERATIONS IN INDIA. 000113 00-05
AGE DIFFERENCES AND DIMENSIONS OF RELIGIOUS-BEHAVIOR. 000131 00-07
SOME PERSONALITY DIFFERENCES BETWEEN SEMINARIANS AND NONSEMINARIANS. 000306 00-13
PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13
RELIGIOUS ETHNIC DIFFERENCES IN ALCOHOL CONSUMPTION. 000459 00-15
DIFFERENCES IN VALUE SYSTEMS OF PERSONS WITH VARYING RELIGIOUS ORIENTATIONS. 000584 00-18
THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20
DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22
A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22
FUNDAMENTAL DIFFERENCES OF PSYCHOANALYSIS AND FAITH HEALING. 001523 00-33
CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37
PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES. 001771 00-37

**DIFFERENT**
BEING DIFFERENT AN ONTO-THEOLOGICAL APPROACH TO THE HUMAN PHENOMENON OF SPINAL-CORD INJURY. (PH.D. DISSERTATION). 000749 00-22
PASTORAL CARE OF THE BEHAVIORALLY DIFFERENT. 000765 00-22
THE EFFECT OF DIFFERENT REALITY PERSPECTIVES ON PSYCHOTHERAPY. 000944 00-25
EXISTING CONCEPTS OF MENTAL-ILLNESS IN DIFFERENT CULTURES AND TRADITIONAL FORMS OF TREATMENT. 001153 00-28
MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING. 001299 00-29

**DIGNITY**
BEYOND FREEDOM AND DIGNITY: BEHAVIORAL FIXATED DELUSION?. 001004 00-25

**DILEMMA**
THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES. 001792 00-37

**DILEMMAS**
THE PLACE OF INFORMED-CONSENT IN ETHICAL DILEMMAS. 000549 00-18

**DIMENSION**
A PSYCHOLOGICAL MODEL WITH A SPIRITUAL DIMENSION. 000950 00-25
THE CIVIL RELIGIOUS DIMENSION: IS IT THERE?. 001112 00-25
THE RELIGIOUS DIMENSION IN PSYCHOLOGICAL COUNSELING. 001276 00-28
MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31
A NEW DIMENSION OF THE YOUTH CULTURE. 001488 00-32

**DIMENSIONS**
AGE DIFFERENCES ON FIVE DIMENSIONS OF RELIGIOUS INVOLVEMENT. 000007 00-01
AGE DIFFERENCES AND DIMENSIONS OF RELIGIOUS-BEHAVIOR. 000131 00-07
AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10
DIMENSIONS OF RELIGIOSITY RECONSIDERED; EVIDENCE FROM A CROSS-CULTURAL STUDY. 000986 00-25
FUNCTIONS AND DIMENSIONS OF RELIGION. 001058 00-25
LOVE AND GUILT ORIENTED DIMENSIONS OF CHRISTIAN BELIEF. 001222 00-28
CONSIDERATIONS OF THE RELIGIOUS DIMENSIONS OF EMOTIONAL DISORDER. 001275 00-28
SOCIAL DIMENSIONS OF OCCULT PARTICIPATION: THE GNOSTICA STUDY. 001562 00-34
MEASURING RELIGIOUS DIMENSIONS. 001775 00-37

**DIOCESE**
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

**DIONYSUS**
PSYCHEDELICISM: THE RESURRECTION OF DIONYSUS. 001663 00-35

**DIRGES**
THE YORUBA HUNTERS FUNERAL DIRGES. (PH.D. DISSERTATION). 001532 00-34

**DISABILITIES**
AN OPEN LETTER TO CLERGYMEN WHO DEAL WITH THE PARENTS OF CHILDREN WITH DISABILITIES. 000660 00-20

**DISADVANTAGED**
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**DISASTER**
PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE. 000694 00-21
THE PASTORAL CARE OF VICTIMS OF MAJOR DISASTER. 000711 00-21
RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION). 001123 00-26

**DISCHARGED**
PASTORAL CARE OF THE DISCHARGED PSYCHIATRIC PATIENT. 000861 00-22

**DISCIPLES**
THE DIVINE LIGHT MISSION: GURU MAHARA-JI AND HIS BRITISH DISCIPLES. 001674 00-35

**DISCIPLINE**
ACADEMIC DISCIPLINE AND FACULTY RELIGIOSITY IN SECULAR AND CHURCH-RELATED COLLEGES. 000062 00-03

**DISCONTENT**
AN EXAMINATION OF CLERGY DISCONTENT AND ONE RESPONSE TO IT: FURTHER PROFESSIONALIZATION OF THE EPISCOPAL CLERGY. (PH.D. DISSERTATION). 000023 00-02

**DISCRIMINATION**
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**DISEASE**
DISEASE ETIOLOGIES IN NONWESTERN MEDICAL SYSTEMS. 000099 00-05
THE NARCISSISM OF AMERICAN PIETY: THE DISEASE AND THE CURE. 000101 00-05
A STUDY OF SOME OF THE PSYCHOLOGICAL REACTIONS TO HEART DISEASE AND THEIR IMPLICATIONS FOR PASTORAL CARE. (D.DIV DISSERTATION). 000775 00-22
SANTERIA: AFROCUBAN CONCEPTS OF DISEASE AND ITS TREATMENT IN MIAMI. 001605 00-34
SHAMANISM AND CONCEPTS OF DISEASE IN A MAYAN-INDIAN COMMUNITY. 001616 00-34
TAY-SACHS DISEASE: TO SCREEN OR NOT TO SCREEN?. 001799 00-37

**DISENGAGEMENT**
A MULTIDIMENSIONAL APPROACH TO RELIGIOSITY AND DISENGAGEMENT. 000530 00-17
THE DISENGAGEMENT THEORY OF AGING AND RETIREMENT APPLIED TO CLERGYMEN. (PH.D. DISSERTATION). 001063 00-25

**DISORDER**
PSYCHOLOGICAL DISORDER AND TRAINING FOR PASTORAL CARE. 000260 00-12
CONSIDERATIONS OF THE RELIGIOUS DIMENSIONS OF EMOTIONAL DISORDER. 001275 00-28
MYSTICISM: SPIRITUAL QUEST OR PSYCHIC DISORDER?. 001430 00-31
COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST. 001615 00-34

**DISORDERS**
RELIGIOUS IDEAS AND PSYCHIATRIC DISORDERS. 001157 00-28
DEPRESSIVE DISORDERS AND RELIGIOUS CONVERSIONS. 001480 00-32

**DISSOCIATION**
RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION. 001633 00-35

**DISTANCE**
PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25

**DISTRESS**
PASTORAL-COUNSELING WITH PEOPLE IN DISTRESS. 000771 00-22

**DISTURBANCES**
TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25

**DISTURBED**
RELIGIOUS IDEATION OF A NARCISSISTICALLY DISTURBED INDIVIDUAL. 001242 00-28

**DIVERGENCE**
ROLE CONFLICT AND VALUE DIVERGENCE IN SISTER ADMINISTRATORS. (PH. D. DISSERTATION). 000196 00-10

**DIVINATION**
SOME FORMS OF DIVINATION AMONG THE WOBE AND THE GUERE OF THE IVORY-COAST. 001650 00-35

**DIVINE**
THE DIVINE LIGHT MISSION: GURU MAHARA-JI AND HIS BRITISH DISCIPLES. 001674 00-35

**DIVINITY**
THE DIVINITY, ITS SUBSTANCE AND STRUCTURE, PARTICULARLY IN THE SO-CALLED PRIMITIVE SOCIETIES. (D.D. DISSERTATION). 001037 00-25

**DIVORCE**
LAWYER AND PASTORAL-COUNSELOR: TEAM FOR DIVORCE COUNSELING. 000626 00-20
THE GOSPEL AND CULTURE: CHRISTIAN MARRIAGE AND DIVORCE TODAY. 000634 00-20
MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20
DIVORCE AND REMARRIAGE: A PERSPECTIVE FOR COUNSELING. 000651 00-20
DIVORCE AND THE CATHOLIC CHURCH. 000653 00-20
DIVORCE IN CONTEMPORARY CHURCH AND SOCIETY 000664 00-20

**DOCTOR**
GOD AND THE DOCTOR. 000696 00-21
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31
A RELIGIOUS SECT, ITS MENTAL-PATIENTS, ITS DOCTOR AND ITS PSYCHIATRISTS. 001632 00-35

**DOCTORATE**
A SYMPOSIUM ON RESEARCH FOR THE PROFESSIONAL DOCTORATE. 000270 00-12

**DOCTRINE**
RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

**DOGMATISM**
DOGMATISM CORRELATION WITH STRENGTH OF RELIGIOUS CONVICTION. 000037 00-03
THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03
DENOMINATIONAL DIFFERENCES IN RELIGIOUS-BELIEF, PRACTICE, ANXIETY, AND DOGMATISM. 000085 00-04
PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 000105 00-05
RELIGIOSITY, DOGMATISM, AND REPRESSION SENSITIZATION. 000140 00-07
PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13
RESPONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001133 00-27
PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

A STUDY OF RELIGIOUS-BELIEF AND PRACTICE AS RELATED TO ANXIETY AND DOGMATISM IN COLLEGE WOMEN. (ED.D.DISSERTATION). 001189 00-28
PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001651 00-35

**DONATION**
JEHOVAHS WITNESSES AND HUMAN TISSUE DONATION. 001638 00-35

**DOOMSDAY**
A PSYCHOLOGICAL STUDY OF MODERN DOOMSDAY PROPHETS. 001030 00-25
FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

**DORSETSHIRE**
DERVISHES IN DORSETSHIRE: AN ENGLISH COMMUNE. 001669 00-35

**DOSTOYEVSKY**
DOSTOYEVSKY OR DEICIDE IN THE QUEST FOR CHRIST. 001244 00-28

**DOUGLASS**
THE 1975 H. PAUL DOUGLASS LECTURE: COUNCIL OR ENCYCLICAL?. 000100 00-05

**DREAM**
EXPERIMENTATION IN PSYCHOLOGY OF RELIGION: AN IMPOSSIBLE DREAM. 000954 00-25
STAGES OF THE DREAM CONCEPT AMONG HASIDIC CHILDREN. 001568 00-34

**DREAMS**
SYMBOLS AND THE INTERPRETATION OF DREAMS. 6. THE FUNCTION OF RELIGIOUS SYMBOLS. 001018 00-25

**DRESS**
POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34

**DRINKING**
THE ROLE OF SANCTION IN DRINKING BEHAVIOR. 000446 00-15
DRINKING AND ATTITUDES TOWARD DRINKING IN A MUSLIM COMMUNITY. 000447 00-15
DRINKING AS A CULTURAL PATTERN OF CHACO ABORIGINES. 000448 00-15

**DRUG**
DRUG USE & ABUSE: STUDIES IN MAN, MEDICINE AND THEOLOGY. 000429 00-15
RELIGIOUS ALLEGIANCE OF DRUG USERS AMONG MONTREAL STUDENTS. 000439 00-15
RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY. 000441 00-15
LIVING IN A DRUG USING SOCIETY. 000453 00-15
DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES. 000457 00-15
DRUG USAGE: AN ALTERNATIVE TO RELIGION?. 000460 00-15

**DRUGS**
DRUGS AND CATHOLIC STUDENTS. 000433 00-15
DRUGS, MORALS AND FAMILY RESPONSIBILITIES. 000434 00-15
THE MISSION OF THE CHURCH IN A DRUGS CULTURE. 000443 00-15
DRUGS, RELIGION AND PSYCHIATRY. 000454 00-15
DRUGS AND THE NEW MORALITY. 000456 00-15
DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

**DRUNK**
THE SALVATION OF A DRUNK. 001486 00-32

**DUNBAR**
HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36. 000609 00-19

**DUPONT-DE-NEMOURS**
SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

**DURKHEIMIAN**
THE LIMITS OF THE SOCIOLOGY OF RELIGION: A CRITIQUE OF THE DURKHEIMIAN APPROACH. 001068 00-25

**DYING**
AN INTENSIVE COURSE FOR CLERGY ON DEATH, DYING, AND LOSS. 000249 00-12
ON DYING AND DYING WELL: MORAL AND SPIRITUAL ASPECTS. 000352 00-14
DEATH AND DYING (MINISTERING TO THE DYING, THEIR FAMILY AND FRIENDS). (D.MIN. DISSERTATION). 000353 00-14
PALLIATIVE CARE FOR THE DYING: ITS THE QUALITY OF LIFE REMAINING THAT MATTERS. 000358 00-14
DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14
AN APOSTOLATE TO THE DYING ... A COMMUNITY SERVICE. 000365 00-14
CARE OF THE DYING 4: TEAMWORK. 000376 00-14
LIVING AND DYING. 000380 00-14
JOB: ON DEATH AND DYING. 000395 00-14
DEATH, DYING, AND THE MINISTRY OF THE CHURCH INTERVIEW BY WATSON E. MILLS. 000412 00-14
PASTORAL-COUNSELING WITH THE DYING AND BEREAVED. (D.MIN. DISSERTATION). 000725 00-22
MINISTRY TO THE DYING, A HEARTFELT TURN IN THEOLOGY. 000733 00-22
COUNSELING THE DYING. 000736 00-22
MINISTRY TO THE DYING. 000809 00-22
MINISTRY TO THE DYING AS A LEARNING ENCOUNTER. 000814 00-22
CERTAIN ASPECTS OF MINISTRY TO THE DYING AMONG LUTHERAN PASTORS. (PH.D. DISSERTATION). 000833 00-22
CARE FOR THE DYING. 000836 00-22
THE CHAPLAINS ROLE IN CARE FOR THE DYING: TOWARD A NEW UNDERSTANDING. 000844 00-22
HELPING THE DYING PATIENT AND HIS FAMILY. 000851 00-22

**DYNAMIC**
DYNAMIC INTERPERSONALISM FOR MINISTRY. 000198 00-10
HUMANISTIC PSYCHOLOGY AND GROUP DYNAMIC PROCESSES IN CLINICAL PASTORAL-EDUCATION IN THE US. 000213 00-11
HOPE RECONCILIATION AND DYNAMIC TENSION. 001094 00-25

**DYNAMICS**
A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12
CONTINUING-EDUCATION AS A PEER SUPPORT EXPERIENCE IN THE DYNAMICS OF CHANGE. 000276 00-12
THE ETIOLOGY AND DYNAMICS OF THE MASOCHISTIC SYNDROME WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (ED.D.DISSERTATION). 000792 00-22
PSYCHOLOGICAL DYNAMICS IN RELIGIOUS LIVING. 001169 00-28
PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28
THE SPIRITUAL EXPERIENCE: SPECULATIONS ON ITS NATURE AND DYNAMICS. 001529 00-33
PSYCHOLOGICAL DYNAMICS IN CHRISTIAN WORSHIP: A BEGINNING INQUIRY. 001556 00-34
THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34

**EARTH**
LIFE BEFORE BIRTH, LIFE ON EARTH AND LIFE AFTER DEATH. 001415 00-31

**EARTHBOUND**
WEDGE. THE EXTRAORDINARY COMMUNICATION OF AN EARTHBOUND SPIRIT. 001458 00-31

**EAST**
THE SUN SHINES AT MIDNIGHT: A LITERARY AND RELIGIOUS THEME IN THE EAST AND WEST. 001567 00-34

**EASTERN**
LOGOTHERAPY AND EASTERN RELIGIONS. 000475 00-16
EASTERN PSYCHOLOGIES: THE CONTAINER VS. THE CONTENTS. 000489 00-16
EASTERN METHODS OF MEDITATION AND CONCENTRATIVE RELAXATION EXERCISES. 000491 00-16
EASTERN WESTERN PSYCHIATRY. 001256 00-28
PSYCHIC PHENOMENA AND EASTERN MEDITATION. 001427 00-31
PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35

**EASTERN-SUFISM**
PATTERNS AND PROCESSES OF SELF-LIBERATION IN THE NEAR EASTERN-SUFISM (ART OF REBIRTH). 001629 00-35

**EBENEZER**
THE EBENEZER SOCIETY: A COMPREHENSIVE GERIATRIC PROGRAM. 000511 00-17

**ECCLESIASTICAL**
SODOMY IN ECCLESIASTICAL LAW AND THEORY. 001707 00-36

**ECCLESIOGENIC**
CAUSE AND HEALING OF ECCLESIOGENIC NEUROSES. 001205 00-28

**ECLAT**
CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

**ECOLOGICAL**
COMMITMENT TO RELIGIOUS LIFE: ECOLOGICAL AND PSYCHOLOGICAL FACTORS. (PH.D. DISSERTATION). 000323 00-13
AN ECOLOGICAL AND ETHNOHISTORICAL STUDY. 001479 00-32
THE CHURCH AND ECOLOGICAL ACTION. 001812 00-37

**ECSTASY**
CHEMICALLY-INDUCED THEOMANIA AND MYSTICAL ECSTASY AS THE SUPREME PARAPSYCHOLOGICAL EVENT. 000426 00-15
INTOXICATION AND ECSTASY: THE PHENOMENA OF TOXIC ECSTASY IN YOUNG PEOPLE. 000430 00-15
PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25
LOVE AND ECSTASY. 001296 00-29
ECSTASY: OUT-OF-BODY EXPERIENCES. 001409 00-31
ECSTASY: A WAY OF KNOWING. 001429 00-31
THE PAINFUL ECSTASY OF HEALING. 001656 00-35

**ECSTATIC**
ECSTATIC PENTECOSTAL PRAYER AND MEDITATION. 001503 00-33

**ECUMENICAL**
THE ECUMENICAL INGREDIENT IN LOGOTHERAPY. 000888 00-24

**ECUMENISM**
GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

**EDEN**
YOGA IN AMERICA: THE SECOND COMING OF THE SERPENT. WHO REALLY OWNED EDEN?. 000468 00-16

**EDUCATION**
RELIGIOSITY AS A FUNCTION OF AGE, EDUCATION, AND SEX. 000096 00-05
METHOD IN RELIGIOUS LIVING AND CLINICAL EDUCATION. 000207 00-11
THE USE OF SENSITIVITY TRAINING IN A UNIT OF PROFESSIONAL EDUCATION. 000222 00-11
NEW THRUSTS IN CLINICAL EDUCATION AND TRAINING FOR CLERGYMEN. 000237 00-11
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS. 000251 00-12
THE DEVELOPMENT AND EVALUATION OF A COMMUNITY-MENTAL-HEALTH EDUCATION PROGRAM FOR SEMINARIANS. 000256 00-12
AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12
POSTGRADUATE SECULAR EDUCATION IN COUNSELING FOR CLERGYMEN: PROPOSALS FOR COORDINATION. 000266 00-12
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO THEOLOGICAL EDUCATION. 000272 00-12
IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD. (PH.D. DISSERTATION). 000285 00-12
SPIRITUAL EDUCATION IN A JAPANESE BANK. 000493 00-16
ZEN AND THE PSYCHOLOGY OF EDUCATION. 000508 00-16
SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18
IDENTIFICATION THEORY AND CHRISTIAN MORAL EDUCATION. 000583 00-18
EDUCATION AND PREPARATION FOR MARRIAGE: NEW APPROACHES. 000649 00-20
GOD, EDUCATION AND THE UNCONSCIOUS. 001027 00-25
HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25
JEWISH EDUCATION IN THE GROUP WORK SETTING. 001345 00-30
THE UNDERPRIVILEGED AND ROMAN CATHOLIC EDUCATION. 001348 00-30
THE MARGINAL DIFFERENCE IN CATHOLIC EDUCATION. 001356 00-30
PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30
MEDICAL EDUCATION: THE PLACE OF RELIGION IN LEARNING THE ART. 001368 00-30
PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30
A STUDY OF CARL ROGERS PHILOSOPHY OF PERSONS AND ITS IMPLICATIONS FOR CHURCH EDUCATION. (ED.D. DISSERTATION). 001377 00-30
EDUCATION AND INDOCTRINATION. 001378 00-30
CONVENTION PAPERS: THEORY AND PRACTICE IN RELIGION AND EDUCATION. 001379 00-30
SOCIAL-DESIRABILITY AS A FACTOR IN CHRISTIAN EDUCATION. 001381 00-30
IS CHRISTIAN EDUCATION SOMETHING PARTICULAR?. 001382 00-30
THE ROLE OF SMALL GROUPS IN ADULT CHRISTIAN EDUCATION. (PH.D. DISSERTATION). 001384 00-30
CONDUCTING AN ADULT EDUCATION COURSE IN THEOLOGY. 001386 00-30
THE MEANING AND RELEVANCE OF LEARNING READINESS FOR CURRICULUM CONSTRUCTION IN CHRISTIAN EDUCATION: A STUDY PAPER. 001401 00-30
THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34
SEX EDUCATION IN MEDIEVAL CHRISTIANITY. 001701 00-36
A THEOLOGICAL CONVERSATION WITH TWO SEX EDUCATION PROGRAMS FOR THE CHURCH. (D.MIN. DISSERTATION). 001723 00-36
EDUCATION, RELIGION, MASS-MEDIA, AND DELINQUENT CONDUCT. 001800 00-37

**EDUCATIONAL**
MEDITATING WITH CHILDREN: A WORKBOOK ON NEW AGE EDUCATIONAL METHODS USING MEDITATION. (REVISED EDITION). 000494 00-16
CHRISTIAN THEOLOGY AND EDUCATIONAL THEORY: CAN THERE BE CONNECTIONS?. 001364 00-30
COGNITIVE DEVELOPMENT AND ETHNICITY: PROBLEMS FOR EDUCATIONAL MINISTRY. 001398 00-30
RELIGIOUS EDUCATIONAL RESEARCH IN THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF HELSINKI. 001399 00-30

**EDUCATIONALLY**
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**EDUCATOR**
THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28
JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

**EEG**
SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS. 000458 00-15

**EFFECTIVENESS**
AN EVALUATION OF MINISTERIAL EFFECTIVENESS. (PH.D. DISSERTATION). 000245 00-12
APPLICATION AND EFFECTIVENESS OF ANALYTICALLY ORIENTED, PROFESSIONAL CONTINUING-EDUCATION EXEMPLIFIED BY THE PROTESTANT THEOLOGIAN. 000257 00-12
THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12
RELATIONSHIP BETWEEN CLERGY EFFECTIVENESS AND PERSONALITY INTEGRATION. (ED.D. DISSERTATION). 000305 00-13
THE EFFECTIVENESS OF RELIGIOUS HEALING MOVEMENTS: A REVIEW OF RECENT LITERATURE. 001499 00-33

**EGO**
EGO IDENTITY AND PROFESSIONAL PREPARATION FOR MINISTRY. 000262 00-12
RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13
EGO ORIENTED PREACHING. 000752 00-22
EGO AS THERAPEUTIC BAROMETER: NOTES ON EGO STRENGTH AND SUPPORTIVE COUNSELING. 001056 00-25
RELIGIOUS COMMITMENT AND ANXIETY LEVEL AS FUNCTION OF EGO STRENGTH. (PH.D. DISSERTATION). 001097 00-25

**EGYPT**
BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05
CULTURAL ASPECTS OF DELUSIONS: A PSYCHIATRIC STUDY OF EGYPT. 001259 00-28
SELF, SPIRIT POSSESSION AND WORLD VIEW: AN ILLUSTRATION FROM EGYPT. 001589 00-34

**EIGHTEENTH-CENTURIES**
THE MEDICAL TEACHING OF DEMONOLOGY IN THE SEVENTEENTH AND EIGHTEENTH-CENTURIES. 001554 00-34

**EIGHTEENTH-CENTURY**
MINISTERIAL CAREERS IN EIGHTEENTH-CENTURY NEW-ENGLAND: THE SOCIAL CONTEXT, 1700-1760. 000193 00-10

**ELABORATIONS**
MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA. 001693 00-35

**ELDERLY**
RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14
CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17
PERCEPTIONS OF THE NEEDS OF THE AGED BY MINISTERS AND THE ELDERLY. 000525 00-17
THE POSITION OF THE ELDERLY IN RELIGIOUS COMMUNITIES. 000528 00-17
RELIGIOSITY AND SELF-DESTRUCTIVE CRISES IN THE INSTITUTIONALIZED ELDERLY. 000533 00-17
A PASTORAL EXPERIENCE IN SERVING THE ELDERLY. 000800 00-22
OBSERVATIONS ON SEXUALITY IN THE ELDERLY BY A THEOLOGIAN. 001729 00-36

**ELECTIVE**
THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 00059[illegible] 00-19

**ELEMENTARY-SCHOOL**
COMPONENTS OF SELF-CONCEPT AMONG ELEMENTARY-SCHOOL CHILDREN IN LOW AND MIDDLE SOCIOECONOMIC LEVELS. (PH.D. DISSERTATION). 001360 00-30

**ELEMENTARY-SCHOOLS**
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**ELIOT**
AFTER THE WASTE-LAND: PSYCHOLOGICAL FACTORS IN THE RELIGIOUS CONVERSION OF T. S. ELIOT. 001493 00-32

**EMERGENCY**
EMERGENCY HELPING AND RELIGIOUS-BEHAVIOR. 000945 00-25

**EMOTIONAL**
THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12
RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14
THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17
EMOTIONAL DEPENDENCY ASPECTS OF RELIGION. 001069 00-25
THE EMOTIONAL HEALTH OF THE CLERGY. 001201 00-28
THE EFFECTS OF RELIGIOUS BACKGROUNDS ON EMOTIONAL PROBLEMS. 001226 00-28
CONSIDERATIONS OF THE RELIGIOUS DIMENSIONS OF EMOTIONAL DISORDER. 001275 00-28

**EMPATHIC**
SOME CORRELATES OF EMPATHIC COUNSELING BEHAVIOR OF EPISCOPAL CLERGYMEN. (PH.D.DISSERTATION). 000206 00-11

**EMPATHY**
MODELING AND INSTRUCTIONS IN TRAINING FOR COUNSELOR EMPATHY. 000273 00-12
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14

**EMPIRICAL**
RELIGION IN SECULAR SOCIETY: AN EMPIRICAL APPRAISAL. (PH.D. DISSERTATION). 000112 00-05
A SYNOPTIC APPROACH: RESOLVING PROBLEMS IN EMPIRICAL AND PHENOMENOLOGICAL APPROACHES TO THE PSYCHOLOGY OF RELIGION. 001006 00-25
EMPIRICAL STUDIES IN THE PSYCHOLOGY OF RELIGION: AN ASSESSMENT OF THE PERIOD 1960-1970. 001108 00-25
AN EMPIRICAL STUDY OF RELIGIOUS MYSTICISM. 001421 00-31
EMPIRICAL ADEQUACY OF LOFLANDS CONVERSION MODEL. 001475 00-32
TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY. 001690 00-35

**EMPLOYEE**
PASTORAL-COUNSELING WITH THE PROBLEM EMPLOYEE. 000824 00-22

**EMPLOYEES**
EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

**EMPLOYMENT**
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**ENCOUNTER**
MINISTRY TO THE DYING AS A LEARNING ENCOUNTER. 000814 00-22
LOGOTHERAPY AND THE REDEMPTIVE ENCOUNTER. 000895 00-24
THE USE OF ENCOUNTER GROUPS IN THE CHURCH. 000898 00-24
THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25
MALE AND FEMALE, CREATED HE THEM: AN ENCOUNTER OF SEX-ROLE STEREOTYPES IN CPE. 001705 00-36

**ENCYCLICAL**
THE 1975 H. PAUL DOUGLASS LECTURE: COUNCIL OR ENCYCLICAL?. 000100 00-05

**ENDOGENOUS**
PSYCHOTHERAPY AS THE MANIPULATION OF ENDOGENOUS HEALING MECHANISMS: A TRANSCULTURAL SURVEY. 001522 00-33

**ENFORCEMENT**
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**ENGLAND**
RELIGION AND THE CONCEPTION OF YOUTH IN SEVENTEENTH-CENTURY ENGLAND. 000017 00-01
CHURCH OF ENGLAND CHAPLAINS. 000675 00-21

**ENGLISH**
DERVISHES IN DORSETSHIRE: AN ENGLISH COMMUNE. 001669 00-35

**ENLIGHTENMENT**
ZEN ENLIGHTENMENT WITHOUT A TEACHER: THE CASE OF MRS. COURTOIS, AN AMERICAN. 000479 00-16
ENLIGHTENMENT IN ZEN BUDDHISM: TALKS WITH ZEN PRACTITIONERS AND PSYCHOPATHOLOGICAL ANALYSIS. 000500 00-16

**ENRICHMENT**
TOWARD DEVELOPING A MARRIAGE ENRICHMENT PROGRAM FOR SEMINARY COUPLES. (D.MIN. DISSERTATION). 000264 00-12
A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION). 000662 00-20
MARRIAGE ENRICHMENT GROUPS IN THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000663 00-20

**ENTHUSIASM**
THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25

**ENTRANTS**
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13

**ENVIRONMENT**
THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30
CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37

**ENVIRONMENTAL**
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**ENVY**
PRIVILEGED COMMUNICATIONS: WHEN PSYCHIATRISTS ENVY THE CLERGY. 000554 00-18

**EPILEPSY**
SUDDEN RELIGIOUS CONVERSIONS IN TEMPORAL LOBE EPILEPSY. 001481 00-32

**EPILEPTIC**
TWO CASES OF EPILEPTIC PATIENTS WITH RELIGIOUS DELUSION. 001209 00-28

**EPISCOPAL**
AN EXAMINATION OF CLERGY DISCONTENT AND ONE RESPONSE TO IT: FURTHER PROFESSIONALIZATION OF THE EPISCOPAL CLERGY. (PH.D. DISSERTATION). 000023 00-02
SELF-PERCEPTIVE DISPOSITIONS OF EPISCOPAL CLERGY WIVES. 000191 00-10
SOME CORRELATES OF EMPATHIC COUNSELING BEHAVIOR OF EPISCOPAL CLERGYMEN. (PH.D.DISSERTATION). 000206 00-11

**EPISTEMOLOGICAL**
REDUCTIONISM: A REVIEW OF THE EPISTEMOLOGICAL ISSUES AND THEIR RELEVANCE TO BIOLOGY AND THE PROBLEM OF CONSCIOUSNESS. 001070 00-25

**EPISTEMOLOGY**
EPISTEMOLOGY AND THE MATCHING OF INTENTIONS WITH MODELS IN RELIGIOUS TEACHING. 001402 00-30

**EPISTLE**
TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY; PART 4: EPISTLE AND REVELATION. 000637 00-20

**EQUALITY**
BIBLE AND THE STATUS OF WOMEN EQUALITY SUBORDINATION LEADERSHIP. 001711 00-36

**ERA**
NEW ERA IN HEALTH CARE. 1975. 001836 00-38

**ERIKSON**
PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

**ERIKSONS**
ERIK H. ERIKSONS CONTRIBUTION TO ETHICS. 000577 00-18

**ERROR**
AGGRESSION, ERROR AND TRUTH: A REPLY TO THE DISCUSSION BY SAMUEL RITVO. 001308 00-29
AGGRESSION, ERROR AND TRUTH. 001575 00-34

**ESCHATOLOGY**
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25

**ESP**
ESP AND JUDAISM. 001407 00-31
ESP IN THE BIBLE. 001433 00-31

**EST**
EST ONE MORE TIME. 000244 00-12
THE SERPENTINE SERENITY OF EST. 000763 00-22
SECULAR SALVATION: LIFE CHANGE THROUGH EST. 000978 00-25

**ETERNAL**
DEATH AND ETERNAL LIFE. 000263 00-14

**ETHIC**
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03
THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D.DISSERTATION). 000351 00-14
A DEFENSE OF THE TRADITIONAL CHRISTIAN ETHIC. 000552 00-18

THE RELATIONSHIP OF PROTESTANT ETHIC BELIEFS AND VALUES TO ACHIEVEMENT. 000558 00-18

**ETHICAL**
THE PLACE OF INFORMED-CONSENT IN ETHICAL DILEMMAS. 000549 00-18
ETHICAL AND RELIGIOUS ISSUES IN THE CARE OF TERMINALLY ILL PATIENTS. 000555 00-18
AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION). 000581 00-18
SOCIAL CONTROL IMPLICATIONS OF MENTAL-HEALTH SERVICES: SOME ETHICAL ISSUES. 000674 00-21
SOME INTERESTING ETHICAL, MEDICAL, LEGAL, AND RELIGIOUS ASPECTS OF HYPNOSIS. PART II CONCLUSION. 000883 00-24

**ETHICS**
RELIGION AND PSYCHOTHERAPY -- ETHICS, CIVIL-LIBERTIES, AND CLINICAL SAVVY: A CRITIQUE. 000562 00-18
ERIK H. ERIKSONS CONTRIBUTION TO ETHICS. 000577 00-18
HOMOSEXUALITY: CHRISTIAN ETHICS AND PSYCHOLOGICAL RESEARCH. 001706 00-36
CHRISTIAN ETHICS AND RACISM: 1950-1965. (PH.D. DISSERTATION). 001753 00-37

**ETHIOPIA**
CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34

**ETHNIC**
THE SIGN OF CORRELATION BETWEEN RELIGIOUS AND ETHNIC ATTITUDES. 000110 00-05
RELIGIOUS ETHNIC DIFFERENCES IN ALCOHOL CONSUMPTION. 000459 00-15
AGE & RELIGIOSITY IN AN URBAN ETHNIC COMMUNITY. 000526 00-17
THE SEPHARDIC REVIVAL IN THE UNITED-STATES: A CASE OF ETHNIC REVIVAL IN A MINORITY WITHIN A MINORITY. 0011[illegible]8 00-27
RELIGIOUS-EDUCATION AND ETHNIC IDENTIFICATION: IMPLICATIONS FOR ETHNIC PLURALISM. 001395 00-30
CHRISTIAN FAITH AND ETHNIC PREJUDICE: A REVIEW AND INTERPRETATION OF RESEARCH. 001760 00-37

**ETHNICITY**
COGNITIVE DEVELOPMENT AND ETHNICITY: PROBLEMS FOR EDUCATIONAL MINISTRY. 001398 00-30
ETHNICITY AND HEALTH: A MEDICAL ANTHROPOLOGICAL APPROACH. (PH.D. DISSERTATION). 001569 00-34

**ETHNOCENTRISM**
A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION). 000137 00-07

**ETHNOGRAPHIC**
FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

**ETHNOHISTORICAL**
AN ECOLOGICAL AND ETHNOHISTORICAL STUDY. 001479 00-32

**ETHNOMETHODOLOGY**
THE APPLICATION OF ETHNOMETHODOLOGY TO CHRISTIAN SOCIAL ACTION PROGRAMS. 001754 00-37

**ETHNOPSYCHIATRISTS**
ANGELS AND MINISTERS OF GRACE. AN ETHNOPSYCHIATRISTS CONTRIBUTION TO BIBLICAL CRITICISM. 001644 00-35

**ETHNOPSYCHIATRY**
THE HAMADSHA: A STUDY IN MOROCCAN ETHNOPSYCHIATRY. 001640 00-35

**ETHNOPSYCHOANALYTIC**
THE ALASKAN ATHABASKAN POTLATCH CEREMONY: AN ETHNOPSYCHOANALYTIC STUDY. 001543 00-34

**ETHNORELIGIOUS**
ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR. 001194 00-28

**ETIOLOGIES**
DISEASE ETIOLOGIES IN NONWESTERN MEDICAL SYSTEMS. 000099 00-05

**ETIOLOGY**
THE ETIOLOGY AND DYNAMICS OF THE MASOCHISTIC SYNDROME WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (ED.D.DISSERTATION). 000792 00-22
COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST. 001615 00-34

**EUCHARISTIC**
THE 6- TO 12-YEAR-OLD CHILDS REPRESENTATION OF THE EUCHARISTIC PRESENCE. 000156 00-09

**EUROPE**
PASTORAL LEARNING PROCESSES IN WESTERN EUROPE. 000215 00-11
PASTORAL PSYCHOLOGY IN FRENCH-SPEAKING EUROPE (BELGIUM-FRANCE-SWITZERLAND). 000685 00-21

**EUROPEAN**
THE SOCIAL AND PSYCHOLOGICAL REALITY OF EUROPEAN WITCHCRAFT BELIEFS. 001548 00-34

**EUTHANASIA**
EUTHANASIA: ONE CLERGYMANS VIEWPOINT. 000388 00-14
EUTHANASIA, THE TERMINAL PATIENT AND THE PHYSICIANS ROLE. 000393 00-14
ATTITUDES OF CATHOLIC AND PROTESTANT CLERGY TOWARD EUTHANASIA. 000394 00-14
ATTITUDES AMONG CLERGY AND LAWYERS TOWARD EUTHANASIA. 000400 00-14
THREE CURRENT RELIGIOUS ISSUES: MARRIAGE OF PRIESTS, INTERMARRIAGE, AND EUTHANASIA. 001733 00-37

**EVALUATION**
AN EVALUATION OF THE IMPACT OF CLINICAL PASTORAL-EDUCATION UPON THE PERSONALITY OF THE MINISTER. (PH.D. DISSERTATION). 000234 00-11
AN EVALUATION OF MINISTERIAL EFFECTIVENESS. (PH.D. DISSERTATION). 000245 00-12
THE DEVELOPMENT AND EVALUATION OF A COMMUNITY-MENTAL-HEALTH EDUCATION PROGRAM FOR SEMINARIANS. 000256 00-12
AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12
MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA. 000315 00-13
AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14
TRANSCENDENTAL MEDITATION: GENERAL EVALUATION SURVEY. (UNPUBLISHED INSTRUMENT). 000466 00-16
THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS. 000592 00-19
THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION). 000654 00-20
THE INTRINSIC EXTRINSIC CONCEPT: A REVIEW AND EVALUATION. 001012 00-25
CONVERSION: EVALUATION OF A STEP-LIKE PROCESS FOR PROBLEM-SOLVING. 001491 00-32
PSYCHOLOGICAL EVALUATION OF THE PENTECOSTAL MOVEMENT. 001504 00-33

**EVANGELICAL**
THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03
A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03
SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13
SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13

**EVANGELISM**
A PROPOSAL FOR LAY MOBILIZATION IN EVANGELISM UTILIZING BEHAVIORAL TECHNOLOGY. 000712 00-21

**EVIL**
THE PSYCHOLOGY OF EVIL. (PH.D. DISSERTATION). 000043 00-03

**EVILS**
THREE EVILS OF PRESENT DAY PSYCHOLOGY. 001768 00-37

**EVOLUTION**
ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION. 000548 00-18
MOSES AND THE EVOLUTION OF FREUDS JEWISH IDENTITY. 000959 00-25
EVOLUTION OF CONCEPTS OF MENTAL-ILLNESS AND MENTAL-HEALTH CARE. 001273 00-28

**EVOLVING**
EVOLVING RELIGION. 001323 00-29

**EXAMINATION**
EXAMINATION OF INTERGENERATIONAL PATTERNS OF RELIGIOUS-BELIEF AND PRACTICE. 000020 00-01
AN EXAMINATION OF CLERGY DISCONTENT AND ONE RESPONSE TO IT: FURTHER PROFESSIONALIZATION OF THE EPISCOPAL CLERGY. (PH.D. DISSERTATION). 000023 00-02
CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05
HOLINESS AND HEALTH: AN EXAMINATION OF THE RELATIONSHIP BETWEEN CHRISTIAN HOLINESS AND MENTAL-HEALTH. 001167 00-28
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30
ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY. 001690 00-35

**EXEGESIS**
THE CONCEPT OF MADNESS AND ITS IMPLICATIONS IN THE TALMUDIC LITERATURE AND ITS EXEGESIS. 001191 00-28

**EXERCISES**
EASTERN METHODS OF MEDITATION AND CONCENTRATIVE RELAXATION EXERCISES. 000491 00-16
THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000937 00-24

**EXILIC**
EXILIC CHILDREN. 000746 00-22

**EXISTENCE**
SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

**EXISTENTIAL**
EXISTENTIAL PSYCHIATRY AND RELIGION 001088 00-25

**EXORCISM**
CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001547 00-34
DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. 001557 00-34
EXORCISM: A CLINICAL/PASTORAL PRACTICE WHICH RAISES SERIOUS QUESTIONS. 001624 00-34
DEPROGRAMMING: THE NEW EXORCISM. 001681 00-35

**EXORCIST**
THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03
THE EXORCIST IN BURMA. 001614 00-34

**EXPECTATION**
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29

**EXPECTATIONS**
RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13
RELIGION AND THE EXPECTATIONS OF MODERN SOCIETY TOWARDS THE ADOLESCENT. 000559 00-18

**EXPERIENCE**
RELIGION AND HUMAN EXPERIENCE. 000161 00-09
THE EXPERIENCE OF ROLE CONFLICT IN PRIEST THERAPISTS. (PH.D. DISSERTATION). 000185 00-10
THE CLINICAL PASTORAL-COUNSELOR AND THE DIALECTIC OF HUMAN EXPERIENCE. 000218 00-11
PASTORAL SUPERVISION AS AN INTERPERSONAL EXPERIENCE. 000261 00-12
CONTINUING-EDUCATION AS A PEER SUPPORT EXPERIENCE IN THE DYNAMICS OF CHANGE. 000276 00-12
THE IMPACT OF THE SEMINARY EXPERIENCE ON THE MARITAL RELATIONSHIP. 000291 00-13
CHILDRENS EXPERIENCE WITH DEATH. 000424 00-14
PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE AND THEIR IMPLICATIONS FOR RELIGION. 000438 00-15
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16
PSYCHIATRIC CONSULTATION TO THE CLERGY: A REPORT ON A GROUP EXPERIENCE. 000611 00-19
PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE. 000694 00-21
A PASTORAL EXPERIENCE IN SERVING THE ELDERLY. 000800 00-22
GESTALT THERAPY AND THE SACRAMENTAL EXPERIENCE. 001076 00-25
A MYSTIC OR A DELIRIOUS EXPERIENCE?. CONCERNING THE OBSERVATION OF YOGI. 001155 00-28
RELIGIOUS ASPECTS OF THE SCHIZOPHRENIC EXPERIENCE. 001180 00-28
A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28
THE MYSTIC EXPERIENCE. (PH.D. DISSERTATION). 001425 00-31
THE CONSTRUCTION AND PRELIMINARY VALIDATION OF A MEASURE OF REPORTED MYSTICAL EXPERIENCE. 001435 00-31
MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31
DIFFERENTIAL TRIGGERING OF MYSTICAL EXPERIENCE AS A FUNCTION OF SELF-ACTUALIZATION. 001442 00-31
RELIGIOUS IMPLICATIONS OF PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE. 001448 00-31
RELIGIOUS CONVERSION AND THE MYSTICAL EXPERIENCE. 001483 00-32
THE SPIRITUAL EXPERIENCE: SPECULATIONS ON ITS NATURE AND DYNAMICS. 001529 00-33
THE EFFECT OF PLANNED CHANGE IN SYMBOLS ON CORPORATE WORSHIP EXPERIENCE. (PH.D. DISSERTATION). 001599 00-34
WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION). 001766 00-37

**EXPERIENCER**
FANTASY: THE EXPERIENCER AND THE INTERPRETER. 000962 00-25

**EXPERIENCES**
SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03
CPE EXPERIENCES IN THE NETHERLANDS. 000228 00-11
BELIEF IN AFTERLIFE, RELIGION, RELIGIOSITY AND LIFE-THREATENING EXPERIENCES. 000348 00-14
ECSTASY: OUT-OF-BODY EXPERIENCES. 001409 00-31

ELICITING MYSTICAL STATES OF CONSCIOUSNESS WITH SEMISTRUCTURED NATURE EXPERIENCES. 001436 00-31
THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34

**EXPERIENTIAL**
INTEGRATING THEORY WITH EXPERIENTIAL LEARNING IN A TRAINING OF TRAINERS SEMINAR. 000277 00-12

**EXPERIMENT**
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35

**EXPERIMENTAL**
EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D. DISSERTATION). 000091 00-04
AN EXPERIMENTAL COURSE FOR CLERGYMEN IN SUICIDOLOGY AND CRISIS INTERVENTION. 000239 00-11

**EXPERIMENTATION**
RELIGIOUS LOYALTY, DEFECTION, AND EXPERIMENTATION AMONG COLLEGE YOUTH. 000081 00-03
EXPERIMENTATION IN PSYCHOLOGY OF RELIGION: AN IMPOSSIBLE DREAM. 000954 00-25

**EXPRESSION**
SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28

**EXPRESSIVITY**
LITANY AND EXPRESSIVITY. 001558 00-34

**EXTRAMARITAL**
ATTITUDES TOWARD EXTRAMARITAL AND HOMOSEXUAL RELATIONS. 001695 00-36

**EXTRAMEDICAL**
HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36. 000609 00-19

**EXTRINSIC**
THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03
THE INTRINSIC EXTRINSIC CONCEPT: A REVIEW AND EVALUATION. 001012 00-25
THE RELATIONSHIPS OF INTRINSIC AND EXTRINSIC RELIGIOUS ORIENTATIONS TO SELECTED CRITERIA OF MENTAL-HEALTH. (PH.D. DISSERTATION). 001245 00-28

**EXTRINSIC-INTRINSIC**
TYPING THE TYPOLOGIES: SOME PARALLELS IN THE CAREER OF CHURCH-SECT AND EXTRINSIC-INTRINSIC. 001643 00-35

**EXTRUSION**
RELIGION AS A FACTOR IN EXTRUSION TO PUBLIC MENTAL-HOSPITALS. 001161 00-28

**FACE**
FACE TO FACE. 000924 00-24
DEPERSONALIZATION IN THE FACE OF LIFE-THREATENING DANGER: AN INTERPRETATION. 001460 00-31

**FACES**
NEW FACES OF SPIRITUAL PRIDE. 001096 00-25
MAHARISHI-MAHESH: JET-AGE YOGI: FACES OF INDIA SERIES. 001830 00-38

**FACILITIES**
THE CHAPLAINS ROLE IN CORRECTIONAL FACILITIES. 000178 00-10

**FACILITY**
THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY. 000868 00-23
SOMETIMES IT IS BETTER TO RECEIVE: MINISTRY IN A LONG-TERM CARE FACILITY. 000997 00-25
ATTITUDES OF REHABILITATION FACILITY ADMINISTRATORS TOWARD RELIGIOUS PROGRAMMING. 001252 00-28

**FAIRFIELD**
FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH.D. DISSERTATION). 000082 00-04

**FAITH**
HUMAN DEVELOPMENT: SOME CONDITIONS FOR ADULT FAITH AT AGE THIRTY. 000074 00-03
FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM. 000075 00-03
A PSYCHOLOGICAL ANALYSIS OF FAITH. 000135 00-07
DEATH AND PERSONAL FAITH: A PSYCHOMETRIC INVESTIGATION. 000411 00-14
A PRACTICAL FAITH IN PSYCHIATRIC COUNSELING. 000603 00-19
COUNSELING FOR LOSS OF FAITH. 000770 00-22
FAITH AND THE DEVELOPMENTAL CYCLE. 000941 00-25
DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25
A DEVELOPMENTAL VIEW OF FAITH. 000988 00-25
IDENTITY, FAITH, AND MATURITY. 001026 00-25
DEPRESSION AND THE BODY: THE BIOLOGICAL BASIS OF FAITH AND REALITY. 001035 00-25
THE PSYCHOLOGY OF FAITH: AN ATTEMPT TO DEFINE THE RELATIONSHIP BETWEEN PSYCHOLOGY AND THEOLOGY. 001054 00-25
PSYCHOLOGY OF FAITH. 001061 00-25
UTILITARIANISM AND PERSONAL FAITH. 001090 00-25
THE PSYCHOLOGY OF FAITH AND THE MEANING OF TRANSCENDENCE IN THE PHILOSOPHY OF KIERKEGAARD. 001098 00-25
PERSONALITY AND CHRISTIAN FAITH. 001297 00-29
A NEW GENERATION SEEKS A FAITH TO LIVE BY: RELIGIOUS-EDUCATION IN KENYA. 001359 00-30
PSYCHOTHERAPY, FAITH HEALING, AND SUGGESTION. 001501 00-33
FAITH HEALING: FINGER OF GOD?. OR SCIENTIFIC CURIOSITY. 001508 00-33
MAGIC, FAITH, AND HEALING: STUDIES IN PRIMITIVE PSYCHIATRY TODAY. 001511 00-33
PUERTO-RICAN SPIRITUALISTS VIEW MENTAL-ILLNESS: THE FAITH HEALER AS A PARAPROFESSIONAL. 001517 00-33
FUNDAMENTAL DIFFERENCES OF PSYCHOANALYSIS AND FAITH HEALING. 001523 00-33
THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING. 001528 00-33
THE HUTTERIAN CONFESSION OF FAITH: A DOCUMENTARY ANALYSIS. 001618 00-34
CHRISTIAN FAITH AND ETHNIC PREJUDICE: A REVIEW AND INTERPRETATION OF RESEARCH. 001760 00-37
FAITH, HOPE, BIGOTRY. 001796 00-37
WORLD IN FERMENT: FAITH IS NOT ENOUGH. 001804 00-37

**FAMILIAL**
A CROSS-CULTURAL STUDY OF SOME FAMILIAL AND SOCIAL FACTORS IN DEPRESSIVE ILLNESS. 001183 00-28

**FAMILIES**
MINISTRY TO FAMILIES OF CHRONICALLY ILL CHILDREN. 000768 00-22
PASTORAL CARE OF CYSTIC FIBROSIS PATIENTS AND THEIR FAMILIES. 000828 00-22
TERMINAL ILLNESS: A MINISTRY OF CARING FAMILIES TO FAMILIES. (D.MIN. DISSERTATION). 000830 00-22
CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

**FAMILY**
FAMILY INFLUENCE UPON RELIGION. 000021 00-01
THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03
THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05
THE IMPACT OF ILLNESS ON THE FAMILY AND THE MINISTRY OF THE CHRISTIAN COMMUNITY. (D. MIN. DISSERTATION). 000346 00-14
DEATH AND DYING (MINISTERING TO THE DYING, THEIR FAMILY AND FRIENDS). (D.MIN. DISSERTATION). 000353 00-14
DRUGS, MORALS AND FAMILY RESPONSIBILITIES. 000434 00-15
RELIGION AND THE AGING FAMILY. 000531 00-17
TREATMENT OF A CORRUPTED FAMILY BY RABBI AND PSYCHIATRIST. 000600 00-19
REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19
A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20
THE PROCESS OF LEAVING HOME IN A CASE OF FAMILY PASTORAL-COUNSELING. 000630 00-20
TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY; PART 4: EPISTLE AND REVELATION. 000637 00-20
TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY, PART 3: GOSPELS AND ACTS. 000638 00-20
TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY: PART ONE: PENTATEUCH AND HISTORICAL BOOKS. 000639 00-20
MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20
FAMILY COUNSELING AND THE MINISTER. 000648 00-20
TRAINING FAMILY LIFE LEADERS IN DEVELOPING-COUNTRIES: A SEMINAR APPROACH. 000650 00-20
THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION). 000654 00-20
PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH D. DISSERTATION). 000657 00-20
PASTORAL CARE OF THE FAMILY OF THE CRITICALLY ILL PATIENT. (PH.D. DISSERTATION). 000780 00-22
PASTORAL THERAPY INTERVENTION WITH THE FAMILY OF THE LINGERING PATIENT. (PH.D. DISSERTATION). 000842 00-22
DEATH IN THE FAMILY: A MODEL OF MINISTRY. 000848 00-22
PASTORAL CARE OF THE TERMINALLY ILL PATIENT AND THE FAMILY. (PH.D. DISSERTATION). 000849 00-22
HELPING THE DYING PATIENT AND HIS FAMILY. 000851 00-22
A FAMILY THERAPISTS APPROACH TO WORKING WITH AN ORTHODOX JEWISH CLIENTELE. 000919 00-24
FAMILY THERAPY AND PASTORAL CARE. 000934 00-24
FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH D. DISSERTATION). 001140 00-27
FAMILY LIFE AND RELIGIOUS COMMITMENT. 001305 00-29
SOCIAL EYES AND FAMILY MINDEDNESS. 001310 00-29
FAMILY BACKGROUND AND RELIGIOUS CONVERSION IN THE FINNISH MINISTRY. 001487 00-32
FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35
FAMILY PLANNING AMONG MEXICAN-AMERICANS OF SOUTH TEXAS. (PH.D. DISSERTATION). 001710 00-36
IDEAL FAMILY SIZE AS AN INTERVENING VARIABLE BETWEEN RELIGION AND ATTITUDES TOWARD ABORTION. 001793 00-37
ATTITUDE OF THE TWO RELIGIOUS GROUPS TOWARDS FAMILY PLANNING. 001803 00-37
THE RESPONSE OF JEWISH FAMILY SERVICE TO THE ISSUE OF CONVERSION AND INTERMARRIAGE. 001817 00-37

**FANTASIES**
CRUCIFIXION FANTASIES AND THEIR RELATION TO THE PRIMAL SCENE. 000990 00-25

**FANTASY**
ELICITED FANTASY AS A DIAGNOSTIC INDICATOR OF PSYCHOLOGICAL AND RELIGIOUS MOTIVATION FACTORS. (PH.D. DISSERTATION). 000925 00-24
FANTASY: THE EXPERIENCER AND THE INTERPRETER. 000962 00-25
FANTASY AND CONSCIOUSNESS: SOME RECENT CONTRIBUTIONS TO THE PSYCHOLOGY OF FANTASY. 000963 00-25
SHARED FANTASY IN PURITAN SERMONS. 001032 00-25

**FATHER**
MESSIAH FROM KOREA: HONOR THY FATHER MOON. 001677 00-35

**FEAR**
THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03
THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D. DISSERTATION). 000351 00-14
RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL. 000357 00-14
THE FEAR OF DEATH AND RELIGIOUS ATTITUDES AND BEHAVIOR. 000371 00-14
AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14
LEVEL OF BELIEF IN AFTERLIFE AND FOUR CATEGORIES OF FEAR OF DEATH IN A SAMPLE OF 60-YEAR-OLDS. 000375 00-14
THE RELATIONSHIP BETWEEN RELIGIOSITY AND THE FEAR OF DEATH. (PH.D. DISSERTATION). 000377 00-14
RELIGIOUS-BEHAVIOR AND THE FEAR OF DEATH. 000378 00-14
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14
REDUCING THE FEAR OF DEATH IN EARLY ADOLESCENTS THROUGH RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 000392 00-14
RELIGIOUS CORRELATES OF THE FEAR OF DEATH. 000413 00-14
THE CHRISTIAN FEAR OF THE PSYCHE. 001100 00-25
CHRISTIANITY AND FEAR REVISITED. 001159 00-28

**FEARS**
RELIGIOUS ORIENTATION AND DEATH FEARS. 000350 00-14

**FEE**
PASTORAL PSYCHOTHERAPY, THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY. 000688 00-21

**FEEDBACK**
MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION). 001362 00-30

**FEELING**
A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

**FEELINGS**
THE CONCEPT OF GOD AND FEELINGS TOWARD PARENTS. 000013 00-01
SOME COMPARISONS AMONG GUILT FEELINGS, RELIGION, AND SUICIDAL TENDENCIES IN DEPRESSED PATIENTS. 000366 00-14

**FEMALE**
TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS.
000061 00-03
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS.
000318 00-13
DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION).
000386 00-14
A COMPARISON OF TWO PSYCHIATRIC CONSULTATION PROCESSES INVOLVING THE PARTICIPATION OR NONPARTICIPATION OF THE FEMALE CLIENT. (PH.D. DISSERTATION).
001011 00-25
ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION).
001367 00-30
MALE AND FEMALE, CREATED HE THEM: AN ENCOUNTER OF SEX-ROLE STEREOTYPES IN CPE.
001705 00-36
PERCEPTIONS OF WOMEN RELIGIOUS REGARDING THE FEMALE ROLE.
001806 00-37

**FEMALES**
THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION).
000050 00-03
DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES.
000457 00-15

**FEMININITY**
MASCULINITY, FEMININITY, AND CONJUGAL LOVE.
000628 00-20

**FEMINIST**
WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION).
001766 00-37

**FERTILITY**
INTERMARRIAGE AND UNWANTED FERTILITY IN THE UNITED-STATES.
000624 00-20
KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH.
001657 00-35
SOCIORELIGIOUS FACTORS IN FERTILITY DECLINE.
001698 00-36

**FESTIVAL**
IYOMANDE: THE AINU-BEAR FESTIVAL.
001834 00-38

**FETICIDE**
FETICIDE/INFANTICIDE UPON REQUEST.
000578 00-18

**FIFTH-CIRCUIT**
EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AERO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976.
000573 00-18

**FINCH**
AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION.
001107 00-25
RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION.
001416 00-31

**FINNISH**
RESEARCH CONCERNING THE DEVELOPMENT OF RELIGIOUS THINKING IN FINNISH STUDENTS: A REPORT OF RESULTS.
000167 00-09
FAMILY BACKGROUND AND RELIGIOUS CONVERSION IN THE FINNISH MINISTRY.
001487 00-32

**FIRST-BAPTIST**
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION).
001324 00-29

**FIXATED**
BEYOND FREEDOM AND DIGNITY: BEHAVIORAL FIXATED DELUSION?.
001004 00-25

**FOLK**
MODES OF BELIEF IN CHINESE FOLK RELIGION.
000103 00-05
NURTURING THE SOULS OF BLACK FOLK.
000739 00-22
THE ROLE OF FOLK HEALERS IN COMMUNITY-MENTAL-HEALTH SERVICES.
001144 00-27
MENTAL-DISORDERS ASSOCIATED WITH FOLK RELIGION.
001243 00-28
PSYCHIATRY AND FOLK HEALING: A DICHOTOMY?.
001527 00-33
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA.
001598 00-34
MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA.
001693 00-35

**FOLLOW-UP**
THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS ON THE 16 PERSONALITY-FACTOR QUESTIONNAIRE.
000089 00-04
PERSONAL ORIENTATION INVENTORY: THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS.
000320 00-13
THE PSYCHODYNAMICS OF SPIRITUALITY: A FOLLOW-UP.
001221 00-28
A FOLLOW-UP OF UR ADAPTATIONS IN PRIVATE HOSPITAL PATIENTS.
001224 00-28

**FORGIVENESS**
THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION).
001582 00-34

**FORMATION**
CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION).
000332 00-13
RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION).
001679 00-35

**FOUNDATION**
MINISTERS IN TROUBLE: A STUDY OF 140 CASES EVALUATED AT THE MENNINGER FOUNDATION.
000246 00-12
CLERGY TRAINING PROGRAM PATTERNED AFTER FOUNDATION METHOD.
000254 00-12
QUALITY OF LIFE WITHOUT RELIGION?. INTRODUCTORY STATEMENT OF THE BO-YIN-RA FOUNDATION, DARMSTADT.
001318 00-29

**FOUNDATIONS**
PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY.
000982 00-25

**FRANKL**
FRANKL, ADLER, AND SPIRITUALITY.
001065 00-25
ON THE PLACE OF RELIGION IN THE THOUGHT OF VIKTOR FRANKL.
001084 00-25

**FRANKLS**
FRANKLS WILL TO MEANING IN A RELIGIOUS ORDER.
000297 00-13

**FRAUD**
THE MIRACLES OF KONNERSREUTH IN THE LIGHT OF CRIMINOLOGY (2): PSYCHOLOGY OF THE PIOUS FRAUD, CONTINUED FROM ISSUE NO. 9, 1976.
001474 00-31

**FREE-EXERCISE**
FREE-EXERCISE OF RELIGION IN PRISONS -- THE RIGHT TO OBSERVE DIETARY LAWS.
000543 00-18
THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION.
000561 00-18

**FREE-WILL**
THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION).
001779 00-37

**FREEDOM**
BEYOND FREEDOM AND DIGNITY: BEHAVIORAL FIXATED DELUSION?.
001004 00-25
FREEDOM IN MEDITATION.
001166 00-28
INNER FREEDOM THROUGH A TOTAL COMMITMENT TO JESUS CHRIST.
001303 00-29
A QUESTION OF FREEDOM.
001550 00-34
THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION.
001782 00-37

**FRENCH**
RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH.
000580 00-18

**FRENCH-SPEAKING**

PASTORAL PSYCHOLOGY IN FRENCH-SPEAKING EUROPE (BELGIUM-FRANCE-SWITZERLAND). 000685 00-21

**FREUD**

MOSES AND FREUD, A PSYCHOLOGICAL ANALYSIS. (PH.D. DISSERTATION). 001053 00-25

ANXIETY: FREUD AND THEOLOGY. 001227 00-28

**FREUDS**

MOSES AND THE EVOLUTION OF FREUDS JEWISH IDENTITY. 000959 00-25

PROBLEMS IN FREUDS PSYCHOLOGY OF RELIGION. 001044 00-25

VALUE OF FREUDS ILLUSION. 001110 00-25

PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES. 001187 00-28

**FRIENDS**

DEATH AND DYING (MINISTERING TO THE DYING, THEIR FAMILY AND FRIENDS). (D.MIN. DISSERTATION). 000353 00-14

THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35

**FRUSTRATION**

A CONSTRUCTIVE APPROACH TO FRUSTRATION IN THE PRACTICE OF MINISTRY. 000292 00-13

**FRUSTRATIONS**

CRISIS IN RELIGIOUS CAREERS: THE FRUSTRATIONS OF A VOCATIONAL PSYCHOLOGIST. 000172 00-10

**FULFILLMENT**

PERSONALITY FULFILLMENT IN RELIGIOUS LIFE. (PH.D. DISSERTATION). 001315 00-29

**FUNCTION**

INSTITUTIONALIZED ATTITUDE INFLUENCE AS A FUNCTION OF MEANING CHANGE. (PH.D.DISSERTATION). 000024 00-02

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

RELIGIOSITY AS A FUNCTION OF AGE, EDUCATION, AND SEX. 000096 00-05

SELF-FULFILLMENT, ASCETICISM, AND THE FUNCTION OF AUTHORITY. 000120 00-05

THE ADAPTIVE FUNCTION OF RELIGION IN LATE ADOLESCENCE. 000166 00-09

AAPC CONSTITUTION/REVISION: A CHALLENGE TO INTEGRATE FUNCTION AND FORM. 000686 00-21

THE FUNCTION OF THE SERMON IN THE PASTORS ROLE AS COUNSELOR. (PH.D.DISSERTATION). 000754 00-22

DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22

DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25

SYMBOLS AND THE INTERPRETATION OF DREAMS. 6. THE FUNCTION OF RELIGIOUS SYMBOLS. 001018 00-25

RELIGIOUS COMMITMENT AND ANXIETY LEVEL AS FUNCTION OF EGO STRENGTH. (PH.D. DISSERTATION). 001097 00-25

THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28

RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31

DIFFERENTIAL TRIGGERING OF MYSTICAL EXPERIENCE AS A FUNCTION OF SELF-ACTUALIZATION. 001442 00-31

OBSERVATIONS ON THE TRANSFORMING FUNCTION OF RITUALS AND THE PROLIFERATION OF PSYCHOTHERAPIES. 001592 00-34

THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

**FUNCTIONS**

EMERGING FUNCTIONS FOR CLERGY IN MENTAL-HEALTH. 000680 00-21

THE RELIGIOUS FUNCTIONS OF PSYCHIATRY. 000707 00-21

FUNCTIONS AND DIMENSIONS OF RELIGION. 001058 00-25

PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26

NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION. 001424 00-31

**FUNDAMENTALIST**

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

BUILDING CONSULTATIVE RELATIONSHIPS WITH RURAL FUNDAMENTALIST CLERGY. 000698 00-21

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

**FUNERAL**

ACUTE GRIEF AND THE FUNERAL. 000398 00-14

THE YORUBA HUNTERS FUNERAL DIRGES. (PH.D. DISSERTATION). 001532 00-34

THEOLOGY, DEATH AND THE FUNERAL LITURGY. 001566 00-34

PASTORAL CARE IN THE FUNERAL. 001824 00-38

**FUTURE**

MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31

FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

**GAINS**

THE PSYCHOLOGICAL GAINS AND LOSSES OF RELIGIOUS CONVERSION. 001478 00-32

**GAME**

GAME FREE -- A GUIDE TO THE MEANING OF INTIMACY. 000917 00-24

**GAMES**

GAMES PREMARITALS PLAY. (D.MIN. DISSERTATION). 000652 00-20

**GANDHIS**

GANDHIS STRUGGLE WITH SEXUALITY. 001720 00-36

**GANZ**

NOUTHETIC COUNSELING DEFENDED: A REPLY TO GANZ. 000975 00-25

**GARNER**

SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

**GENERAL-DYNAMICS-CONVAIR**

EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

**GENERATION**

A NEW GENERATION SEEKS A FAITH TO LIVE BY: RELIGIOUS-EDUCATION IN KENYA. 001359 00-30

**GENERATIONS**

GENERATIONS IN TENSION: INTERGENERATIONAL DIFFERENCES AND CONTINUITIES IN RELIGION AND RELIGION RELATED BEHAVIOR. 000059 00-03

A STUDY OF MEANING DIFFERENCES ACROSS GENERATIONS IN INDIA. 000113 00-05

**GENETIC**

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

**GENETICS**

GENETICS, JUSTICE, AND RESPECT FOR HUMAN LIFE. 000550 00-18

**GEOGRAPHICAL**
GEOGRAPHICAL MOBILITY AND RELIGIOUS BEHAVIOUR. 001590 00-34

**GERIATRIC**
THE EBENEZER SOCIETY: A COMPREHENSIVE GERIATRIC PROGRAM. 000511 00-17

**GERMANY**
CLINICAL PASTORAL-EDUCATION IN THE FEDERAL REPUBLIC OF GERMANY. 000204 00-11

**GESTALT**
A GESTALT APPROACH IN A CLINICAL TRAINING GROUP. 000225 00-11
THE GROWING EDGE OF GESTALT THERAPY. 000923 00-24
GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. 000936 00-24
GESTALT THERAPY AND THE SACRAMENTAL EXPERIENCE. 001076 00-25
BODY AND SOUL: AN ESSAY ON GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. (PH.D.DISSERTATION). 001106 00-25
THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29

**GHANAIAN**
SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS. 000126 00-06

**GHOST**
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35

**GHOSTS**
ADOLESCENTS IMAGE OF GHOSTS. 000157 00-09

**GIFT**
GIFT OF LIFE. 001833 00-38

**GIRLS**
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18

**GLASS**
BREAKING THE GLASS AT WEDDINGS. 001549 00-34

**GLOSSOLALIA**
GLOSSOLALIA AND INTERNAL-EXTERNAL LOCUS-OF-CONTROL. 000983 00-25
GLOSSOLALIA: THE PERSONALITY CORRELATES OF CONVENTIONAL AND UNCONVENTIONAL SUBGROUPS. (PH.D. DISSERTATION). 001263 00-28
GLOSSOLALIA AND PROPHETEIALALIA: A STUDY OF 1 CORINTHIANS 14. 001510 00-33
COMMUNICATION OF MEANING IN GLOSSOLALIA. 001514 00-33
RELIGIOUS GLOSSOLALIA: A LONGITUDINAL-STUDY OF PERSONALITY CHANGES. 001516 00-33
SPEAKING IN TONGUES: GLOSSOLALIA BIBLIOGRAPHY. 001521 00-33
PSYCHOLOGICAL INTERPRETATIONS OF GLOSSOLALIA: A REEXAMINATION OF RESEARCH. 001526 00-33

**GLOSSOLALIC**
SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC. 001531 00-33

**GNOSTICA**
SOCIAL DIMENSIONS OF OCCULT PARTICIPATION: THE GNOSTICA STUDY. 001562 00-34

**GOAL**
ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT. 001769 00-37

**GOALS**
AWARENESS AND TAKING RESPONSIBILITY AS TWO SIGNIFICANT GOALS OF PASTORAL-COUNSELING. 000795 00-22
GOALS AND ISSUES IN THE TRAINING OF PASTORAL-COUNSELING SPECIALISTS. (PH.D. DISSERTATION). 000865 00-22
THE VULNERABLE HERO: THEOLOGY AND THE GOALS OF THERAPY. 001181 00-28

**GOD**
THE CONCEPT OF GOD AND FEELINGS TOWARD PARENTS. 000013 00-01
ADOLESCENT GOD IMAGES. 000014 00-01
RELATIONSHIPS BETWEEN THE SELF-CONCEPTS OF CHILDREN AND THEIR CONCEPTS OF GOD. (PH.D. DISSERTATION). 000148 00-09
DEVELOPMENT OF THE GOD CONCEPT: A SYMBOLIC INTERACTION APPROACH. 000152 00-09
THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09
LETTERS TO GOD: A STUDY OF CHILDRENS RELIGIOUS CONCEPTS. 000159 00-09
DRAWING THE INVISIBLE: CHILDRENS CONCEPTUALIZATION OF GOD. 000164 00-09
PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09
THE GOD OF CHILDHOOD. (PH.D. DISSERTATION). 000168 00-09
CHILDRENS CONCEPTS ON GOD AND SELF: DEVELOPMENTAL SEQUENCES. (PH.D. DISSERTATION). 000169 00-09
A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09
GOD AND THE DOCTOR. 000696 00-21
CHAPLAIN ADMITS HUMANE PRISON PROGRESS, BUT EMPHASIZES, GOD LEFT OUT OF PRISON SYSTEM. 000713 00-21
WHEN PSYCHIATRIC PATIENTS ASK ABOUT GOD. 000755 00-22
A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23
GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION. 000887 00-24
ROLE REVERSAL WITH GOD. 000916 00-24
SILENCING THE QUESTION OF GOD: THE WAYS OF JUNG AND SUZUKI. 000951 00-25
UNKNOWN GOD MADE KNOWN (THE RELIGION OF PSYCHOLOGY). 000987 00-25
ANXIETY AND THE DEATH OF GOD. 000996 00-25
THEN MEN SAID, LET US MAKE GOD IN OUR IMAGE, AFTER OUR LIKENESS. 001000 00-25
ALFRED ADLERS CONCEPT OF GOD. 001003 00-25
GOD, EDUCATION AND THE UNCONSCIOUS. 001027 00-25
THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28
PLEASE, DEAR GOD, TAKE THIS FROM ME. 001271 00-28
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29
FAITH HEALING: FINGER OF GOD?. OR SCIENTIFIC CURIOSITY. 001508 00-33
GOD INTOXICATED YOUTH: AN INDIAN VIEW OF WESTERN BHAKTIS. 001635 00-35
ABANDONED BY GOD AND THE WORLD: THE RELIGIOUS UNDERGROUND IN OUR WORLD. 001649 00-35
SEEING GOD IN SIGNS OF LOVE. 001823 00-38

**GODDESS**
LAXMIAI – A MOTHER GODDESS OF THE DECCAN. 001620 00-34

**GODS**
JUNG, GODS, AND MODERN MAN. 001051 00-25

**GORNJEG-POLIMLJE**
RESEARCH ON SOCIOCULTURAL FACTORS IN RELATION TO MENTAL-HEALTH IN THE REGION OF GORNJEG-POLIMLJE. 001190 00-28

**GOSPEL**
LAW AND GOSPEL IN PASTORAL CARE. 000556 00-18
THE GOSPEL AND CULTURE: CHRISTIAN MARRIAGE AND DIVORCE TODAY. 000634 00-20

POP PSYCHOLOGY AND THE GOSPEL. 001192 00-28

CHRISTIAN RELIGIOUS-EDUCATION AS GOSPEL ACTION. 001393 00-30

**GOSPELS**

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY, PART 3: GOSPELS AND ACTS. 000638 00-20

**GOTHARD**

PSYCHOLOGY OF GOTHARD AND BASIC YOUTH CONFLICTS SEMINAR. 000974 00-25

**GRACE**

A NOTE ON THE EFFECTS OF SAYING GRACE ON THE BEHAVIOR OF AN OPPOSITIONAL RETARDED BOY. 001331 00-29

ANGELS AND MINISTERS OF GRACE. AN ETHNOPSYCHIATRISTS CONTRIBUTION TO BIBLICAL CRITICISM. 001644 00-35

**GRAHAM**

CONVERSION IN A BILLY GRAHAM CRUSADE: SPONTANEOUS EVENT OR RITUAL PERFORMANCE?. 001494 00-32

**GRASS**

GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

**GREAT-BRITAIN**

A SHORT HISTORY OF PASTORAL CARE AND COUNSELING IN GREAT-BRITAIN AND ITS PRESENT CHALLENGE. 000804 00-22

**GREEK-PHILADELPHIANS**

VOTIVE OFFERINGS AMONG GREEK-PHILADELPHIANS: A RITUAL PERSPECTIVE. (PH.D. DISSERTATION). 001617 00-34

**GRIEF**

GRIEF WORK IN THE STUDENT PASTORS LEARNING. 000279 00-12

A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

GRIEF AND GRIEF MANAGEMENT: SOME REFLECTIONS. 000381 00-14

ACUTE GRIEF AND THE FUNERAL. 000398 00-14

MINISTRY TO THOSE IN GRIEF. 000419 00-14

A MINISTRY TO THE REPEATEDLY GRIEF STRICKEN. 000732 00-22

IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22

A JEWISH CONCEPT OF GRIEF AND BEREAVEMENT. 001537 00-34

THE PSYCHOLOGY OF GRIEF AND MOURNING IN JUDAISM. 001559 00-34

**GRIEVING**

IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22

**GROFS**

RELIGION IN THE CARTOGRAPHY OF THE UNCONSCIOUS: A DISCUSSION OF STANISLAV GROFS REALMS OF THE HUMAN UNCONSCIOUS. 000985 00-25

**GROUP**

THE RELIGIOUS AS GROUP THERAPISTS: ATTITUDES AND CONFLICTS. 000133 00-07

HUMANISTIC PSYCHOLOGY AND GROUP DYNAMIC PROCESSES IN CLINICAL PASTORAL-EDUCATION IN THE US. 000213 00-11

A GESTALT APPROACH IN A CLINICAL TRAINING GROUP. 000225 00-11

THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12

SOME SPECIFICS ABOUT THE PSYCHOANALYTIC GROUP WORK WITH THEOLOGIANS. 000336 00-13

ALCOHOLICS ANONYMOUS AS GROUP LOGOTHERAPY. 000436 00-15

GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16

PSYCHIATRIC CONSULTATION TO THE CLERGY: A REPORT ON A GROUP EXPERIENCE. 000611 00-19

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION). 000662 00-20

THE GROUP AS MATRIX OF THE INDIVIDUALS MENTAL LIFE. 000761 00-22

GROUP MAINTENANCE: A COMMON THEME IN GROUP PSYCHOTHERAPY AND PASTORAL LEADERSHIP. 000777 00-22

GROUP COUNSELING AS A PART OF PASTORAL GUIDANCE. 000794 00-22

A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24

A GROUP APPROACH TO GUILT IN DEPRESSIVE AND SUICIDAL PATIENTS. 000914 00-24

A THEOLOGY FOR PSYCHODRAMA: IN MEMORY OF JACOB L. MORENO, M.D., FOUNDER OF GROUP PSYCHOTHERAPY AND PSYCHODRAMA. 000918 00-24

PASTORAL GROUP COUNSELING. 000927 00-24

THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25

RELIGIOUS INFLUENCES ON BEHAVIOR OF THE GROUP THERAPIST. 001163 00-28

A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28

GROUP THERAPY FOR CATHOLIC NUNS. 001258 00-28

JEWISH EDUCATION IN THE GROUP WORK SETTING. 001345 00-30

TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35

CONVERSION OR ADDICTION: CONSEQUENCES OF JOINING A JESUS MOVEMENT GROUP. 001682 00-35

A JESUS MOVEMENT GROUP: AN ADJECTIVE-CHECKLIST ASSESSMENT. 001683 00-35

SOCIODRAMA IN A CHURCH GROUP. 001748 00-37

**GROUPS**

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03

THIS WORLD AND THE OTHER: A COMPARATIVE ANALYSIS OF TWO RELIGIOUS GROUPS. (PH.D. DISSERTATION). 000084 00-04

EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D. DISSERTATION). 000091 00-04

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 000105 00-05

AN EXAMPLE OF THE USE OF PROFESSIONAL DEVELOPMENT GROUPS IN SUPPORT OF NEW MINISTERS. 000268 00-12

PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13

A COMPARISON OF GROUPS DIFFERING ON RELIGIOUS VARIABLES ON SEVERAL ATTITUDES TOWARD DEATH. (PH.D. DISSERTATION). 000356 00-14

MARRIAGE ENRICHMENT GROUPS IN THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000663 00-20

THE EFFECTS OF COUNSELING AND RELIGIOUS GROUPS UPON SELECTED PERSONALITY AND BEHAVIORAL VARIABLES. (PH.D. DISSERTATION). 000885 00-24

THE USE OF ENCOUNTER GROUPS IN THE CHURCH. 000898 00-24

INTEGRITY GROUPS: A PASTORAL-COUNSELORS REACTION. 000906 00-24

RESPONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001133 00-27

PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND SELF-ACTUALIZATION AMONG SELECTED CATHOLIC RELIGIOUS GROUPS (PH.D. DISSERTATION). 001291 00-29

TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY.
001344 00-30

THE ROLE OF SMALL GROUPS IN ADULT CHRISTIAN EDUCATION. (PH.D. DISSERTATION).
001394 00-30

PROJECT GROUPS IN RELIGIOUS-EDUCATION.
001404 00-30

TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS.
001519 00-33

SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC.
001531 00-33

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS.
001651 00-35

ATTITUDE OF THE TWO RELIGIOUS GROUPS TOWARDS FAMILY PLANNING.
001803 00-37

**GROW**

SUFFERING TO GROW.
001014 00-25

**GROWTH**

ROLE CONFLICT AND PSYCHOLOGICAL GROWTH IN THE PRIESTHOOD. (PH.D. DISSERTATION).
000174 00-10

RELIGION AND SUICIDE -- A STUDY IN GROWTH.
000361 00-14

AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED.D. DISSERTATION).
000668 00-21

CONTRIBUTIONS OF PSYCHOSYNTHESIS TOWARD A GROWTH ORIENTED MODEL FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION).
000889 00-24

CHRISTIAN GROWTH AND BEHAVIOR MODIFICATION.
000901 00-24

ANXIETY AND RELIGIOUS GROWTH: A TALMUDIC PERSPECTIVE.
001089 00-25

**GUERE**

SOME FORMS OF DIVINATION AMONG THE WOBE AND THE GUERE OF THE IVORY-COAST.
001650 00-35

**GUIDANCE**

RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE.
000079 00-03

STUDENT WELFARE AND GUIDANCE: THE PASTORAL ROLE OF THE ACADEMIC.
000607 00-19

GROUP COUNSELING AS A PART OF PASTORAL GUIDANCE.
000794 00-22

**GUILT**

SOME COMPARISONS AMONG GUILT FEELINGS, RELIGION, AND SUICIDAL TENDENCIES IN DEPRESSED PATIENTS.
000366 00-14

SIN, GUILT AND MENTAL-HEALTH: CONFESSION AND RESTITUTION AS MEANS OF THERAPY.
000805 00-22

A GROUP APPROACH TO GUILT IN DEPRESSIVE AND SUICIDAL PATIENTS.
000914 00-24

A CASE OF STRONG MASTURBATION ORIGINATED BY AN IATROGENIC COMPLEX OF GUILT, RESOLVED IN THREE HYPNOTHERAPEUTIC MEETINGS.
001164 00-28

SIN AND THE SENSE OF GUILT.
001185 00-28

THE USE OF GUILT AS A DEFENSE AGAINST ANXIETY.
001186 00-28

THE GUILT COMPLEX, SENSE OF GUILT, AND FORMULATION OF RELATIVE THERAPY.
001218 00-28

LOVE AND GUILT ORIENTED DIMENSIONS OF CHRISTIAN BELIEF.
001222 00-28

GUILT: ITS UNIVERSAL HIDDEN PRESENCE.
001228 00-28

GUILT, SOCIETY AND PERSONALITY.
001253 00-28

GUILT.
001254 00-28

**GURU**

THE DIVINE LIGHT MISSION: GURU MAHARA-JI AND HIS BRITISH DISCIPLES.
001674 00-35

**GUYANA**

PRACTICES FOR TREATING PHYSICAL AND MENTAL-ILLNESS IN GUYANA.
001584 00-34

**HAIN-OM**

SHAMANISM AMONG THE SOUTHWEST AFRICAN HAIN-OM.
001622 00-34

**HALACHIC**

ILLNESS AND RECOVERY: A JEWISH HALACHIC PERSPECTIVE.
001257 00-28

THE HALACHIC FRAMEWORK OF MOURNING AND BEREAVEMENT AND ITS IMPLICATIONS FOR THE HELPING PROFESSIONS.
001606 00-34

**HALLUCINATION**

TRANCE, HEALING, AND HALLUCINATION: THREE FIELD STUDIES IN RELIGIOUS-EXPERIENCE.
001428 00-31

RELIGIOUS PATHOLOGY OF HALLUCINATION.
001461 00-31

HALLUCINATION AND TRANCE: AN ANTHROPOLOGISTS PERSPECTIVE.
001498 00-33

**HALLUCINATIONS**

CASE-HISTORY OF RELIGIOUS HALLUCINATIONS IN PSYCHOSIS.
001176 00-28

**HAMADSHA**

THE HAMADSHA: A STUDY IN MOROCCAN ETHNOPSYCHIATRY.
001640 00-35

**HAMMER**

WITCHCRAFT, RELIGION AND SUICIDES IN THE LIGHT OF THE WITCH HAMMER AND OWN CASES.
001576 00-34

**HANDICAPPED**

THEOLOGY AND LEISURE: IMPLICATIONS FOR THE HANDICAPPED. (D.MIN. DISSERTATION).
001293 00-29

**HANDS**

HEALING BY LAYING ON OF HANDS: MYTH OR FACT?.
001525 00-33

**HAPPY**

YOU WERE BORN TO BE HAPPY.
001304 00-29

**HARDSHIP**

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT.
000574 00-18

**HASIDIC**

STAGES OF THE DREAM CONCEPT AMONG HASIDIC CHILDREN.
001568 00-34

**HAWAII**

SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII.
000474 00-16

**HAZARDS**

HAZARDS TO EFFECTIVE PASTORAL-COUNSELING: PART ONE.
000850 00-22

**HEALER**

PUERTO-RICAN SPIRITUALISTS VIEW MENTAL-ILLNESS: THE FAITH HEALER AS A PARAPROFESSIONAL.
001517 00-33

A NORTH INDIAN HEALER AND THE SOURCES OF HIS POWER.
001563 00-34

**HEALERS**

THE ROLE OF FOLK HEALERS IN COMMUNITY-MENTAL-HEALTH SERVICES.
001144 00-27

**HEALING**

CAUGHT BETWEEN ANCESTORS AND SPIRITS: FIELD REPORT OF A KOREAN MANSINS HEALING KUT.
000482 00-16

HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36.
000609 00-19

HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION.
001105 00-25

HEALING AND IMAGINATION.
001178 00-28

CHRISTIAN RELIGIOUS HEALING.
001198 00-28

CAUSE AND HEALING OF ECCLESIOGENIC NEUROSES.
001205 00-28

TRANCE, HEALING, AND HALLUCINATION: THREE FIELD STUDIES IN RELIGIOUS-EXPERIENCE.
001428 00-31

SPIRITUAL HEALING.
001495 00-33

THE EFFECTIVENESS OF RELIGIOUS HEALING MOVEMENTS: A REVIEW OF RECENT LITERATURE.
001499 00-33

PSYCHOTHERAPY, FAITH HEALING, AND SUGGESTION.
001501 00-33

ALTERNATIVE MEDICINE: THE SCIENCE OF SPIRITUAL HEALING. 001507 00-33

FAITH HEALING: FINGER OF GOD?. OR SCIENTIFIC CURIOSITY. 001508 00-33

MAGIC, FAITH, AND HEALING: STUDIES IN PRIMITIVE PSYCHIATRY TODAY. 001511 00-33

PSYCHOTHERAPY AS THE MANIPULATION OF ENDOGENOUS HEALING MECHANISMS: A TRANSCULTURAL SURVEY. 001522 00-33

FUNDAMENTAL DIFFERENCES OF PSYCHOANALYSIS AND FAITH HEALING. 001523 00-33

HEALING BY LAYING ON OF HANDS: MYTH OR FACT?. 001525 00-33

PSYCHIATRY AND FOLK HEALING: A DICHOTOMY?. 001527 00-33

THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING. 001528 00-33

THE HEALING MINISTRY WITHIN THE CHURCH. 001570 00-34

STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

SHAMANISM: THE DAWN OF A HEALING PROFESSION. 001601 00-34

THE HEALING OF MEMORIES: PSYCHOTHERAPEUTIC RITUAL AMONG CATHOLIC PENTECOSTALS. 001637 00-35

THE PAINFUL ECSTASY OF HEALING. 001656 00-35

THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION. 001688 00-35

**HEALTH**

RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D.DISSERTATION). 000313 00-13

MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA. 000315 00-13

AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION). 000581 00-18

HEALTH CARE, THE HUMAN SPIRIT AND THE CHURCHS MINISTRY. 000604 00-19

THE PUBLIC HEALTH NURSE AND THE PARISH MINISTER. 000620 00-19

THE CLERGYMAN IN COMMUNITY HEALTH SERVICES. 000703 00-21

A SYMPOSIUM ON PASTORAL-COUNSELING - 1972: DO PASTORAL-COUNSELORS BRING A NEW CONSCIOUSNESS TO THE HEALTH PROFESSIONS?. 000806 00-22

HOLINESS AND HEALTH: AN EXAMINATION OF THE RELATIONSHIP BETWEEN CHRISTIAN HOLINESS AND MENTAL-HEALTH. 001167 00-28

THE EMOTIONAL HEALTH OF THE CLERGY. 001201 00-28

THE NEXT DECADE OF DIALOGUE -- RELIGION AND HEALTH. 001264 00-28

CHURCH ATTENDANCE AND HEALTH. 001298 00-29

HEALTH: AN INTEGRATIVE RETICULUM. 001312 00-29

SOME CONTRIBUTIONS OF RELIGION TO MENTAL AND PHYSICAL HEALTH. 001328 00-29

ETHNICITY AND HEALTH: A MEDICAL ANTHROPOLOGICAL APPROACH. (PH.D. DISSERTATION). 001569 00-34

RITUALIZED SUFFERING AS A FACTOR IN HEALTH. 001609 00-34

HEALTH PRACTICES AMONG TRIBES IN NORTH INDIA. 001619 00-34

HEALTH AND ILLNESS BEHAVIOR OF CHRISTIAN SCIENTISTS. 001671 00-35

NEW ERA IN HEALTH CARE. 1975. 001836 00-38

**HEALTHY**

RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL. 000357 00-14

YOUR RELIGION: NEUROTIC OR HEALTHY?. 001151 00-28

**HEART**

RELIGIOUS IDENTITY AND RESPONSE TO SERIOUS ILLNESS: A REPORT ON HEART PATIENTS. 000141 00-08

A STUDY OF SOME OF THE PSYCHOLOGICAL REACTIONS TO HEART DISEASE AND THEIR IMPLICATIONS FOR PASTORAL CARE. (D.DIV.DISSERTATION). 000775 00-22

CHANGE OF HEART: A TEST OF SOME WIDELY HELD THEORIES ABOUT RELIGIOUS CONVERSION. 001484 00-32

**HEIDEGGER**

AN APPROACH TO SOME PHILOSOPHICAL CONCEPTS OF MARCEL AND HEIDEGGER, USING VARIOUS PSYCHOLOGICAL TECHNIQUES. (PH.D. DISSERTATION). 001087 00-25

**HELLFIRE**

HELLFIRE AND DELINQUENCY: ANOTHER LOOK. 001745 00-37

**HELP**

HELPING THE HELPERS TO HELP. 000248 00-12

HELP IN LIVING AND MAINTAINING WELL-BEING. 000731 00-22

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35

**HELPERS**

HELPING THE HELPERS TO HELP. 000248 00-12

**HELPING**

FROM JERUSALEM TO JERICHO: A STUDY OF SITUATIONAL AND DISPOSITIONAL VARIABLES IN HELPING BEHAVIOR. 000033 00-03

HELPING THE HELPERS TO HELP. 000248 00-12

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12

THE ROLE OF PASTORAL PSYCHOLOGY IN THE HELPING PROFESSIONS. 000719 00-21

HELPING THE CANCER PATIENT: THE MINISTER AND THE SOCIAL-WORKER. 000735 00-22

HELPING THE DYING PATIENT AND HIS FAMILY. 000851 00-22

EMERGENCY HELPING AND RELIGIOUS-BEHAVIOR. 000945 00-25

THE HALACHIC FRAMEWORK OF MOURNING AND BEREAVEMENT AND ITS IMPLICATIONS FOR THE HELPING PROFESSIONS. 001606 00-34

**HELSINKI**

RELIGIOUS EDUCATIONAL RESEARCH IN THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF HELSINKI. 001399 00-30

**HEMODIALYSIS**

MINISTRY TO THE CHRONIC HEMODIALYSIS PATIENT. 000666 00-21

**HEREAFTER**

THE SIMULTANEOUS CONFRONTATION WITH DEATH AND THE HEREAFTER. 001546 00-34

**HERESY**

HERESY, WITCHCRAFT, AND SEXUALITY. 001700 00-36

**HERO**

THE VULNERABLE HERO: THEOLOGY AND THE GOALS OF THERAPY. 001181 00-28

**HEROIN**

SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15

**HESCHEL**

THE METAPSYCHOLOGY OF ABRAHAM JOSHUA HESCHEL. 000999 00-25

**HIGH-ACHIEVING**

THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30

**HIGH-SCHOOL**

RELIGIOUS-BELIEFS AND OTHER VALUES OF HIGH-SCHOOL STUDENTS. 000002 00-01

THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION). 000015 00-01

COMPARISON OF PERSONALITY CHARACTERISTICS WITH RELIGIOUS IDEALS OF HIGH-SCHOOL STUDENTS. (PH.D.DISSERTATION). 001300 00-29

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30

**HIGH-SCHOOLS**

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30

**HILTNERS**

AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

**HINDU**

TOWARD A HINDU THEORY OF CREATIVITY. 000477 00-16

A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**HINDUISM**

CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05

RELIGIOUS-EDUCATION IN A PLURALIST SOCIETY: A BASIC COURSE IN HINDUISM. 001388 00-30

THE QUEST FOR HINDUISM. 001577 00-34

**HISPANIC**

ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

**HISTORIC**

METHODISM AND ALCOHOL: RECOMMENDATIONS FOR A BEVERAGE ALCOHOL POLICY BASED ON THE EVERCHANGING HISTORIC DISCIPLINAL POSITIONS OF AMERICAN METHODISM. (D. MIN. DISSERTATION). 000431 00-15

**HISTORICAL**

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY: PART ONE: PENTATEUCH AND HISTORICAL BOOKS. 000639 00-20

ANALYTICAL PSYCHOLOGY AND HISTORICAL DEVELOPMENT IN WESTERN CONSCIOUSNESS. 001031 00-25

THE PSYCHOLOGY OF RELIGION: HISTORICAL AND INTERPRETIVE READINGS. 001273 00-28

THE HISTORICAL AND THEOLOGICAL IMPLICATIONS IN THE TREATMENT OF MENTAL-ILLNESS (WITH SPECIAL REFERENCE TO SCHIZOPHRENIA). (D.MIN. DISSERTATION). 001286 00-28

THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30

THE HOLY COMMUNION: AN HISTORICAL AND PSYCHOANALYTIC STUDY. 001608 00-34

**HISTORY**

SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13

SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13

AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14

A SHORT HISTORY OF PASTORAL CARE AND COUNSELING IN GREAT-BRITAIN AND ITS PRESENT CHALLENGE. 000804 00-22

PERSONAL RELIGIOUS HISTORY AS A PASTORAL TOOL. 000908 00-24

PSYCHIATRY AND RELIGION: A VARIABLE HISTORY. 001034 00-25

CONTEMPORARY JEWISH HISTORY AND ITS ARCHETYPAL BACKGROUND. 001131 00-27

HISTORY OF MIDDLE-EAST PSYCHIATRY, PSYCHIATRIC CARE DISCUSSED. 001229 00-28

THE HISTORY OF WITCHCRAFT: A REVIEW WITH SOME PSYCHIATRIC COMMENTS. 001533 00-34

CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35

FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

NOTES ON RELIGIOUS HISTORY, ATTITUDES, AND LAWS PERTAINING TO HOMOSEXUALITY. 001712 00-36

**HIZADA**

SOCIORELIGIOUS AND PSYCHOLOGICAL STUDY OF THE TRANSVESTITE CULT IN INDIA (HIZADA CULT). 001675 00-35

**HOLINESS**

HOLINESS AND HEALTH: AN EXAMINATION OF THE RELATIONSHIP BETWEEN CHRISTIAN HOLINESS AND MENTAL-HEALTH. 001167 00-28

**HOLY**

THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28

THE SEARCH FOR THE HOLY. 001446 00-31

THE HOLY COMMUNION: AN HISTORICAL AND PSYCHOANALYTIC STUDY. 001608 00-34

**HOME**

THE PROCESS OF LEAVING HOME IN A CASE OF FAMILY PASTORAL-COUNSELING. 000630 00-20

CHRISTIANITY BEGINS AT HOME. 001340 00-30

AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30

**HOMES**

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

**HOMOSEXUAL**

ATTITUDES TOWARD EXTRAMARITAL AND HOMOSEXUAL RELATIONS. 001695 00-36

THE HOMOSEXUAL SUBCULTURE AT WORSHIP: A PARTICIPANT OBSERVATION STUDY. 001696 00-36

A DESCRIPTIVE FIELD RESEARCH OF THE MALE HOMOSEXUAL AS A REQUISITE TOWARD A STRATEGY OF CHRISTIAN MINISTRY. (ED.D. DISSERTATION). 001722 00-36

**HOMOSEXUALITY**

HOMOSEXUALITY: CHRISTIAN ETHICS AND PSYCHOLOGICAL RESEARCH. 001706 00-36

NOTES ON RELIGIOUS HISTORY, ATTITUDES, AND LAWS PERTAINING TO HOMOSEXUALITY. 001712 00-36

HOMOSEXUALITY AND THE CHURCH. 00171[illegible] 00-36

UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE. 001721 00-36

ORTHODOXY AND ATTITUDES OF CLERGYMEN TOWARD HOMOSEXUALITY AND ABORTION. 001731 00-36

**HOMOSEXUALS**

CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT. N.D. CALIFORNIA. MAY 21, 1975. 000575 00-18

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA. 000576 00-18

HOMOSEXUALS ARE PERSONS. 001716 00-36

**HOPE**

HOPE RECONCILIATION AND DYNAMIC TENSION. 001094 00-25

NOTES ON THE PSYCHOLOGY OF HOPE. 001313 00-29

FAITH, HOPE, BIGOTRY. 001796 00-37

**HOSPICE**
HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS. 000374 00-14

**HOSPITAL**
THE HOSPITAL CHAPLAIN AND HIS MINISTRY. 000176 00-10
HOSPITAL CHAPLAIN. 000188 00-10
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11
HIGH, AVERAGE AND LOW RATED CLERGYMEN IN A STATE HOSPITAL CLINICAL PROGRAM. 000263 00-12
A HOSPITAL CHAPLAIN VIEWS SUICIDE. 000405 00-14
THE ROLE OF THE HOSPITAL CHAPLAIN. 000727 00-22
PASTORAL CARE IN THE MODERN HOSPITAL. 000759 00-22
AN INVESTIGATION OF PASTORAL CARE TO HOSPITAL PATIENTS. (D.MIN. DISSERTATION). 000831 00-22
CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22
CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28
A FOLLOW-UP OF UR ADAPTATIONS IN PRIVATE HOSPITAL PATIENTS. 001224 00-28
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28

**HOSPITALIZED**
SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16
MINISTRY TO THE HOSPITALIZED. 000815 00-22
THE OCCUPATIONAL REHABILITATION OF PSYCHIATRICALLY HOSPITALIZED CLERGYMEN. 001223 00-28

**HOSPITALS**
THEOLOGICAL CONSULTANTS IN HOSPITALS AND MENTAL-HEALTH CENTERS. 000180 00-10

**HOSTILITY**
THE PROBLEM OF HOSTILITY PSYCHOLOGICALLY AND THEOLOGICALLY CONSIDERED. 001015 00-25

**HOUSEWIFE**
THE ROLE OF RELIGION IN THE DEPRESSED HOUSEWIFE. 001272 00-28

**HOYT**
MRS. ETHER PHELPS STOKES HOYT (1877-1952) AND THE JOINT COMMITTEE ON RELIGION AND MEDICINE (1923-1936): A BRIEF SKETCH. 000231 00-11

**HSIU-CHUANS**
HUNG HSIU-CHUANS MENTAL-ILLNESS AND THE TAIPING REBELLION. 001505 00-33

**HUMAN**
HUMAN DEVELOPMENT: SOME CONDITIONS FOR ADULT FAITH AT AGE THIRTY. 000074 00-03
RELIGION AND HUMAN EXPERIENCE. 000161 00-09
THE CLINICAL PASTORAL-COUNSELOR AND THE DIALECTIC OF HUMAN EXPERIENCE. 000218 00-11
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16
HUMAN RELATIONSHIPS AND MENTAL-HEALTH. 000505 00-16
GENETICS, JUSTICE, AND RESPECT FOR HUMAN LIFE. 000550 00-18
HEALTH CARE, THE HUMAN SPIRIT AND THE CHURCHS MINISTRY. 000604 00-19
PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21
BEING DIFFERENT AN ONTO-THEOLOGICAL APPROACH TO THE HUMAN PHENOMENON OF SPINAL-CORD INJURY. (PH.D. DISSERTATION). 000749 00-22
DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22
RELIGION IN THE CARTOGRAPHY OF THE UNCONSCIOUS: A DISCUSSION OF STANISLAV GROFS REALMS OF THE HUMAN UNCONSCIOUS. 000985 00-25
THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25
TOWARD A THEOLOGY OF HUMAN AGGRESSION. 001048 00-25
HUMAN POTENTIAL MOVEMENT. 001075 00-25
DEMONIC INVOLVEMENT IN HUMAN LIFE AND ILLNESS. 001281 00-28
PERSONAL RESPONSIBILITY IN HUMAN LIVING: IMPLICATIONS FOR RELIGIOUS LIFE. (MASTERS THESIS). 001319 00-29
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29
HUMAN ADAPTATION TO STRESS AND CHANGE. 001336 00-29
HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30
RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31
ALTERNATE REALITIES, THE SEARCH FOR THE FULL HUMAN BEING. 001451 00-31
JAMES AND THE VALENCE OF HUMAN ACTION. 001477 00-32
JEHOVAHS WITNESSES AND HUMAN TISSUE DONATION. 001638 00-35
HUMAN SEXUALITY: ISSUES IN COUNSELING. 001699 00-36
THREE CONTRIBUTIONS TO UNDERSTANDING HUMAN SEXUALITY. 001708 00-36
HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36

**HUMANE**
HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS. 000374 00-14
CHAPLAIN ADMITS HUMANE PRISON PROGRESS, BUT EMPHASIZES, GOD LEFT OUT OF PRISON SYSTEM. 00071[illegible] 00-21

**HUMANISM**
NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION. 001424 00-31

**HUMANISTIC**
HUMANISTIC PSYCHOLOGY AND GROUP DYNAMIC PROCESSES IN CLINICAL PASTORAL-EDUCATION IN THE US. 000213 00-11
HUMANISTIC RELIGIOUS PSYCHOLOGY: A NEW CHAPTER IN THE PSYCHOLOGY OF RELIGION. 001095 00-25

**HUMANITARIANISM**
SOURCES OF HUMANITARIANISM: VIETNAMESE ATTITUDES TOWARD THE WAR-DISABLED. 000097 00-05

**HUNTERS**
THE YORUBA HUNTERS FUNERAL DIRGES. (PH.D. DISSERTATION). 001532 00-34

**HUSBANDS**
BROTHERS, HUSBANDS, AND SOMETIMES SONS: KINSMEN IN NORTH-INDIA RITUAL. 001621 00-34

**HUTTERIAN**
THE HUTTERIAN CONFESSION OF FAITH: A DOCUMENTARY ANALYSIS. 001618 00-34

**HYPNOSIS**
SOME INTERESTING ETHICAL, MEDICAL, LEGAL, AND RELIGIOUS ASPECTS OF HYPNOSIS. PART II CONCLUSION. 000883 00-24
HYPNOSIS IN RELIGIOUS PSYCHOLOGY. 000940 00-24
WESTERN RELIGIONS AND HYPNOSIS. 001560 00-34

**HYPNOTHERAPEUTIC**
A CASE OF STRONG MASTURBATION ORIGINATED BY AN IATROGENIC COMPLEX OF GUILT, RESOLVED IN THREE HYPNOTHERAPEUTIC MEETINGS. 001164 00-28

**HYPNOTIC**
HYPNOTIC SUSCEPTIBILITY AND RELIGIOUS-EXPERIENCE. 001426 00-31
HYPNOTIC SUSCEPTIBILITY AND REPORTED RELIGIOUS-EXPERIENCE. 001438 00-31

**HYPOTHESIS**
MENNONITES AND SOCIAL COMPASSION: THE ROKEACH HYPOTHESIS RECONSIDERED. 001680 00-35
RELIGION AND SEX IN A UNIVERSITY SAMPLE: DATA BEARING ON MOLS HYPOTHESIS. 001717 00-36

**HYSTERIA**
A PRELIMINARY STUDY ON THE INCIDENCE OF DEPRESSION AND HYSTERIA IN INDIA. 001277 00-28
HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33

**HYSTERIC**
HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33

**I-THOU**
THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION). 001045 00-25

**IATROGENIC**
A CASE OF STRONG MASTURBATION ORIGINATED BY AN IATROGENIC COMPLEX OF GUILT, RESOLVED IN THREE HYPNOTHERAPEUTIC MEETINGS. 001164 00-28

**IDEALS**
COMPARISON OF PERSONALITY CHARACTERISTICS WITH RELIGIOUS IDEALS OF HIGH-SCHOOL STUDENTS. (PH.D.DISSERTATION). 001300 00-29

**IDEAS**
RELIGIOUS IDEAS AND PSYCHIATRIC DISORDERS. 001157 00-28

**IDEATION**
RELIGIOUS IDEATION OF A NARCISSISTICALLY DISTURBED INDIVIDUAL. 001242 00-28

**IDENTIFICATION**
IDENTIFICATION OF MINISTERIAL CLIQUES: A SOCIOMETRIC APPROACH. 000242 00-12
THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17
IDENTIFICATION THEORY AND CHRISTIAN MORAL EDUCATION. 000583 00-18
THERAPIST IDENTIFICATION AND ROLE IDENTITY AS A BARRIER TO INTEGRATIVE CHRISTIAN COUNSELING. 000811 00-22
THE RELIGIOUS FACTOR IN JEWISH IDENTIFICATION. 001137 00-27
THE COMMUNITY VARIABLE IN JEWISH IDENTIFICATION. 001139 00-27
RELIGIOUS-EDUCATION AND ETHNIC IDENTIFICATION: IMPLICATIONS FOR ETHNIC PLURALISM. 001395 00-30

**IDENTITY**
PSYCHOLOGICAL ANOMIE AND RELIGIOUS IDENTITY IN TWO ADOLESCENT POPULATIONS. 000009 00-01
RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05
RELIGIOUS IDENTITY AND RESPONSE TO SERIOUS ILLNESS: A REPORT ON HEART PATIENTS. 000141 00-08
THE PROFESSIONAL ROLE IDENTITY OF PASTORAL-COUNSELORS. (PH.D. DISSERTATION). 000182 00-10
INTO WHOSE IMAGE? REFLECTIONS ON CHAPLAIN IDENTITY. 000190 00-10
EGO IDENTITY AND PROFESSIONAL PREPARATION FOR MINISTRY. 000262 00-12
THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D.DISSERTATION). 000351 00-14
PASTORAL PSYCHOTHERAPY, THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY. 000688 00-21
THERAPIST IDENTIFICATION AND ROLE IDENTITY AS A BARRIER TO INTEGRATIVE CHRISTIAN COUNSELING. 000811 00-22
A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23
MOSES AND THE EVOLUTION OF FREUDS JEWISH IDENTITY. 000959 00-25
PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25
IDENTITY, FAITH, AND MATURITY. 001026 00-25
ADOLESCENT IDENTITY CRISIS AND RELIGIOUS CONVERSION: IMPLICATIONS FOR PSYCHOTHERAPY. 001212 00-28
THE LACK OF A NATIONAL IDENTITY A PSYCHO-PATHOGENIC FACTOR. 001235 00-28
RELIGIOUS CONVERSION AND IDENTITY: A STUDY IN RELATIONSHIP. (PH.D. DISSERTATION) 001482 00-32

**IDEOLOGY**
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16
RELIGIOUS TYPOLOGY AND THE SOCIAL IDEOLOGY OF THE CLERGY. 000869 00-23
A COGNITIVE THEORY OF ANTISEMITISM IN THE CONTEXT OF RELIGIOUS IDEOLOGY. 001763 00-37
WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION). 001766 00-37
RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION). 001784 00-37

**IGNATIUS-OF-LOYOLA**
THE SOLDIER SAINT -- A PSYCHOLOGICAL ANALYSIS OF THE CONVERSION OF IGNATIUS-OF-LOYOLA. 001485 00-32

**ILL**
RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL. 000357 00-14
TOWARD STANDARDS OF CARE FOR THE TERMINALLY ILL. PART III: A FEW GUIDING PRINCIPLES. 000373 00-14
HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS. 000374 00-14
AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14
ETHICAL AND RELIGIOUS ISSUES IN THE CARE OF TERMINALLY ILL PATIENTS. 000555 00-18
COUNSELING THE TERMINALLY ILL. 000740 00-22
MINISTRY TO FAMILIES OF CHRONICALLY ILL CHILDREN. 000768 00-22
PASTORAL CARE OF THE FAMILY OF THE CRITICALLY ILL PATIENT. (PH.D. DISSERTATION). 000780 00-22
PASTORAL CARE OF THE TERMINALLY ILL PATIENT AND THE FAMILY. (PH.D. DISSERTATION). 000849 00-22
CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22

**ILLINOIS**
MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18

**ILLNESS**
RELIGIOUS IDENTITY AND RESPONSE TO SERIOUS ILLNESS: A REPORT ON HEART PATIENTS. 000141 00-08
THE IMPACT OF ILLNESS ON THE FAMILY AND THE MINISTRY OF THE CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000346 00-14
FINDING RECONCILIATION AND PEACE WHEN FACING A TERMINAL ILLNESS. 000406 00-14
TERMINAL ILLNESS: A MINISTRY OF CARING FAMILIES TO FAMILIES. (D.MIN. DISSERTATION). 000830 00-22

CARE DURING TERMINAL ILLNESS. 000862 00-22

A CROSS-CULTURAL STUDY OF SOME FAMILIAL AND SOCIAL FACTORS IN DEPRESSIVE ILLNESS. 001183 00-28

ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR. 001194 00-28

ILLNESS AND RECOVERY: A JEWISH HALACHIC PERSPECTIVE. 001257 00-28

DEMONIC INVOLVEMENT IN HUMAN LIFE AND ILLNESS. 001281 00-28

HEALTH AND ILLNESS BEHAVIOR OF CHRISTIAN SCIENTISTS. 001671 00-35

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

**ILLUSION**

VALUE OF FREUDS ILLUSION. 001110 00-25

**IMAGE**

AGE AND SEX DIFFERENCES IN THE ADOLESCENT IMAGE OF JESUS. 000016 00-01

ADOLESCENTS IMAGE OF GHOSTS. 000157 00-09

INTO WHOSE IMAGE? REFLECTIONS ON CHAPLAIN IDENTITY. 000190 00-10

THE IMAGE OF THE DEVIL IN C. G. JUNGS PSYCHOLOGY. 000952 00-25

THEN MEN SAID, LET US MAKE GOD IN OUR IMAGE, AFTER OUR LIKENESS. 001000 00-25

**IMAGERY**

VISUAL IMAGERY AND RELIGIOUS CEREMONIAL. 001555 00-34

**IMAGES**

ADOLESCENT GOD IMAGES. 000014 00-01

**IMAGINATION**

HEALING AND IMAGINATION. 001178 00-28

AGAINST IMAGINATION: THE VIA-NEGATIVE OF SIMONE WEIL. 001585 00-34

**IMPLEMENTATION**

THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS. 000592 00-19

AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED.D. DISSERTATION). 000668 00-21

**IN-SERVICE**

IN-SERVICE TRAINING FOR PASTORAL-COUNSELORS. 000250 00-12

**INCARCERATED**

THE RELIGIOUS RIGHTS OF THE INCARCERATED. 000569 00-18

**INDIA**

A STUDY OF MEANING DIFFERENCES ACROSS GENERATIONS IN INDIA. 000113 00-05

TANTRIC CANNABIS USE IN INDIA. 000425 00-15

AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16

A PRELIMINARY STUDY ON THE INCIDENCE OF DEPRESSION AND HYSTERIA IN INDIA. 001277 00-28

THE INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001283 00-28

INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001284 00-28

MYSTICAL MAN IN INDIA. 001450 00-31

RELIGIOUS SUICIDES IN INDIA. 001595 00-34

HEALTH PRACTICES AMONG TRIBES IN NORTH INDIA. 001619 00-34

SOCIORELIGIOUS AND PSYCHOLOGICAL STUDY OF THE TRANSVESTITE CULT IN INDIA (HIZADA CULT). 001675 00-35

MAHARISHI-MAHESH: JET-AGE YOGI: FACES OF INDIA SERIES. 001830 00-38

**INDIAN**

ACCULTURATION AND RELIGION ON THE COLVILLE INDIAN RESERVATION. (PH.D.DISSERTATION) 000127 00-06

ANCIENT INDIAN PSYCHIATRIC THOUGHT AND PHILOSOPHY OVER THE AGES. 000501 00-16

CONCEPT OF MENTAL-ILLNESS IN ANCIENT INDIAN MEDICINE. 001206 00-28

RELIGIOUS-EDUCATION AMONG NORTH-AMERICAN INDIAN PEOPLES. 001352 00-30

A NORTH INDIAN HEALER AND THE SOURCES OF HIS POWER. 001563 00-34

GOD INTOXICATED YOUTH: AN INDIAN VIEW OF WESTERN BHAKTIS. 001635 00-35

PSYCHOANALYSIS OF RELIGION OF AN INDIAN PRIMITIVE TRIBE. 001659 00-35

TRADITIONAL INDIAN TEXTURES AND CONTEXTS. 001668 00-35

**INDIANS**

A STUDY OF RELIGIOUS SYMBOLISM AMONG THE CHEYENNE INDIANS. (PH.D. DISSERTATION). 001587 00-34

THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D.DISSERTATION). 001811 00-37

**INDICATOR**

ELICITED FANTASY AS A DIAGNOSTIC INDICATOR OF PSYCHOLOGICAL AND RELIGIOUS MOTIVATION FACTORS. (PH.D. DISSERTATION). 000925 00-24

**INDIGENOUS**

TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

MARRAPODI: THE STUDY OF AN INDIGENOUS RELIGIOUS COMMUNITY IN TRANSITION. 001653 00-35

FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35

**INDIVIDUAL**

PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09

AGING: ITS CHALLENGE TO THE INDIVIDUAL AND TO SOCIETY. 000514 00-17

INDIVIDUAL PSYCHOLOGY AND PASTORAL PSYCHOLOGY: SOME COMMON CONCERNS. 000724 00-22

PASTORAL-COUNSELING WITH LOW-INCOME CLIENTS: CONGRUENCE WITH INDIVIDUAL PSYCHOLOGY. 000756 00-22

PASTORAL-COUNSELING AND INDIVIDUAL PSYCHOLOGY. 000772 00-22

RELIGION AND INDIVIDUAL PSYCHOLOGY: INTRODUCTION. 000946 00-25

RELIGIOUS IDEATION OF A NARCISSISTICALLY DISTURBED INDIVIDUAL. 001242 00-28

THE INDIVIDUAL AND THE LEARNING COMMUNITY. 001373 00-30

CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37

**INDIVIDUALS**

THE GROUP AS MATRIX OF THE INDIVIDUALS MENTAL LIFE. 000761 00-22

**INDIVIDUATION**

SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25

**INDOCTRINATION**

EDUCATION AND INDOCTRINATION. 001378 00-30

**INFANTICIDE**

FETICIDE/INFANTICIDE UPON REQUEST. 000578 00-18

**INFANTS**

MINISTRY WITH PARENTS OF INFANTS AND PRESCHOOL CHILDREN. 001341 00-30

**INFLUENCE**

FAMILY INFLUENCE UPON RELIGION. 000021 00-01

INSTITUTIONALIZED ATTITUDE INFLUENCE AS A FUNCTION OF MEANING CHANGE. (PH.D.DISSERTATION). 000024 00-02

THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03

THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05
INFLUENCE OF PEERS IN SHAPING RELIGIOUS-BEHAVIOR. 000150 00-09
THE INFLUENCE OF THEOLOGY, DENOMINATION, AND VALUES UPON THE POSITIONS OF CLERGY ON SOCIAL ISSUES. 000309 00-13
THE INFLUENCE ON THE MOURNING PROCESS OF BELONGING TO A COMMUNITY AND OF RITUAL. 000403 00-14
THE INFLUENCE OF THE COMMUNITY ON THE MENTAL-HEALTH ROLE OF MINISTERS. 000671 00-21
THE DISTRIBUTION OF INFLUENCE IN RELIGIOUS ORGANIZATIONS. 001127 00-26
THE INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001283 00-28
INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001284 00-28
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29
THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35
THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D.DISSERTATION). 001811 00-37
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

**INFLUENCES**
RELIGIOUS INFLUENCES ON BEHAVIOR OF THE GROUP THERAPIST. 001163 00-28

**INFORMATION**
AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10
AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS. 000278 00-12
AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS. 000721 00-21
INFORMATION PROCESS, SYSTEMS BEHAVIOR, AND THE STUDY OF RELIGION. 000866 00-23
CLERGYMANS PSYCHOLOGICAL HANDBOOK: CLINICAL INFORMATION FOR PASTORAL-COUNSELING. 000909 00-24

**INFORMED-CONSENT**
THE PLACE OF INFORMED-CONSENT IN ETHICAL DILEMMAS. 000549 00-18

**INJURY**
BEING DIFFERENT: AN ONTO-THEOLOGICAL APPROACH TO THE HUMAN PHENOMENON OF SPINAL-CORD INJURY. (PH.D. DISSERTATION). 000749 00-22

**INJUSTICE**
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

**INMARRIED**
AN INVESTIGATION OF INTERMARRIAGE: A COMPARISON OF INTERMARRIED AND INMARRIED JEWISH MEN. (PH.D. DISSERTATION). 000656 00-20

**INNER-CITY**
SOCIOCULTURAL FACTORS IN COLLABORATION OF CLERGY IN AN INNER-CITY COMMUNITY-MENTAL-HEALTH PROGRAM. (PH.D. DISSERTATION). 000673 00-21

**INNOVATION**
UMBANDA IN SAO-PAULO: RELIGIOUS INNOVATION IN A DEVELOPING SOCIETY. (PH.D.DISSERTATION). 001673 00-35
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35

**INQUIRY**
AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION). 000581 00-18
RELIGIOUS-EDUCATION AS INQUIRY: THE THOUGHT OF HENRY NELSON WIEMAN. 001383 00-30
THE PARAPSYCHOLOGY OF RELIGION: A NEW BRANCH OF INQUIRY. 001464 00-31
PSYCHOLOGICAL DYNAMICS IN CHRISTIAN WORSHIP: A BEGINNING INQUIRY. 001556 00-34

**INSIGHTS**
PSYCHIATRIC INSIGHTS OF ZEN. 000486 00-16
A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24
MORE PSYCHOLOGICAL INSIGHTS. 001316 00-29
PSYCHOLOGICAL INSIGHTS IN ST.-PAULS MYSTICISM. 001408 00-31

**INSPIRATION**
BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST. 001136 00-27

**INSTITUTE**
PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21

**INSTITUTION**
THE LABORATORY METHOD AND BEHAVIOR CHANGE IN A RELIGIOUS INSTITUTION: AN EXPLORATORY STUDY. (PH.D. DISSERTATION). 000027 00-02
CATHOLIC SEMINARIANS IN A SECULAR INSTITUTION. 000593 00-19
PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26
RELIGION: A PERSISTENT INSTITUTION IN A CHANGING APPALACHIA. 001142 00-27

**INSTITUTIONAL**
THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17
THE SOCIAL-WORKER AND THE CHAPLAIN: INSTITUTIONAL TEAMMATES. 000590 00-19
RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION). 001784 00-37

**INSTITUTIONALIZED**
INSTITUTIONALIZED ATTITUDE INFLUENCE AS A FUNCTION OF MEANING CHANGE. (PH.D.DISSERTATION). 000024 00-02
CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17
RELIGIOSITY AND SELF-DESTRUCTIVE CRISES IN THE INSTITUTIONALIZED ELDERLY. 000533 00-17
THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION). 001369 00-30

**INSTITUTIONS**
PSYCHIATRISTS VIEWPOINTS ON RELIGION AND THEIR SERVICES TO RELIGIOUS INSTITUTIONS AND THE MINISTRY. 000587 00-19
CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION). 000960 00-25

**INSTRUCTIONS**
MODELING AND INSTRUCTIONS IN TRAINING FOR COUNSELOR EMPATHY. 000273 00-12
RELIGIOUS INSTRUCTIONS FOR MENTALLY-RETARDED CHILDREN. 001389 00-30

**INSTRUMENTAL**
THE TEN-COMMANDMENTS, INSTRUMENTAL AND TERMINAL VALUES. 000579 00-18

**INTEGRATION**
FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH.D. DISSERTATION). 000082 00-04
COMMENTS ON THE INTEGRATION OF THAI RELIGION. 000116 00-05
RELATIONSHIP BETWEEN CLERGY EFFECTIVENESS AND PERSONALITY INTEGRATION. (ED.D. DISSERTATION). 000305 00-13

THE NATURE OF PSYCHOTHEOLOGY: VARIETIES OF CONCEPTUAL INTEGRATION. 001046 00-25
PERSPECTIVES ON THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY. 001057 00-25
AUTONOMY, INTEGRATION AND INTIMACY AS PROBLEMS OF SELF-REALIZATION IN NUNS. 001211 00-28

**INTEGRATIVE-THERAPY**
HOW INTEGRATIVE IS INTEGRATIVE-THERAPY?. 000938 00-24

**INTEGRITY**
MENTAL INTEGRITY AND THE NATURE OF LIFE. 000422 00-14
AN END COMMENT: THE PURSUIT OF INTEGRITY. 000867 00-23
INTEGRITY GROUPS: A PASTORAL-COUNSELORS REACTION. 000906 00-24

**INTELLECTUAL**
INTELLECTUAL DEVELOPMENT: ANALYSIS OF RELIGIOUS CONTENT. 000160 00-09

**INTELLECTUALISM**
INTELLECTUALISM AND RELIGIOUS ATTENDANCE OF METROPOLITAN RESIDENTS. 001591 00-34

**INTENSIVE-GROUP-EXPERIENCE**
RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02
THE INTENSIVE-GROUP-EXPERIENCE -- THE NEW PIETISM. 001067 00-25

**INTENTIONS**
EPISTEMOLOGY AND THE MATCHING OF INTENTIONS WITH MODELS IN RELIGIOUS TEACHING. 001402 00-30

**INTERACTION**
SYNAGOGUE LIFE: A STUDY IN SYMBOLIC INTERACTION. 000124 00-06
DEVELOPMENT OF THE GOD CONCEPT: A SYMBOLIC INTERACTION APPROACH. 000152 00-09

**INTERAGENCY**
THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS. 000592 00-19

**INTERDIMENSIONAL**
RELIGIOSITY AND PREJUDICE: AN INTERDIMENSIONAL ANALYSIS. 001749 00-37

**INTERFAITH**
INTERFAITH MARRIAGES: WHO AND WHY. 000627 00-20
PSYCHOLOGICAL FACTORS IN INTERFAITH MARRIAGE. 000633 00-20

**INTERGENERATIONAL**
EXAMINATION OF INTERGENERATIONAL PATTERNS OF RELIGIOUS-BELIEF AND PRACTICE. 000020 00-01
GENERATIONS IN TENSION: INTERGENERATIONAL DIFFERENCES AND CONTINUITIES IN RELIGION AND RELIGION RELATED BEHAVIOR. 000059 00-03

**INTERMARRIAGE**
INTERMARRIAGE AND UNWANTED FERTILITY IN THE UNITED-STATES. 000624 00-20
INTERMARRIAGE, THE RABBI, AND THE JEWISH COMMUNAL WORKER. 000631 00-20
AN INVESTIGATION OF INTERMARRIAGE: A COMPARISON OF INTERMARRIED AND INMARRIED JEWISH MEN. (PH.D. DISSERTATION). 000656 00-20
THREE CURRENT RELIGIOUS ISSUES: MARRIAGE OF PRIESTS, INTERMARRIAGE, AND EUTHANASIA. 001733 00-37
THE RESPONSE OF JEWISH FAMILY SERVICE TO THE ISSUE OF CONVERSION AND INTERMARRIAGE. 001817 00-37

**INTERMARRIED**
AN INVESTIGATION OF INTERMARRIAGE: A COMPARISON OF INTERMARRIED AND INMARRIED JEWISH MEN. (PH.D. DISSERTATION). 000656 00-20

**INTERNAL-EXTERNAL**
GLOSSOLALIA AND INTERNAL-EXTERNAL LOCUS-OF-CONTROL. 000983 00-25

**INTERPERSONAL**
PASTORAL SUPERVISION AS AN INTERPERSONAL EXPERIENCE. 000261 00-12

**INTERPERSONALISM**
DYNAMIC INTERPERSONALISM FOR MINISTRY. 000198 00-10

**INTERPRETATION**
THE RELIGIOUS-EXPERIENCE: ITS PRODUCTION AND INTERPRETATION. 000440 00-15
A PSYCHOLOGICAL INTERPRETATION OF THE BOOK OF JOB. 000872 00-23
THE TASK OF DEPTH-PSYCHOLOGICAL BIBLE INTERPRETATION. 000882 00-23
SYMBOLS AND THE INTERPRETATION OF DREAMS. 6. THE FUNCTION OF RELIGIOUS SYMBOLS. 001018 00-25
DEPERSONALIZATION IN THE FACE OF LIFE-THREATENING DANGER: AN INTERPRETATION. 001460 00-31
TOWARD A SOCIOLOGICAL INTERPRETATION OF THE CATHOLIC PENTECOSTAL MOVEMENT. 001520 00-33
A PSYCHOLOGICAL PARADIGM FOR THE INTERPRETATION OF THE CHARISMATIC PHENOMENON OF PROPHECY. 001530 00-33
QUEST FOR THE SACRED IN NORTHERN PUGET-SOUND: AN INTERPRETATION OF POTLATCH. 001612 00-34
CHRISTIAN FAITH AND ETHNIC PREJUDICE: A REVIEW AND INTERPRETATION OF RESEARCH. 001760 00-37
THE FAR-OUT SAINTS OF THE JESUS COMMUNES: A FIRSTHAND REPORT AND INTERPRETATION OF THE JESUS PEOPLE MOVEMENT. 001816 00-37

**INTERPRETATIONS**
PSYCHOLOGICAL INTERPRETATIONS OF GLOSSOLALIA: A REEXAMINATION OF RESEARCH. 001526 00-33

**INTERRELIGIOUS**
CONCEPTS AND TERMINOLOGY IN INTERRELIGIOUS MARRIAGE. 000632 00-20

**INTERVENTION**
AN EXPERIMENTAL COURSE FOR CLERGYMEN IN SUICIDOLOGY AND CRISIS INTERVENTION. 000239 00-11
THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19
PASTORAL THERAPY INTERVENTION WITH THE FAMILY OF THE LINGERING PATIENT. (PH.D. DISSERTATION). 000842 00-22
CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY. 000856 00-22
THEORY OF CRISIS INTERVENTION. 000913 00-24
CRISIS INTERVENTION TECHNIQUES FOR THE MINISTER. 000930 00-24
USING SHORT-TERM INTERVENTION WITH PRIESTS. 001174 00-28

**INTERVIEW**
DEATH, DYING, AND THE MINISTRY OF THE CHURCH INTERVIEW BY WATSON E. MILLS. 000412 00-14

**INTIMACY**
MEANINGFUL PASTORAL INTIMACY. 000802 00-22
GAME FREE -- A GUIDE TO THE MEANING OF INTIMACY. 000917 00-24
AUTONOMY, INTEGRATION AND INTIMACY AS PROBLEMS OF SELF-REALIZATION IN NUNS. 001211 00-28

**INTOXICATED**
GOD INTOXICATED YOUTH: AN INDIAN VIEW OF WESTERN BHAKTIS. 001635 00-35

**INTOXICATION**
INTOXICATION AND ECSTASY: THE PHENOMENA OF TOXIC ECSTASY IN YOUNG PEOPLE. 000430 00-15

**INTRA-PSYCHIC**
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14

**INTRINSIC**
THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03
THE INTRINSIC EXTRINSIC CONCEPT: A REVIEW AND EVALUATION. 001012 00-25
INTRINSIC RELIGION AND AUTHORITARIANISM: A DIFFERENTIATED RELATIONSHIP. 001025 00-25
THE INTROJECTED AND THE INTRINSIC IN PSYCHOLOGY AND CHRISTIANITY. 001066 00-25

THE RELATIONSHIPS OF INTRINSIC AND EXTRINSIC RELIGIOUS ORIENTATIONS TO SELECTED CRITERIA OF MENTAL-HEALTH. (PH.D. DISSERTATION). 001245 00-28

**INVENTORY**

POI CORRELATES OF A RELIGIOUS COMMITMENT INVENTORY. 000044 00-03

A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07

A MULTIDIMENSIONAL INVENTORY OF CHRISTIAN BELIEFS. 000134 00-07

PERSONAL ORIENTATION INVENTORY: THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS. 000320 00-13

INTEREST PROFILES OF CLERGYMEN AS INDICATED BY THE VOCATIONAL PREFERENCE INVENTORY. 000330 00-13

CONDITIONS OF CONSCIOUSNESS AND STAGES OF REALITY: A CRITICAL INVENTORY OF THE RECENT LITERATURE ON RELIGIOUS SOCIOLOGY. 000437 00-15

**INVESTIGATION**

A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS. 000233 00-11

AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14

DEATH AND PERSONAL FAITH: A PSYCHOMETRIC INVESTIGATION. 000411 00-14

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

AN INVESTIGATION OF INTERMARRIAGE: A COMPARISON OF INTERMARRIED AND INMARRIED JEWISH MEN. (PH.D. DISSERTATION). 000656 00-20

AN INVESTIGATION OF PASTORAL CARE TO HOSPITAL PATIENTS. (D.MIN. DISSERTATION). 000831 00-22

**INVISIBLE**

A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM. 000068 00-03

THE OUTLINES OF AN INVISIBLE RELIGION: THE MULTIPLE COMMITMENTS OF PROTESTANTS. 000106 00-05

DRAWING THE INVISIBLE: CHILDRENS CONCEPTUALIZATION OF GOD. 000164 00-09

**INVOLUNTARY**

THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION. 000561 00-18

**INVOLVEMENT**

AGE DIFFERENCES ON FIVE DIMENSIONS OF RELIGIOUS INVOLVEMENT. 000007 00-01

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03

INFORMAL INVOLVEMENT IN THE PROTESTANT CONGREGATION. (PH.D. DISSERTATION). 000063 00-03

THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13

THE RELATIONSHIP OF COUNSELOR ATTITUDES TO RELIGIOUS INVOLVEMENT AND OTHER SELECTED FACTORS. (ED.D.DISSERTATION). 000340 00-13

FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION). 001122 00-26

DEMONIC INVOLVEMENT IN HUMAN LIFE AND ILLNESS. 001281 00-28

RELIGIOUS LEARNING THROUGH INVOLVEMENT IN SOCIAL CONFLICT AND SERVICE. 001743 00-37

ALIENATION AND SOCIAL INVOLVEMENT. (PH.D.DISSERTATION). 001809 00-37

**IOWA**

CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

**ISLAMIC**

SUICIDE AND ISLAMIC LAW. 000343 00-14

**ISOLATION**

THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01

**ISRAELI**

RELIGION AND ITS CONNECTION TO CONSENSUS AND POLARIZATION OF OPINIONS AMONG ISRAELI YOUTH. 000022 00-01

**ITALIAN**

A DOCUMENT FROM THE CONFERENCE OF ITALIAN BISHOPS ON ABORTION. 001787 00-37

**IVORY-COAST**

SOME FORMS OF DIVINATION AMONG THE WOBE AND THE GUERE OF THE IVORY-COAST. 001650 00-35

**IYOMANDE**

IYOMANDE: THE AINU-BEAR FESTIVAL. 001834 00-38

**JACKSON**

ARISTOTLES MODERN CONCEPTION OF MAN: A REPLY TO BASIL JACKSON. 001081 00-25

**JAMES**

AMERICAN MYSTICISM: FROM WILLIAM JAMES TO ZEN. 001412 00-31

JAMES AND THE VALENCE OF HUMAN ACTION. 001477 00-32

**JAPAN**

CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34

**JAPANESE**

THE RESPONSE OF THREE NEW RELIGIONS TO THE CRISIS IN THE JAPANESE VALUE SYSTEM. 000121 00-05

THE UNDERSTANDING OF DEATH IN JAPANESE RELIGION. 000397 00-14

SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16

SPIRITUAL EDUCATION IN A JAPANESE BANK. 000493 00-16

FICTIVE PARENT-CHILD RELATIONS IN JAPANESE RELIGION. 001600 00-34

**JEHOVAHS**

THE MENTAL-HEALTH OF JEHOVAHS WITNESSES. 001266 00-28

JEHOVAHS WITNESSES AND HUMAN TISSUE DONATION. 001638 00-35

**JERICHO**

FROM JERUSALEM TO JERICHO: A STUDY OF SITUATIONAL AND DISPOSITIONAL VARIABLES IN HELPING BEHAVIOR. 000033 00-03

**JERUSALEM**

FROM JERUSALEM TO JERICHO: A STUDY OF SITUATIONAL AND DISPOSITIONAL VARIABLES IN HELPING BEHAVIOR. 000033 00-03

ATHENS AND JERUSALEM, THE UNIVERSITY AND RELIGIOUS-COUNSELING. 000832 00-22

**JESUIT**

CATHOLIC ATTITUDES AND BELIEFS IN TRANSITION: A DECADE STUDY OF A JESUIT COLLEGE. 000036 00-03

A STUDY OF PERSONALITY ORIENTATIONS AMONG JESUIT COUNSELORS AND JESUIT NONCOUNSELORS. (PH.D. DISSERTATION). 000319 00-13

THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION). 000339 00-13

**JESUS**

AGE AND SEX DIFFERENCES IN THE ADOLESCENT IMAGE OF JESUS. 000016 00-01

FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM. 000075 00-03

JESUS, PAUL AND THE SHADOW. 001080 00-25

ON THE MENTAL-HEALTH OF JESUS CHRIST. 001199 00-28

INNER FREEDOM THROUGH A TOTAL COMMITMENT TO JESUS CHRIST. 001303 00-29

CONVERSION PROCESS MODELS AND THE JESUS MOVEMENT. 001678 00-35

CONVERSION OR ADDICTION: CONSEQUENCES OF JOINING A JESUS MOVEMENT GROUP. 001682 00-35

A JESUS MOVEMENT GROUP: AN ADJECTIVE-CHECKLIST ASSESSMENT. 001683 00-35

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

THE FAR-OUT SAINTS OF THE JESUS COMMUNES: A FIRSTHAND REPORT AND INTERPRETATION OF THE JESUS PEOPLE MOVEMENT. 001816 00-37

**JET-AGE**

MAHARISHI-MAHESH: JET-AGE YOGI: FACES OF INDIA SERIES. 001830 00-38

**JEWISH**

THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01

THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05

THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13

SUICIDE IN JEWISH LEGAL AND RELIGIOUS TRADITION. 000354 00-14

THE JEWISH WAY IN DEATH AND MOURNING. 000360 00-14

INTERMARRIAGE, THE RABBI, AND THE JEWISH COMMUNAL WORKER. 000631 00-20

AN INVESTIGATION OF INTERMARRIAGE: A COMPARISON OF INTERMARRIED AND INMARRIED JEWISH MEN. (PH.D. DISSERTATION). 000656 00-20

A FAMILY THERAPISTS APPROACH TO WORKING WITH AN ORTHODOX JEWISH CLIENTELE. 000919 00-24

MOSES AND THE EVOLUTION OF FREUDS JEWISH IDENTITY. 000959 00-25

CONTEMPORARY JEWISH HISTORY AND ITS ARCHETYPAL BACKGROUND. 001131 00-27

THE RELIGIOUS FACTOR IN JEWISH IDENTIFICATION. 001137 00-27

THE COMMUNITY VARIABLE IN JEWISH IDENTIFICATION. 001139 00-27

ILLNESS AND RECOVERY: A JEWISH HALACHIC PERSPECTIVE. 001257 00-28

JEWISH EDUCATION IN THE GROUP WORK SETTING. 001345 00-30

SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

A JEWISH CONCEPT OF GRIEF AND BEREAVEMENT. 001537 00-34

SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION). 001553 00-34

THE RESPONSE OF JEWISH FAMILY SERVICE TO THE ISSUE OF CONVERSION AND INTERMARRIAGE. 001817 00-37

**JEWS**

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 000105 00-05

RESPONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001133 00-27

PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

AMERICAS JEWS. 001145 00-27

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001651 00-35

**JOB**

JOB: ON DEATH AND DYING. 000395 00-14

A PSYCHOLOGICAL INTERPRETATION OF THE BOOK OF JOB. 000872 00-23

JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

**JOBS**

BEHAVIOR THERAPY AND JOBS RECOVERY. 000921 00-24

**JOINING**

ATTITUDES TOWARD JOINING AUTHORITARIAN ORGANIZATIONS AND SECTARIAN CHURCHES. 000093 00-04

SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT. 001630 00-35

CONVERSION OR ADDICTION: CONSEQUENCES OF JOINING A JESUS MOVEMENT GROUP. 001682 00-35

**JOURNEYS**

JOURNEYS OUT-OF-THE-BODY. 001457 00-31

**JUDAISM**

HOW TRADITIONAL JUDAISM HELPS THE AGED MEET THEIR PSYCHOLOGICAL NEEDS. 000535 00-17

ON THE ORIGIN OF JUDAISM: A PSYCHOANALYTIC APPROACH. 001036 00-25

ESP AND JUDAISM. 001407 00-31

THE PSYCHOLOGY OF GRIEF AND MOURNING IN JUDAISM. 001559 00-34

**JUDGMENT**

FACTORS INFLUENCING THE JUDGMENT AND REFERRAL OF MENTAL-HEALTH PRESENTING PROBLEMS BY CLERGYMEN AND PSYCHOLOGISTS. (PH.D. DISSERTATION). 000602 00-19

**JUDICIAL**

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**JUNG**

SILENCING THE QUESTION OF GOD: THE WAYS OF JUNG AND SUZUKI. 000951 00-25

JUNG AND THE SCIENTIFIC ATTITUDE. 000980 00-25

JUNG AND THEOLOGY: A BIBLIOGRAPHICAL STUDY. 001008 00-25

ADDENDA. ADDRESS AT THE PRESENTATION OF THE JUNG CODEX. 001020 00-25

PSYCHOLOGY AND RELIGION. JUNG AND RELIGIOUS-BELIEF. 001021 00-25

PSYCHOLOGY AND RELIGION. FOREWORD TO JUNG: SYMBOLISM OF THE SPIRIT. 001022 00-25

JUNG, GODS, AND MODERN MAN. 001051 00-25

JUNG AND RELIGION. 001103 00-25

C. G. JUNG AND CHRISTIANITY. 001109 00-25

**JUNGIAN**

IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD. (PH.D. DISSERTATION). 000285 00-12

**JUNGS**

THE IMAGE OF THE DEVIL IN C. G. JUNGS PSYCHOLOGY. 000952 00-25

JUNGS CONCEPT OF SELF-ACTUALIZATION AND TEILHARD-DE-CHARDINS PHILOSOPHY. 001064 00-25

**JUSTICE**

GENETICS, JUSTICE, AND RESPECT FOR HUMAN LIFE. 000550 00-18

**JUVENILE**

JUVENILE DELINQUENCY, CRIME, AND RELIGION. 001776 00-37

**KANSAS-CITY**

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

**KENTUCKY**

ATTITUDES OF KENTUCKY SOUTHERN-BAPTIST PASTORS TOWARD MENTAL-RETARDATION: NATURE AND DETERMINANTS. (PH.D. DISSERTATION). 000288 00-13

**KENYA**

A NEW GENERATION SEEKS A FAITH TO LIVE BY: RELIGIOUS-EDUCATION IN KENYA. 001359 00-30

**KIERKEGAARD**

THE PSYCHOLOGY OF FAITH AND THE MEANING OF TRANSCENDENCE IN THE PHILOSOPHY OF KIERKEGAARD. 001098 00-25

**KINGDOM**

BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05

**KINSEY**
KINSEY AND THE CHURCH -- AFTER TWENTY YEARS. 001709 00-36

**KINSMEN**
BROTHERS, HUSBANDS, AND SOMETIMES SONS: KINSMEN IN NORTH-INDIA RITUAL. 001621 00-34

**KLAUBER**
DISCUSSION OF THE PAPER BY JOHN KLAUBER ON PHYSICAL ROOTS OF RELIGION. 001038 00-25

**KNOWLEDGE**
THE RELATIONSHIP BETWEEN RELIGIOUS KNOWLEDGE AND SELECTED COGNITIVE AND PERSONALITY VARIABLES. (ED.D. DISSERTATION). 000132 00-07

**KOAN**
A PSYCHIATRIC CONSIDERATION OF KOAN OF ZEN BUDDHISM FROM THE VIEWPOINT OF MORITA THEORY. 000504 00-16

**KONNERSREUTH**
THE MIRACLES OF KONNERSREUTH IN THE LIGHT OF CRIMINOLOGY (2): PSYCHOLOGY OF THE PIOUS FRAUD, CONTINUED FROM ISSUE NO. 9, 1976. 001474 00-31

**KOREA**
MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA. 000315 00-13
PHILOSOPHICAL GROUND-LAYING FOR PSYCHOTHERAPY AND COUNSELING IN KOREA. 000473 00-16
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA. 001598 00-34
MESSIAH FROM KOREA: HONOR THY FATHER MOON. 001677 00-35

**KOREAN**
CAUGHT BETWEEN ANCESTORS AND SPIRITS: FIELD REPORT OF A KOREAN MANSINS HEALING KUT. 000482 00-16
REFLECTIONS ON KOREAN DANCE. 000483 00-16
ON THE ORIGINS OF KOREAN THOUGHT. 000495 00-16
COMPONENTS OF KOREAN SHAMANISM. 001573 00-34
KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH. 001657 00-35

**KUNDALINI**
KUNDALINI YOGA: SEVEN LEVELS OF CONSCIOUSNESS. 000469 00-16

**LABELED**
THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34

**LABELING**
LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION). 001466 00-31

**LABORATORY**
THE LABORATORY METHOD AND BEHAVIOR CHANGE IN A RELIGIOUS INSTITUTION: AN EXPLORATORY STUDY. (PH.D. DISSERTATION). 000027 00-02
AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12

**LAITY**
CONCRETENESS IN THE PASTORAL-COUNSELING RESPONSES OF ROMAN CATHOLIC CLERGY AND LAITY. (PH.D. DISSERTATION). 000922 00-24

**LAKE-VICTORIA**
RELIGIOUS SIGNIFICANCE OF LAKE-VICTORIA TO NATIVES. 001572 00-34

**LAKOTA**
STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

**LAMA**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**LANGUAGE**
TONGUES OF MEN AND ANGELS: THE RELIGIOUS LANGUAGE OF PENTECOSTALISM. 001489 00-32

**LAO**
LAO BUDDHISM, MENTAL-HEALTH, AND CONTEMPORARY IMPLICATIONS. 000510 00-16

**LAUGHTER**
TO GET HIGH: LAUGHTER IN THE CLASSROOM. 000884 00-24

**LAW**
SUICIDE AND ISLAMIC LAW. 000343 00-14
LAW AND GOSPEL IN PASTORAL CARE. 000556 00-18
CONSTITUTIONAL LAW -- CIVIL COMMITMENT. 000568 00-18
RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18
THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON. 001250 00-28
SODOMY IN ECCLESIASTICAL LAW AND THEORY. 001707 00-36

**LAWS**
FREE-EXERCISE OF RELIGION IN PRISONS -- THE RIGHT TO OBSERVE DIETARY LAWS. 000543 00-18
NOTES ON RELIGIOUS HISTORY, ATTITUDES, AND LAWS PERTAINING TO HOMOSEXUALITY. 001712 00-36

**LAWYER**
LAWYER AND PASTORAL-COUNSELOR: TEAM FOR DIVORCE COUNSELING. 000626 00-20

**LAWYERS**
ATTITUDES AMONG CLERGY AND LAWYERS TOWARD EUTHANASIA. 000400 00-14

**LAXMIAI**
LAXMIAI -- A MOTHER GODDESS OF THE DECCAN. 001620 00-34

**LAY**
CELIBACY, SEXUALITY, AND M[illegible]ING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02
SUPERVISION OF LAY PASTORAL CARE. 000283 00-12
TRAINING LAY COUNSELORS FOR CHURCH AND COMMUNITY-MENTAL-HEALTH. 000700 00-21
A PROPOSAL FOR LAY MOBILIZATION IN EVANGELISM UTILIZING BEHAVIORAL TECHNOLOGY. 000712 00-21
AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25
ON LAY MONASTICISM. 001126 00-26
POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34

**LAYING**
HEALING BY LAYING ON OF HANDS: MYTH OR FACT?. 001525 00-33

**LAYMEN**
THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION). 000714 00-21

**LEADER**
ERNEST E. BRUDER, A LEADER IN CLINICAL PASTORAL-EDUCATION. 000217 00-11

**LEADERS**
RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02
TRAINING FAMILY LIFE LEADERS IN DEVELOPING-COUNTRIES: A SEMINAR APPROACH. 000650 00-20
MENTAL-HEALTH CONSULTATION WITH RELIGIOUS LEADERS. 000689 00-21
ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

**LEADERSHIP**
LEADERSHIP TRAINING FOR PRERETIREMENT PROGRAMS IN RELIGIOUS COMMUNITIES. 000524 00-17
GROUP MAINTENANCE: A COMMON THEME IN GROUP PSYCHOTHERAPY AND PASTORAL LEADERSHIP. 000777 00-22
FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35
BIBLE AND THE STATUS OF WOMEN EQUALITY SUBORDINATION LEADERSHIP. 001711 00-36

**LEARNING**
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11
PASTORAL LEARNING PROCESSES IN WESTERN EUROPE. 000215 00-11
INTEGRATING THEORY WITH EXPERIENTIAL LEARNING IN A TRAINING OF TRAINERS SEMINAR. 000277 00-12
GRIEF WORK IN THE STUDENT PASTORS LEARNING. 000279 00-12
MINISTRY TO THE DYING AS A LEARNING ENCOUNTER. 000814 00-22
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30
MEDICAL EDUCATION: THE PLACE OF RELIGION IN LEARNING THE ART. 001368 00-30
THE INDIVIDUAL AND THE LEARNING COMMUNITY. 001373 00-30
THE MEANING AND RELEVANCE OF LEARNING READINESS FOR CURRICULUM CONSTRUCTION IN CHRISTIAN EDUCATION: A STUDY PAPER. 001401 00-30
RELIGIOUS LEARNING THROUGH INVOLVEMENT IN SOCIAL CONFLICT AND SERVICE. 001743 00-37

**LEAVING**
THE PROCESS OF LEAVING HOME IN A CASE OF FAMILY PASTORAL-COUNSELING. 000630 00-20

**LEBANESE**
SEXUALITY AND BIRTH CONTROL DECISIONS AMONG LEBANESE COUPLES. 001702 00-36

**LEBANON**
A COMPARATIVE STUDY OF MENTAL-ILLNESS AMONG THE CHRISTIANS AND MOSLEMS OF LEBANON. 001203 00-28

**LECTURE**
THE 1975 H. PAUL DOUGLASS LECTURE: COUNCIL OR ENCYCLICAL?. 000100 00-05

**LECTURES**
MYSTIC AWARENESS: FOUR LECTURES ON THE PARANORMAL. 001463 00-31

**LEGAL**
SUICIDE IN JEWISH LEGAL AND RELIGIOUS TRADITION. 000354 00-14
THE BIBLE AND LEGAL MEDICINE. 000547 00-18
SOME INTERESTING ETHICAL, MEDICAL, LEGAL, AND RELIGIOUS ASPECTS OF HYPNOSIS. PART II CONCLUSION. 000883 00-24

**LEISURE**
THEOLOGY AND LEISURE: IMPLICATIONS FOR THE HANDICAPPED. (D.MIN. DISSERTATION). 001293 00-29
LEISURE IN THE LIFE OF THE PARTICIPATIVE RELIGIOUS. (MASTERS THESIS). 001332 00-29
IS LEISURE THE CHURCHS BUSINESS?. 001815 00-37

**LESSONS**
LESSONS FROM ART THEORY FOR THE PSYCHOLOGY OF RELIGION. 000920 00-24

**LETTER**
AN OPEN LETTER TO CLERGYMEN WHO DEAL WITH THE PARENTS OF CHILDREN WITH DISABILITIES. 000660 00-20
PSYCHOLOGY AND RELIGION. LETTER TO PERE-BRUNO. 001019 00-25

**LETTERS**
LETTERS TO GOD: A STUDY OF CHILDRENS RELIGIOUS CONCEPTS. 000159 00-09

**LIBERALISM**
RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D.DISSERTATION). 000313 00-13

**LIBERATION**
THE SPIRITUAL REVOLUTION: WOMENS LIBERATION AS THEOLOGICAL REEDUCATION. 001750 00-37

**LIBERIA**
MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA. 001693 00-35

**LIFE**
CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02
FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH.D. DISSERTATION). 000082 00-04
PERCEPTIONS OF COMMUNITY LIFE IN A CONGREGATION OF RELIGIOUS WOMEN. (PH.D.DISSERTATION). 000083 00-04
SYNAGOGUE LIFE: A STUDY IN SYMBOLIC INTERACTION. 000124 00-06
AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12
SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13
SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13
COMMITMENT TO RELIGIOUS LIFE: ECOLOGICAL AND PSYCHOLOGICAL FACTORS. (PH.D. DISSERTATION). 000323 00-13
PALLIATIVE CARE FOR THE DYING: ITS THE QUALITY OF LIFE REMAINING THAT MATTERS. 000358 00-14
DEATH AND ETERNAL LIFE. 000363 00-14
LIFE AFTER DEATH. 000382 00-14
DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14
MENTAL INTEGRITY AND THE NATURE OF LIFE. 000422 00-14
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16
THE ROLE OF THE CLERGY IN THE LIFE OF THE AGED. (PH.D. DISSERTATION). 000519 00-17
AGING AND RELIGIOUS LIFE. 000521 00-17
THE SECOND LIFE. 000529 00-17
GENETICS, JUSTICE, AND RESPECT FOR HUMAN LIFE. 000550 00-18
ON SPEAKING CLEARLY WHILE COUNSELING ABOUT LIFE AND DEATH DECISIONS. 000551 00-18
A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20
TRAINING FAMILY LIFE LEADERS IN DEVELOPING-COUNTRIES: A SEMINAR APPROACH. 000650 00-20
THE GROUP AS MATRIX OF THE INDIVIDUALS MENTAL LIFE. 000761 00-22
SUPEREGO AND THE GOOD LIFE. 000961 00-25
PSYCHOLOGICAL ASPECTS OF RELIGION IN THE LIFE OF MAN. 000976 00-25
SECULAR SALVATION: LIFE CHANGE THROUGH EST. 000978 00-25
BEYOND SELF-ACTUALIZATION: COMMENTS ON THE LIFE AND DEATH OF STEPHEN THE MARTYR. 001005 00-25
TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25
THE SYMBOLIC LIFE. 001023 00-25
DEMONIC INVOLVEMENT IN HUMAN LIFE AND ILLNESS. 001281 00-28
FAMILY LIFE AND RELIGIOUS COMMITMENT. 001305 00-29
PERSONALITY FULFILLMENT IN RELIGIOUS LIFE. (PH.D. DISSERTATION). 001315 00-29
QUALITY OF LIFE WITHOUT RELIGION?. INTRODUCTORY STATEMENT OF THE BO-YIN-RA FOUNDATION, DARMSTADT. 001318 00-29
PERSONAL RESPONSIBILITY IN HUMAN LIVING: IMPLICATIONS FOR RELIGIOUS LIFE. (MASTERS THESIS). 001319 00-29

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29
LEISURE IN THE LIFE OF THE PARTICIPATIVE RELIGIOUS. (MASTERS THESIS). 001332 00-29
RELIGIOUS ORIENTATION AND MEANING IN LIFE. 001333 00-29
LIFE BEFORE BIRTH, LIFE ON EARTH AND LIFE AFTER DEATH. 001415 00-31
OF LIFE AND OTHER WORLDS. 001444 00-31
PSYCHEDELIC THEOPHANIES AND THE RELIGIOUS LIFE. 001685 00-35
GIFT OF LIFE. 001833 00-38

**LIFE-EXPECTANCY**
RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14

**LIFE-STYLE**
THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

**LIFE-THREATENING**
BELIEF IN AFTERLIFE, RELIGION, RELIGIOSITY AND LIFE-THREATENING EXPERIENCES. 000348 00-14
DEPERSONALIZATION IN THE FACE OF LIFE-THREATENING DANGER: AN INTERPRETATION. 001460 00-31

**LIKENESS**
THEN MEN SAID, LET US MAKE GOD IN OUR IMAGE, AFTER OUR LIKENESS. 001000 00-25

**LIMBU**
RELIGIOUS SYMBOLISM IN LIMBU DEATH-BY-VIOLENCE. 000369 00-14

**LIMITED**
A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28

**LINGERING**
PASTORAL THERAPY INTERVENTION WITH THE FAMILY OF THE LINGERING PATIENT. (PH.D. DISSERTATION). 000842 00-22

**LITANY**
LITANY AND EXPRESSIVITY. 001558 00-34

**LITURGY**
THEOLOGY, DEATH AND THE FUNERAL LITURGY. 001566 00-34

**LIVING**
LIVING IN THE COSMIC FRAME. 000138 00-07
METHOD IN RELIGIOUS LIVING AND CLINICAL EDUCATION. 000207 00-11
LIVING ISSUES IN CPE: A DIALOGUE. 000236 00-11
LIVING AND DYING. 000380 00-14
LIVING IN A DRUG USING SOCIETY. 000453 00-15
HELP IN LIVING AND MAINTAINING WELL-BEING. 000731 00-22
PSYCHOLOGICAL DYNAMICS IN RELIGIOUS LIVING. 001169 00-28
A GUIDE TO LIVING POWER. 001306 00-29
AUTHENTIC DETACHMENT IN RELIGIOUS LIVING. (MASTERS THESIS). 001307 00-29
LIVING IN THE QUESTIONS. 001314 00-29
PERSONAL RESPONSIBILITY IN HUMAN LIVING: IMPLICATIONS FOR RELIGIOUS LIFE. (MASTERS THESIS). 001319 00-29

**LOCAL-CHURCH**
DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14
THE LOCAL-CHURCH IN SERVICE TO THE SENIOR ADULT. (D.MIN. DISSERTATION). 000536 00-17
MARRIAGE ENRICHMENT GROUPS IN THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000663 00-20
A LOCAL-CHURCH DEPRESSION MINISTRY. (D.MIN. DISSERTATION). 000690 00-21

**LOCAL-CONGREGATIONS**
PASTORAL SUPPORT OF CLERGY ROLE DEVELOPMENT WITHIN LOCAL-CONGREGATIONS. 000665 00-21

**LOCUS-OF-CONTROL**
GLOSSOLALIA AND INTERNAL-EXTERNAL LOCUS-OF-CONTROL. 000983 00-25

**LOFLANDS**
EMPIRICAL ADEQUACY OF LOFLANDS CONVERSION MODEL. 001475 00-32

**LOGOTHERAPY**
ALCOHOLICS ANONYMOUS AS GROUP LOGOTHERAPY. 000436 00-15
LOGOTHERAPY AND EASTERN RELIGIONS. 000475 00-16
THE ECUMENICAL INGREDIENT IN LOGOTHERAPY. 000888 00-24
LOGOTHERAPY AND THE REDEMPTIVE ENCOUNTER. 000895 00-24
LOGOTHERAPY AS A PASTORAL TOOL. 000896 00-24

**LONELINESS**
THE TOUCH OF LONELINESS. 000810 00-22

**LONG-TERM**
SOMETIMES IT IS BETTER TO RECEIVE: MINISTRY IN A LONG-TERM CARE FACILITY. 000997 00-25

**LONGITUDINAL**
RELIGION AND AGING: AN ANALYSIS OF A LONGITUDINAL PANEL. 000515 00-17
RELIGION AND AGING IN A LONGITUDINAL PANEL. 000516 00-17

**LONGITUDINAL-STUDY**
CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01
CHURCH MEMBERSHIP AND PERSONALITY: A LONGITUDINAL-STUDY. 000031 00-03
DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09
RELIGIOUS GLOSSOLALIA: A LONGITUDINAL-STUDY OF PERSONALITY CHANGES. 001516 00-33

**LOS-ANGELES**
A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03

**LOSS**
RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05
AN INTENSIVE COURSE FOR CLERGY ON DEATH, DYING, AND LOSS. 000249 00-12
A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14
COUNSELING FOR LOSS OF FAITH. 000770 00-22

**LOSSES**
THE PSYCHOLOGICAL GAINS AND LOSSES OF RELIGIOUS CONVERSION. 001478 00-32

**LOST**
THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29

**LOVE**
MASCULINITY, FEMININITY, AND CONJUGAL LOVE. 000628 00-20
PSYCHOLOGICAL REFLECTIONS ON MARITAL LOVE AND CONTRACEPTION. 000636 00-20
MARRIED LOVE IN THE MIDDLE-YEARS. 000642 00-20
THE COURAGE TO LOVE. 000852 00-22
BORN TO LOVE: TRANSACTIONAL ANALYSIS IN THE CHURCH. 000903 00-24
LOVE AND GUILT ORIENTED DIMENSIONS OF CHRISTIAN BELIEF. 001222 00-28
LOVE AND ECSTASY. 001296 00-29
WHY AM I AFRAID TO LOVE. 001322 00-29

SEEING GOD IN SIGNS OF LOVE. 001823 00-38

**LOW-INCOME**
PASTORAL-COUNSELING WITH LOW-INCOME CLIENTS: CONGRUENCE WITH INDIVIDUAL PSYCHOLOGY. 000756 00-22

**LOYALTY**
RELIGIOUS LOYALTY, DEFECTION, AND EXPERIMENTATION AMONG COLLEGE YOUTH. 000081 00-03

**LSD**
LSD, VIOLENCE AND RADICAL RELIGIOUS-BELIEFS. 000455 00-15

**LUTHERAN**
EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION). 000281 00-12
CERTAIN ASPECTS OF MINISTRY TO THE DYING AMONG LUTHERAN PASTORS. (PH.D. DISSERTATION). 000833 00-22
MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31

**MAD-AT-GOD**
THE MAD-AT-GOD SYNDROME. 000539 00-17

**MADNESS**
THE CONCEPT OF MADNESS AND ITS IMPLICATIONS IN THE TALMUDIC LITERATURE AND ITS EXEGESIS. 001191 00-28
SIN AND MADNESS: STUDIES IN NARCISSISM. 001274 00-28

**MAGIC**
MAGIC, FAITH, AND HEALING: STUDIES IN PRIMITIVE PSYCHIATRY TODAY. 001511 00-33
MAGIC, SCIENCE AND RELIGION ON CHEJU-ISLAND. 001627 00-34
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35

**MAGICIANS**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**MAHARA-JI**
THE DIVINE LIGHT MISSION: GURU MAHARA-JI AND HIS BRITISH DISCIPLES. 001674 00-35

**MAHARISHI-MAHESH**
MAHARISHI-MAHESH: JET-AGE YOGI: FACES OF INDIA SERIES. 001830 00-38

**MAINTENANCE**
GROUP MAINTENANCE: A COMMON THEME IN GROUP PSYCHOTHERAPY AND PASTORAL LEADERSHIP. 000777 00-22

**MALADJUSTMENT**
RELIGIOUS-EXPERIENCE AS RELATED TO PSYCHOPATHOLOGY AND MALADJUSTMENT. (PH.D. DISSERTATION). 000995 00-25

**MALE**
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13
MALE AND FEMALE, CREATED HE THEM: AN ENCOUNTER OF SEX-ROLE STEREOTYPES IN CPE. 001705 00-36
UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE. 001721 00-36
A DESCRIPTIVE FIELD RESEARCH OF THE MALE HOMOSEXUAL AS A REQUISITE TOWARD A STRATEGY OF CHRISTIAN MINISTRY. (ED.D. DISSERTATION). 001722 00-36

**MALES**
THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03

**MAMMY**
MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA. 001693 00-35

**MAN**
DRUG USE & ABUSE: STUDIES IN MAN, MEDICINE AND THEOLOGY. 000429 00-15
AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16
COMPLETE CARE OF THE WHOLE MAN. 000601 00-19
THE DICHOTOMY OF MAN: RELIGION VS. SCIENCE. 000612 00-19
PSYCHOLOGICAL ASPECTS OF RELIGION IN THE LIFE OF MAN. 000976 00-25
THE NATURE OF MAN: A SOCIAL PSYCHOLOGICAL PERSPECTIVE. 001001 00-25
AGGRESSION AND RELIGION: THE PSYCHOLOGY AND THEOLOGY OF THE PUNITIVE ELEMENT IN MAN. 001028 00-25
JUNG, GODS, AND MODERN MAN. 001051 00-25
ARISTOTLES MODERN CONCEPTION OF MAN: A REPLY TO BASIL JACKSON. 001081 00-25
THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28
MYSTICAL MAN IN INDIA. 001450 00-31

**MANAGEMENT**
GRIEF AND GRIEF MANAGEMENT: SOME REFLECTIONS. 000381 00-14
PASTORAL MANAGEMENT OF PREDICTABLE BIRTH ANOMALIES. 000641 00-20
PROCESS MANAGEMENT: BAD THEOLOGY IN THE SERVICE OF THE CHURCH. 000693 00-21
THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION). 001369 00-30
THE RESOUNDING SILENCE: THE MANAGEMENT OF RITUALS. (PH.D. DISSERTATION). 001603 00-34

**MANIFEST**
MANIFEST ANXIETY AS A CONTRIBUTING FACTOR IN RELIGIOUS CONVERSION. 001492 00-32

**MANIPULATION**
PSYCHOTHERAPY AS THE MANIPULATION OF ENDOGENOUS HEALING MECHANISMS: A TRANSCULTURAL SURVEY. 001522 00-33

**MANS**
MANS GREATEST SINGLE PROBLEM. 000708 00-21
MENTAL-HYGIENE AND MANS RELIGIOUS VIEWPOINT. 001339 00-29

**MANSINS**
CAUGHT BETWEEN ANCESTORS AND SPIRITS: FIELD REPORT OF A KOREAN MANSINS HEALING KUT. 000482 00-16

**MANTRA**
THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16

**MARCEL**
AN APPROACH TO SOME PHILOSOPHICAL CONCEPTS OF MARCEL AND HEIDEGGER, USING VARIOUS PSYCHOLOGICAL TECHNIQUES. (PH.D. DISSERTATION). 001087 00-25

**MARGUERITE**
MARGUERITE AND ME. 000418 00-14

**MARITAL**
THE IMPACT OF THE SEMINARY EXPERIENCE ON THE MARITAL RELATIONSHIP. 000291 00-13
MARITAL THERAPY WITH FORMER PRIESTS. 000622 00-20
PSYCHOLOGICAL REFLECTIONS ON MARITAL LOVE AND CONTRACEPTION. 000636 00-20
THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH.D. DISSERTATION). 000647 00-20
A STUDY OF THE RELATIONSHIPS BETWEEN RELIGIOUS AFFILIATION, RELIGIOUS PRACTICES AND MARITAL ADJUSTMENT. (PH.D. DISSERTATION). 000661 00-20

**MARRAPODI**
MARRAPODI: THE STUDY OF AN INDIGENOUS RELIGIOUS COMMUNITY IN TRANSITION. 001653 00-35

**MARRIAGE**
TOWARD DEVELOPING A MARRIAGE ENRICHMENT PROGRAM FOR SEMINARY COUPLES. (D.MIN. DISSERTATION). 000264 00-12
EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION). 000281 00-12

A BIBLICAL PERSPECTIVE ON MARRIAGE. 000621 00-20

WHAT IS MARRIAGE?. 000623 00-20

CONCEPTS AND TERMINOLOGY IN INTERRELIGIOUS MARRIAGE. 000632 00-20

PSYCHOLOGICAL FACTORS IN INTERFAITH MARRIAGE. 000633 00-20

THE GOSPEL AND CULTURE: CHRISTIAN MARRIAGE AND DIVORCE TODAY. 000634 00-20

SOME CURRENT TRENDS IN MARRIAGE COUNSELING. 000635 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY; PART 4: EPISTLE AND REVELATION. 000637 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY, PART 3: GOSPELS AND ACTS. 000638 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY: PART ONE: PENTATEUCH AND HISTORICAL BOOKS. 000639 00-20

THE MARRIAGE COUNSELING SERVICES IN AUSTRALIA. 000643 00-20

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20

THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH.D. DISSERTATION). 000647 00-20

EDUCATION AND PREPARATION FOR MARRIAGE: NEW APPROACHES. 000649 00-20

THE CLERGY AS MARRIAGE COUNSELORS: A SERVICE REVISITED. 000655 00-20

FORMULATING A TEEN MARRIAGE POLICY. 000659 00-20

A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION). 000662 00-20

MARRIAGE ENRICHMENT GROUPS IN THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000663 00-20

THREE CURRENT RELIGIOUS ISSUES: MARRIAGE OF PRIESTS, INTERMARRIAGE, AND EUTHANASIA. 001733 00-37

**MARRIAGES**
INTERFAITH MARRIAGES: WHO AND WHY. 000627 00-20

**MARRIED**
MARRIED LOVE IN THE MIDDLE-YEARS. 000642 00-20

A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION). 000662 00-20

**MARTYR**
BEYOND SELF-ACTUALIZATION: COMMENTS ON THE LIFE AND DEATH OF STEPHEN THE MARTYR. 001005 00-25

**MARYLAND**
A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**MASCULINITY**
MASCULINITY, FEMININITY, AND CONJUGAL LOVE. 000628 00-20

**MASLOW**
MASLOW AS THEORIST OF RELIGION: REFLECTIONS ON HIS POPULARITY AND PLAUSIBILITY. 000964 00-25

A COMPARISON OF ABRAHAM MASLOW WITH THE BIBLICAL ABRAHAM. 001077 00-25

**MASLOWS**
ABRAHAM MASLOWS CATEGORY OF PEAK-EXPERIENCES AND THE THEOLOGICAL CRITIQUE OF RELIGION. 000965 00-25

**MASOCHISTIC**
THE ETIOLOGY AND DYNAMICS OF THE MASOCHISTIC SYNDROME WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (ED.D.DISSERTATION). 000792 00-22

**MASS-MEDIA**
EDUCATION, RELIGION, MASS-MEDIA, AND DELINQUENT CONDUCT. 001800 00-37

**MASTURBATION**
A CASE OF STRONG MASTURBATION ORIGINATED BY AN IATROGENIC COMPLEX OF GUILT, RESOLVED IN THREE HYPNOTHERAPEUTIC MEETINGS. 001164 00-28

**MATURING**
MATURING RELIGION. 001150 00-28

**MATURITY**
DEVELOPMENT OF RELIGIOUS CONCEPTS AND MATURITY: A THREE STAGE MODEL. 000155 00-09

RELATIONSHIPS BETWEEN LEVEL OF MATURITY AND PROJECTED PATTERNS OF BEREAVEMENT MINISTRY. (PH.D. DISSERTATION). 000414 00-14

IDENTITY, FAITH, AND MATURITY. 001026 00-25

MATURITY: PSYCHOLOGICAL AND BIBLICAL. 001294 00-29

**MAYAN-INDIAN**
SHAMANISM AND CONCEPTS OF DISEASE IN A MAYAN-INDIAN COMMUNITY. 001616 00-34

**MCCONNELL**
SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972. 000566 00-18

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18

**MEANING**
INSTITUTIONALIZED ATTITUDE INFLUENCE AS A FUNCTION OF MEANING CHANGE. (PH.D.DISSERTATION). 000024 00-02

CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02

RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05

A STUDY OF MEANING DIFFERENCES ACROSS GENERATIONS IN INDIA. 000113 00-05

FRANKLS WILL TO MEANING IN A RELIGIOUS ORDER. 000297 00-13

GAME FREE -- A GUIDE TO THE MEANING OF INTIMACY. 000917 00-24

WOUNDED SELF: THE RELIGIOUS MEANING OF MENTAL SUFFERING. 000989 00-25

THE NEW MYTH OF MEANING. 000991 00-25

THE PSYCHOLOGY OF FAITH AND THE MEANING OF TRANSCENDENCE IN THE PHILOSOPHY OF KIERKEGAARD. 001098 00-25

THE SEARCH FOR SPIRITUAL MEANING. 001173 00-28

RELIGIOUS ORIENTATION AND MEANING IN LIFE. 001333 00-29

THE MEANING AND RELEVANCE OF LEARNING READINESS FOR CURRICULUM CONSTRUCTION IN CHRISTIAN EDUCATION: A STUDY PAPER. 001401 00-30

COMMUNICATION OF MEANING IN GLOSSOLALIA. 001514 00-33

STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34

NOTES ON THE CHRISTIAN MEANING OF SEXUALITY. 001730 00-36

**MEANINGS**
PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25

**MEASURE**
A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM. 000068 00-03

THE CONSTRUCTION AND PRELIMINARY VALIDATION OF A MEASURE OF REPORTED MYSTICAL EXPERIENCE. 001435 00-31

**MEASURES**
A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07

**MEASURING**
MEASURING ATTITUDES TOWARD THE CHURCH. 000129 00-07
MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS. 001055 00-25
MEASURING RELIGIOSITY BY DIRECT AND INDIRECT METHODS: A MULTIPLE REPLICATION. 001062 00-25
MEASURING RELIGIOUS DIMENSIONS. 001775 00-37

**MECHANISM**
TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS. 001519 00-33

**MECHANISMS**
URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS. 001149 00-28
PSYCHOTHERAPY AS THE MANIPULATION OF ENDOGENOUS HEALING MECHANISMS: A TRANSCULTURAL SURVEY. 001522 00-33

**MEDICAL**
MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03
DISEASE ETIOLOGIES IN NONWESTERN MEDICAL SYSTEMS. 000099 00-05
REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19
SOME INTERESTING ETHICAL, MEDICAL, LEGAL, AND RELIGIOUS ASPECTS OF HYPNOSIS. PART II CONCLUSION. 000883 00-24
MEDICAL EDUCATION: THE PLACE OF RELIGION IN LEARNING THE ART. 001368 00-30
THE MEDICAL TEACHING OF DEMONOLOGY IN THE SEVENTEENTH AND EIGHTEENTH-CENTURIES. 001554 00-34
ETHNICITY AND HEALTH: A MEDICAL ANTHROPOLOGICAL APPROACH. (PH.D. DISSERTATION). 001569 00-34
THE PERILS OF MODEL SWAPPING: A VIEW FROM MEDICAL SUBURBIA. 001773 00-37

**MEDICINE**
MRS. ETHEL PHELPS STOKES HOYT (1877-1952) AND THE JOINT COMMITTEE ON RELIGION AND MEDICINE (1923-1936): A BRIEF SKETCH. 000231 00-11
DRUG USE & ABUSE: STUDIES IN MAN, MEDICINE AND THEOLOGY. 000429 00-15
PSYCHIATRY IN TRADITIONAL CHINESE MEDICINE. 000470 00-16
THE BIBLE AND LEGAL MEDICINE. 000547 00-18
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO MEDICINE. 000589 00-19
MEDICINE AND RELIGION: A NATURAL ALLIANCE. 000598 00-19
PROTESTANT PASTORAL MEDICINE: GROUNDWORK OF A RESTORATIVE MINISTRY. 000943 00-25
CONCEPT OF MENTAL-ILLNESS IN ANCIENT INDIAN MEDICINE. 001206 00-28
ANTON T. BOISEN (1876-1965): BREAKING AN OPENING IN THE WALL BETWEEN RELIGION AND MEDICINE. 001239 00-28
ALTERNATIVE MEDICINE: THE SCIENCE OF SPIRITUAL HEALING. 001507 00-33

**MEDIEVAL**
SEX EDUCATION IN MEDIEVAL CHRISTIANITY. 001701 00-36

**MEDITATING**
MEDITATING WITH CHILDREN: A WORKBOOK ON NEW AGE EDUCATIONAL METHODS USING MEDITATION. (REVISED EDITION). 000494 00-16

**MEDITATION**
MEDITATION IN RELIGION AND PSYCHOTHERAPY. 000464 00-16
TRANSCENDENTAL MEDITATION: GENERAL EVALUATION SURVEY. (UNPUBLISHED INSTRUMENT). 000466 00-16
MEDITATION AND CONSCIOUSNESS: AN ASIAN APPROACH TO MENTAL-HEALTH. 000476 00-16
ON THE PSYCHOLOGY OF MEDITATION. 000488 00-16
EASTERN METHODS OF MEDITATION AND CONCENTRATIVE RELAXATION EXERCISES. 000491 00-16
MEDITATING WITH CHILDREN: A WORKBOOK ON NEW AGE EDUCATIONAL METHODS USING MEDITATION. (REVISED EDITION). 000494 00-16
TRANSCENDENTAL MEDITATION. 000506 00-16
TRANSCENDENTAL MEDITATION. 000507 00-16
THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16
FREEDOM IN MEDITATION. 001166 00-28
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29
A MEDITATION ON PSYCHOTHERAPY. 001417 00-31
PSYCHIC PHENOMENA AND EASTERN MEDITATION. 001427 00-31
ECSTATIC PENTECOSTAL PRAYER AND MEDITATION. 001503 00-33
THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION. 001688 00-35

**MEDIUMISM**
TRANCE MEDIUMISM AND GROUP THERAPY CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35

**MEMBER**
THE CHAPLAIN AS A MEMBER OF THE PSYCHIATRIC TEAM. 000614 00-19

**MEMBERS**
IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22
A PICTURE OF PSYCHOPATHOLOGICAL CONDITIONS IN MEMBERS OF RELIGIOUS COMMUNITIES. 001171 00-28
THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35
RELIGIOSITY AND ATTITUDES OF PREJUDICE AMONG CHURCH MEMBERS. (MASTERS THESIS). 001802 00-37

**MEMBERSHIP**
CHURCH MEMBERSHIP AND PERSONALITY: A LONGITUDINAL-STUDY. 000031 00-03
AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10
AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS. 000278 00-12
AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS. 000721 00-21
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28
MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING. 001299 00-29
THE MEMBERSHIP OF A CULT: THE SPIRITUALISTS NATIONAL UNION. 001670 00-35

**MEMORIES**
THE HEALING OF MEMORIES: PSYCHOTHERAPEUTIC RITUAL AMONG CATHOLIC PENTECOSTALS. 001637 00-35

**MEMORY**
A THEOLOGY FOR PSYCHODRAMA: IN MEMORY OF JACOB L. MORENO, M.D., FOUNDER OF GROUP PSYCHOTHERAPY AND PSYCHODRAMA. 000918 00-24

**MEMPHIS**
A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22

**MEN**
AN INVESTIGATION OF INTERMARRIAGE: A COMPARISON OF INTERMARRIED AND INMARRIED JEWISH MEN. (PH.D. DISSERTATION). 000656 00-20

THEN MEN SAID, LET US MAKE GOD IN OUR IMAGE, AFTER OUR LIKENESS. 001000 00-25

TONGUES OF MEN AND ANGELS: THE RELIGIOUS LANGUAGE OF PENTECOSTALISM. 001489 00-32

**MENNINGER**

MINISTERS IN TROUBLE: A STUDY OF 140 CASES EVALUATED AT THE MENNINGER FOUNDATION. 000246 00-12

**MENNONITE**

THE DEVELOPMENT OF THE MENNONITE MENTAL-HEALTH MOVEMENT 1942-1971. (D.S.W. DISSERTATION). 000669 00-21

A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30

**MENNONITES**

MENNONITES AND SOCIAL COMPASSION: THE ROKEACH HYPOTHESIS RECONSIDERED. 001680 00-35

**MENTAL**

MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA. 000315 00-13

MENTAL INTEGRITY AND THE NATURE OF LIFE. 000422 00-14

THE GROUP AS MATRIX OF THE INDIVIDUALS MENTAL LIFE. 000761 00-22

WOUNDED SELF: THE RELIGIOUS MEANING OF MENTAL SUFFERING. 000989 00-25

TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25

MENTAL STATUS AND RELIGIOUS-BEHAVIOR. 001214 00-28

ABNORMAL MENTAL PHENOMENA IN THE PROPHETS. 001231 00-28

SOME CONTRIBUTIONS OF RELIGION TO MENTAL AND PHYSICAL HEALTH. 001328 00-29

THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION. 001538 00-34

**MENTAL-DISEASES**

CLINICAL STATISTICAL RESEARCH ON MENTAL-DISEASES OF RELIGIOUS PEOPLE. 001188 00-28

**MENTAL-DISORDER**

PERCEPTION OF MENTAL-DISORDER AND THE COUNSELING ROLE AMONG CLERGYMEN. (PH.D. DISSERTATION). 001197 00-28

**MENTAL-DISORDERS**

MENTAL-DISORDERS IN THE BIBLE AND TALMUD. (TRANS FRED ROSNER). 001240 00-28

MENTAL-DISORDERS ASSOCIATED WITH FOLK RELIGION. 001243 00-28

**MENTAL-HEALTH**

EMERGING THEMES OF MINISTRY AND MENTAL-HEALTH: CONVENTION KEYNOTE ADDRESS. 000025 00-02

THEOLOGICAL CONSULTANTS IN HOSPITALS AND MENTAL-HEALTH CENTERS. 000180 00-10

TRAINING PARAPROFESSIONAL MENTAL-HEALTH COUNSELORS AS A MEANS OF ENLIVENING THE PRIESTHOOD OF ALL BELIEVERS. (PH.D. DISSERTATION). 000247 00-12

THE CLERGYMAN AND MENTAL-HEALTH: REPORT OF A COMMUNITY PROGRAM IN CONTINUING-EDUCATION. 000271 00-12

RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13

MENTAL-HEALTH OF PROSELYTING MISSIONARIES. (PH.D. DISSERTATION). 000331 00-13

MEDITATION AND CONSCIOUSNESS: AN ASIAN APPROACH TO MENTAL-HEALTH. 000476 00-16

HUMAN RELATIONSHIPS AND MENTAL-HEALTH. 000505 00-16

LAO BUDDHISM, MENTAL-HEALTH, AND CONTEMPORARY IMPLICATIONS. 000510 00-16

THE CLERGY AS A MENTAL-HEALTH RESOURCE: I & II. 000588 00-19

THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS. 000592 00-19

FACTORS INFLUENCING THE JUDGMENT AND REFERRAL OF MENTAL-HEALTH PRESENTING PROBLEMS BY CLERGYMEN AND PSYCHOLOGISTS. (PH.D. DISSERTATION). 000602 00-19

THE DEVELOPMENT OF THE MENNONITE MENTAL-HEALTH MOVEMENT 1942-1971. (D.S.W. DISSERTATION). 000669 00-21

THE INFLUENCE OF THE COMMUNITY ON THE MENTAL-HEALTH ROLE OF MINISTERS. 000671 00-21

SOCIAL CONTROL IMPLICATIONS OF MENTAL-HEALTH SERVICES: SOME ETHICAL ISSUES. 000674 00-21

EMERGING FUNCTIONS FOR CLERGY IN MENTAL-HEALTH. 000680 00-21

STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE. 000682 00-21

REFERRAL PATTERNS AMONG MENTAL-HEALTH AGENTS IN THREE SUBURBAN COMMUNITIES. 000684 00-21

MENTAL-HEALTH CONSULTATION WITH RELIGIOUS LEADERS. 000689 00-21

THE CHURCHS MISSION TO MENTAL-HEALTH. 000692 00-21

THE CLERGYMANS USE OF MENTAL-HEALTH RESOURCES. 000695 00-21

MENTAL-HEALTH CONSULTATION AND THE CLERGY: THE PLACE OF VALUES AND OTHER FACTORS. (PH.D. DISSERTATION). 000706 00-21

PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION. 000720 00-21

TOWARD COLLABORATIVE MENTAL-HEALTH CONSULTATION. 000722 00-21

SOCIOLOGY AND MENTAL-HEALTH: A NEW INTERSECTION. 000723 00-21

NEW CHALLENGES IN MENTAL-HEALTH OF CHILDREN: FOR CHURCH AND COMMUNITY. 000801 00-22

SIN, GUILT AND MENTAL-HEALTH: CONFESSION AND RESTITUTION AS MEANS OF THERAPY. 000805 00-22

PASTORAL-COUNSELING: THE ROLE OF THE CLERGY IN MENTAL-HEALTH. 000817 00-22

CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY. 000856 00-22

THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY. 000868 00-23

THEOLOGICAL ISSUES OF SIN IN MENTAL-HEALTH TREATMENT. 000877 00-23

AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

RELIGION, MENTAL-HEALTH AND THE PSYCHOANALYST. 001078 00-25

CONFERENCE ON RELIGION AND MENTAL-HEALTH CONCEPTS. 001148 00-28

HOLINESS AND HEALTH: AN EXAMINATION OF THE RELATIONSHIP BETWEEN CHRISTIAN HOLINESS AND MENTAL-HEALTH. 001167 00-28

RELIGIOUS ORIENTATION AND MENTAL-HEALTH. (PH.D. DISSERTATION). 001177 00-28

RESEARCH ON SOCIOCULTURAL FACTORS IN RELATION TO MENTAL-HEALTH IN THE REGION OF GORNJEG-POLIMLJE. 001190 00-28

ON THE MENTAL-HEALTH OF JESUS CHRIST. 001199 00-28

A SEARCH FOR MENTAL-HEALTH. 001202 00-28

THE RELATIONSHIPS OF INTRINSIC AND EXTRINSIC RELIGIOUS ORIENTATIONS TO SELECTED CRITERIA OF MENTAL-HEALTH. (PH.D. DISSERTATION). 001245 00-28

THE MENTAL-HEALTH OF JEHOVAHS WITNESSES. 001266 00-28

EVOLUTION OF CONCEPTS OF MENTAL-ILLNESS AND MENTAL-HEALTH CARE. 001278 00-28

MENTAL-HEALTH & RELIGION. 001289 00-29

RELATIONSHIP BETWEEN PERSONAL RELIGIOUS ORIENTATION AND POSITIVE MENTAL-HEALTH. (PH.D. DISSERTATION). 001290 00-29
PERSONALITY AND MENTAL-HEALTH CONCOMITANTS OF RELIGIOUSNESS IN LATE ADOLESCENT COLLEGE STUDENTS. (PH.D. DISSERTATION). 001326 00-29
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION, AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D DISSERTATION). 001329 00-29
THE IMPORTANCE OF SELF-IMAGE IN MENTAL-HEALTH. 001335 00-29
MENTAL-HEALTH BENEFITS OF RELIGIOUS SALVATION. 001338 00-29
MYSTICISM, MYSTIC MOVEMENT AND MENTAL-HEALTH (I). 001420 00-31
MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**MENTAL-HOSPITAL**
THE ROLE OF THE CHAPLAIN IN A MENTAL-HOSPITAL. 000747 00-22
AN EXPLORATION INTO THE NATURE OF PASTORAL CARE IN THE MENTAL-HOSPITAL. (D.DIV. DISSERTATION). 000793 00-22
A PASTORAL MINISTRY IN A MENTAL-HOSPITAL. 000812 00-22

**MENTAL-HOSPITALS**
THEOLOGICAL CONSULTATION IN MENTAL-HOSPITALS. 000613 00-19
RELIGION AS A FACTOR IN EXTRUSION TO PUBLIC MENTAL-HOSPITALS. 001161 00-28

**MENTAL-HYGIENE**
MENTAL-HYGIENE AND MANS RELIGIOUS VIEWPOINT. 001339 00-29

**MENTAL-ILLNESS**
THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION. 000561 00-18
UNHAPPINESS AND MENTAL-ILLNESS. 000821 00-22
THE TORAH VIEW OF MENTAL-ILLNESS: SIN OR SICKNESS? 001146 00-27
EXISTING CONCEPTS OF MENTAL-ILLNESS IN DIFFERENT CULTURES AND TRADITIONAL FORMS OF TREATMENT. 001153 00-28
A COMPARATIVE STUDY OF MENTAL-ILLNESS AMONG THE CHRISTIANS AND MOSLEMS OF LEBANON. 001203 00-28
CONCEPT OF MENTAL-ILLNESS IN ANCIENT INDIAN MEDICINE. 001206 00-28
CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28
MENTAL-ILLNESS AS SIN: SIN AS NEUROSIS. 001268 00-28
EVOLUTION OF CONCEPTS OF MENTAL-ILLNESS AND MENTAL-HEALTH CARE. 001278 00-28
THE RELIGIOUS FACTOR IN MENTAL-ILLNESS. 001279 00-28
THE INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001283 00-28
INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001284 00-28
THE HISTORICAL AND THEOLOGICAL IMPLICATIONS IN THE TREATMENT OF MENTAL-ILLNESS (WITH SPECIAL REFERENCE TO SCHIZOPHRENIA). (D.MIN. DISSERTATION). 001286 00-28
HUNG HSIU-CHUANS MENTAL-ILLNESS AND THE TAIPING REBELLION. 001505 00-33
PUERTO-RICAN SPIRITUALISTS VIEW MENTAL-ILLNESS: THE FAITH HEALER AS A PARAPROFESSIONAL. 001517 00-33
PRACTICES FOR TREATING PHYSICAL AND MENTAL-ILLNESS IN GUYANA. 001584 00-34
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA. 001598 00-34
RELIGIOUS TREATMENT OF MENTAL-ILLNESS IN TAMIL NADU. 001613 00-34

**MENTAL-PATIENTS**
A RELIGIOUS SECT, ITS MENTAL-PATIENTS, ITS DOCTOR AND ITS PSYCHIATRISTS. 001632 00-35

**MENTAL-RETARDATION**
ATTITUDES OF KENTUCKY SOUTHERN-BAPTIST PASTORS TOWARD MENTAL-RETARDATION: NATURE AND DETERMINANTS. (PH.D. DISSERTATION). 000288 00-13

**MENTALLY-HANDICAPPED**
I AM WITH YOU: AN INTRODUCTION TO THE RELIGIOUS-EDUCATION OF THE MENTALLY-HANDICAPPED. 001405 00-30

**MENTALLY-ILL**
PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22

**MENTALLY-RETARDED**
ON BEING A PASTOR TO THE MENTALLY-RETARDED. 000199 00-10
A PASTORAL MINISTRY TO THE PARENTS OF THE MENTALLY-RETARDED. (D.MIN. DISSERTATION). 000644 00-20
ROLE OF THE CLERGY IN SERVING THE MENTALLY-RETARDED. 000672 00-21
THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION). 001369 00-30
RELIGIOUS INSTRUCTIONS FOR MENTALLY-RETARDED CHILDREN. 001389 00-30

**MESSIAH**
MESSIAH FROM KOREA: HONOR THY FATHER MOON. 001677 00-35

**MESSIAHS**
MESSIAHS, MIRACLE WORKERS AND CATHOLIC DUALITY IN BRAZIL. 001141 00-27

**METAPSYCHOLOGY**
THE METAPSYCHOLOGY OF ABRAHAM JOSHUA HESCHEL. 000999 00-25

**METHOD**
THE LABORATORY METHOD AND BEHAVIOR CHANGE IN A RELIGIOUS INSTITUTION: AN EXPLORATORY STUDY. (PH.D. DISSERTATION). 000027 00-02
METHOD IN RELIGIOUS LIVING AND CLINICAL EDUCATION. 000207 00-11
CLERGY TRAINING PROGRAM PATTERNED AFTER FOUNDATION METHOD. 000254 00-12
SUPERVISION AS THEOLOGICAL METHOD. 000259 00-12
TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY. 001344 00-30

**METHODISM**
METHODISM AND ALCOHOL: RECOMMENDATIONS FOR A BEVERAGE ALCOHOL POLICY BASED ON THE EVERCHANGING HISTORIC DISCIPLINAL POSITIONS OF AMERICAN METHODISM. (D. MIN. DISSERTATION). 000431 00-15

**METHODIST**
THE PERSISTENCE OF REGIONALISM IN RACIAL ATTITUDES OF METHODIST CLERGY. 000329 00-13
FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37
ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT. 001769 00-37

**METHODOLOGY**
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11

**METHODS**
THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03
EASTERN METHODS OF MEDITATION AND CONCENTRATIVE RELAXATION EXERCISES. 000491 00-16
MEDITATING WITH CHILDREN: A WORKBOOK ON NEW AGE EDUCATIONAL METHODS USING MEDITATION. (REVISED EDITION). 000494 00-16
NEW METHODS IN THE PSYCHOLOGY OF RELIGION. 001039 00-25
MEASURING RELIGIOSITY BY DIRECT AND INDIRECT METHODS: A MULTIPLE REPLICATION. 001062 00-25
THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION). 001369 00-30
PASTORAL CARE METHODS AND DEMONOLOGY IN SELECTED WRITINGS. 001583 00-34

PUBLIC POLICY AND RELIGIOUS RESEARCH: METHODS AND TECHNIQUES.
001819 00-37

**METROPOLITAN**
INTELLECTUALISM AND RELIGIOUS ATTENDANCE OF METROPOLITAN RESIDENTS.
001591 00-34

**MEXICAN**
CURANDERAS: A UNIQUE ROLE FOR MEXICAN WOMEN.
001515 00-33

**MEXICAN-AMERICAN**
AN ATTITUDINAL STUDY OF SOCIAL-DISTANCE BETWEEN THE MEXICAN-AMERICAN AND THE CHURCH. (PH.D. DISSERTATION).
000125 00-06
COMPARISON OF REPORTED RELIGIOUS-EXPERIENCE IN CAUCASIAN, AMERICAN-INDIAN, AND TWO MEXICAN-AMERICAN SAMPLES.
001565 00-34

**MEXICAN-AMERICANS**
PROTESTANT CHURCHES AND MEXICAN-AMERICANS IN SOUTH TEXAS. (PH.D.DISSERTATION).
001143 00-27
RELIGION AND THE ASSIMILATION OF MEXICAN-AMERICANS.
001371 00-30
FAMILY PLANNING AMONG MEXICAN-AMERICANS OF SOUTH TEXAS. (PH.D. DISSERTATION).
001710 00-36

**MEXICAN-INDIAN**
STRESS AND SUSTO IN A MEXICAN-INDIAN COMMUNITY.
001195 00-28

**MIAMI**
SANTERIA: AFROCUBAN CONCEPTS OF DISEASE AND ITS TREATMENT IN MIAMI.
001605 00-34

**MICROTRAINING**
TRAINING IN BASIC PASTORAL-COUNSELING SKILLS: A COMPARISON OF A MICROTRAINING APPROACH WITH A SKILLS PRACTICE APPROACH.
000267 00-12

**MIDDLE-AGED**
DEPRESSION IN MIDDLE-AGED WOMEN.
001168 00-28

**MIDDLE-AGES**
HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION.
001105 00-25

**MIDDLE-EAST**
HISTORY OF MIDDLE-EAST PSYCHIATRY, PSYCHIATRIC CARE DISCUSSED.
001229 00-28
THE CULT OF THE SEER IN THE ANCIENT MIDDLE-EAST.
001667 00-35

**MIDDLE-YEARED**
COUNSELING THE MIDDLE-YEARED PASTOR.
000295 00-13

**MIDDLE-YEARS**
MARRIED LOVE IN THE MIDDLE-YEARS.
000642 00-20

**MIGRANTS**
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION).
001820 00-37

**MILIEU**
SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT.
001630 00-35

**MILITANCE**
BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST.
001136 00-27

**MILITANCY**
RELIGIOSITY AND BLACK MILITANCY: A REAPPRAISAL.
001734 00-37
RELIGIOSITY AND CIVIL-RIGHTS MILITANCY.
001752 00-37
RELIGION AS A DETERMINANT OF MILITANCY AND POLITICAL PARTICIPATION AMONG BLACK AMERICANS.
001778 00-37
RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION).
001784 00-37

**MILITARY**
DO WE REALLY NEED MILITARY CHAPLAINS?.
000173 00-10

**MILLS**
DEATH, DYING, AND THE MINISTRY OF THE CHURCH INTERVIEW BY WATSON E. MILLS.
000412 00-14

**MIND**
THE ULTRACONSCIOUS MIND.
001419 00-31
THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING.
001528 00-33

**MINDEDNESS**
SOCIAL EYES AND FAMILY MINDEDNESS.
001310 00-29

**MINISTER**
THE MINISTER AS PASTOR AND PERSON.
000200 00-10
AN EVALUATION OF THE IMPACT OF CLINICAL PASTORAL-EDUCATION UPON THE PERSONALITY OF THE MINISTER. (PH.D. DISSERTATION).
000234 00-11
DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976.
000570 00-18
THE PHYSICIAN AND MINISTER CARING FOR THE TERMINAL PATIENT.
000610 00-19
THE PUBLIC HEALTH NURSE AND THE PARISH MINISTER.
000620 00-19
FAMILY COUNSELING AND THE MINISTER.
000648 00-20
HELPING THE CANCER PATIENT: THE MINISTER AND THE SOCIAL-WORKER.
000735 00-22
THE MINISTER AS DIAGNOSTICIAN.
000827 00-22
THE MINISTER AS CRISIS COUNSELOR.
000845 00-22
CRISIS INTERVENTION TECHNIQUES FOR THE MINISTER.
000930 00-24

**MINISTERIAL**
MINISTERIAL CAREERS IN EIGHTEENTH-CENTURY NEW-ENGLAND: THE SOCIAL CONTEXT, 1700-1760.
000193 00-10
IDENTIFICATION OF MINISTERIAL CLIQUES: A SOCIOMETRIC APPROACH.
000242 00-12
PSYCHOLOGICAL TESTING FOR MINISTERIAL SELECTION.
000243 00-12
AN EVALUATION OF MINISTERIAL EFFECTIVENESS. (PH.D. DISSERTATION).
000245 00-12
THE MINISTERIAL PERSONALITY: MYTH OR REALITY?.
000322 00-13
MINISTERIAL WORK IN THE THERAPEUTIC TEAM.
000615 00-19

**MINISTERING**
DEATH AND DYING (MINISTERING TO THE DYING, THEIR FAMILY AND FRIENDS). (D.MIN. DISSERTATION).
000353 00-14
PARTNERS IN MINISTERING: A PSYCHIATRIST AND A PASTOR.
000616 00-19
MINISTERING TO PERSONS UNDER PSYCHIATRIC CARE. (TH.D. DISSERTATION).
000737 00-22
NEEDS FELT BY THE CLERGY FOR MINISTERING TO THE AGING.
000807 00-22
MINISTERING TO THE DEPRESSED PERSON.
000835 00-22

**MINISTERS**
MINISTERS IN TROUBLE: A STUDY OF 140 CASES EVALUATED AT THE MENNINGER FOUNDATION.
000246 00-12
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS.
000251 00-12
AN EXAMPLE OF THE USE OF PROFESSIONAL DEVELOPMENT GROUPS IN SUPPORT OF NEW MINISTERS.
000268 00-12
SELF-CONCEPT CHANGE IN MINISTERS AND MISSIONARIES.
000299 00-13
THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION).
000304 00-13
A COMPARATIVE STUDY OF FORMER AND CURRENT SOUTHERN-BAPTIST MINISTERS USING THE SEMANTIC DIFFERENTIAL TECHNIQUE AND PERSONAL DATA QUESTIONNAIRES. (ED.D. DISSERTATION).
000308 00-13
PERSONALITY CHARACTERISTICS OF MINISTERS AND THEIR SOCIAL CHANGE ACTIVITY. (PH.D. DISSERTATION).
000338 00-13
PERCEPTIONS OF THE NEEDS OF THE AGED BY MINISTERS AND THE ELDERLY.
000525 00-17
THE INFLUENCE OF THE COMMUNITY ON THE MENTAL-HEALTH ROLE OF MINISTERS.
000671 00-21
THE MINISTERS SPOUSE AS PERSON. (D.MIN. DISSERTATION).
001301 00-29

ANGELS AND MINISTERS OF GRACE. AN ETHNOPSYCHIATRISTS CONTRIBUTION TO BIBLICAL CRITICISM. 001644 00-35
FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37
MINISTERS ATTITUDES TOWARD OVERPOPULATION. 001746 00-37

**MINISTRIES**
NEEDS FELT BY THE CLERGY FOR MINISTRIES TO THE AGING. 000808 00-22

**MINISTRY**
EMERGING THEMES OF MINISTRY AND MENTAL-HEALTH: CONVENTION KEYNOTE ADDRESS. 000025 00-02
THE HOSPITAL CHAPLAIN AND HIS MINISTRY. 000176 00-10
THE PRACTICE OF MINISTRY. 000184 00-10
THE PRECARIOUS ENTERPRISE OF MINISTRY. 000197 00-10
DYNAMIC INTERPERSONALISM FOR MINISTRY. 000198 00-10
SUPERVISION IN PASTORAL CARE AND COUNSELING: A PREREQUISITE FOR EFFECTIVE MINISTRY. 000205 00-11
AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12
EGO IDENTITY AND PROFESSIONAL PREPARATION FOR MINISTRY. 000262 00-12
A CONSTRUCTIVE APPROACH TO FRUSTRATION IN THE PRACTICE OF MINISTRY. 000292 00-13
THE IMPACT OF ILLNESS ON THE FAMILY AND THE MINISTRY OF THE CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000346 00-14
DEATH, DYING, AND THE MINISTRY OF THE CHURCH INTERVIEW BY WATSON E. MILLS. 000412 00-14
RELATIONSHIPS BETWEEN LEVEL OF MATURITY AND PROJECTED PATTERNS OF BEREAVEMENT MINISTRY. (PH.D. DISSERTATION). 000414 00-14
A CHRISTIAN MINISTRY TO THE BEREAVED. (D.MIN. DISSERTATION). 000415 00-14
MINISTRY TO THOSE IN GRIEF. 000419 00-14
CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17
AGING AND MINISTRY. 000534 00-17
PSYCHIATRISTS VIEWPOINTS ON RELIGION AND THEIR SERVICES TO RELIGIOUS INSTITUTIONS AND THE MINISTRY. 000587 00-19
HEALTH CARE, THE HUMAN SPIRIT AND THE CHURCHS MINISTRY. 000604 00-19
A PASTORAL MINISTRY TO THE PARENTS OF THE MENTALLY-RETARDED. (D.MIN. DISSERTATION). 000644 00-20
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20
MINISTRY TO THE CHRONIC HEMODIALYSIS PATIENT. 000666 00-21
A PRISON CRISIS MINISTRY: THE MONTHLY PAROLE BOARD MEETING. 000667 00-21
A BROADER MINISTRY. 000683 00-21
A LOCAL-CHURCH DEPRESSION MINISTRY. (D.MIN. DISSERTATION). 000690 00-21
THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION). 000714 00-21
COMMUNITY-MENTAL-HEALTH: A MODEL FOR MINISTRY FROM THE PERSPECTIVE OF PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000718 00-21
A MINISTRY TO THE REPEATEDLY GRIEF STRICKEN. 000732 00-22
MINISTRY TO THE DYING, A HEARTFELT TURN IN THEOLOGY. 000733 00-22
A PASTORAL MINISTRY TO OLDER PERSONS. 000750 00-22
PASTORAL MINISTRY BETWEEN THE TIMES. 000764 00-22
COUNSELING MINISTRY OF THE CHURCHES OF CHRIST. 000767 00-22
MINISTRY TO FAMILIES OF CHRONICALLY ILL CHILDREN. 000768 00-22
BRINGING TOGETHER PSYCHOLOGY AND THEOLOGY: REFLECTIONS ON MINISTRY TO THE BEREAVED. 000787 00-22
MINISTRY TO THE DYING. 000809 00-22
A PASTORAL MINISTRY IN A MENTAL-HOSPITAL. 000812 00-22
MINISTRY TO THE DYING AS A LEARNING ENCOUNTER. 000814 00-22
MINISTRY TO THE HOSPITALIZED. 000815 00-22
IS PASTORAL-COUNSELING A CREDIBLE ALTERNATIVE IN THE MINISTRY?. 000825 00-22
TERMINAL ILLNESS: A MINISTRY OF CARING FAMILIES TO FAMILIES. (D.MIN. DISSERTATION). 000830 00-22
CERTAIN ASPECTS OF MINISTRY TO THE DYING AMONG LUTHERAN PASTORS. (PH.D. DISSERTATION). 000833 00-22
DEATH IN THE FAMILY: A MODEL OF MINISTRY. 000848 00-22
THE STRUCTURE OF CONCERN: THE MINISTRY IN DEATH RELATED SITUATIONS. 000860 00-22
A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24
PROTESTANT PASTORAL MEDICINE: GROUNDWORK OF A RESTORATIVE MINISTRY. 000943 00-25
POSITIVE PREVENTION: IMPLICATIONS FOR MINISTRY. 1975
BOISEN BANQUET ADDRESS. 000979 00-25
SOMETIMES IT IS BETTER TO RECEIVE: MINISTRY IN A LONG-TERM CARE FACILITY. 000997 00-25
MINISTRY WITH PARENTS OF INFANTS AND PRESCHOOL CHILDREN. 001341 00-30
COGNITIVE DEVELOPMENT AND ETHNICITY: PROBLEMS FOR EDUCATIONAL MINISTRY. 001398 00-30
FAMILY BACKGROUND AND RELIGIOUS CONVERSION IN THE FINNISH MINISTRY. 001487 00-32
THE HEALING MINISTRY WITHIN THE CHURCH. 001570 00-34
MINISTRY OF DELIVERANCE. 001580 00-34
A DESCRIPTIVE FIELD RESEARCH OF THE MALE HOMOSEXUAL AS A REQUISITE TOWARD A STRATEGY OF CHRISTIAN MINISTRY. (ED.D. DISSERTATION). 001722 00-36

**MINISTRYS**
HAS MINISTRYS NERVE BEEN CUT BY THE PASTORAL-COUNSELING MOVEMENT?. 000818 00-22

**MINORITY**
THE SEPHARDIC REVIVAL IN THE UNITED-STATES: A CASE OF ETHNIC REVIVAL IN A MINORITY WITHIN A MINORITY. 001138 00-27
TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY. 001344 00-30
COHESION AND CLEAVAGE IN A CHINESE MUSLIM MINORITY. (PH.D. DISSERTATION). 001672 00-35
RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37

**MINORS**
RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

**MIRACLE**
MESSIAHS, MIRACLE WORKERS AND CATHOLIC DUALITY IN BRAZIL. 001141 00-27

**MIRACLES**
THE MIRACLES OF KONNERSREUTH IN THE LIGHT OF CRIMINOLOGY (2): PSYCHOLOGY OF THE PIOUS FRAUD, CONTINUED FROM ISSUE NO. 9, 1976. 001474 00-31

**MISSION**
THE MISSION OF THE CHURCH IN A DRUGS CULTURE. 000443 00-15

THE CHURCHS MISSION TO MENTAL-HEALTH. 000692 00-21

THE DIVINE LIGHT MISSION: GURU MAHARA-JI AND HIS BRITISH DISCIPLES. 001674 00-35

**MISSIONARIES**

SELF-CONCEPT CHANGE IN MINISTERS AND MISSIONARIES. 000299 00-13

MENTAL-HEALTH OF PROSELYTING MISSIONARIES. (PH.D. DISSERTATION). 000331 00-13

**MISSIONARY**

THE NEW MISSIONARY: A REVIEW OF 50 CANDIDATES. 000324 00-13

**MISSOURI**

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30

**MMPI**

PSYCHIATRIC PATIENTS RESPONSES TO MMPI RELIGION ITEMS. 000146 00-08

THE MMPI AND PERSEVERANCE IN THE CONVENT. 000314 00-13

THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION). 000339 00-13

PSYCHIATRIC PATIENTS RELIGION AND MMPI RESPONSES. 001193 00-28

**MOBILITY**

MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04

GEOGRAPHICAL MOBILITY AND RELIGIOUS BEHAVIOUR. 001590 00-34

**MOBILIZATION**

A PROPOSAL FOR LAY MOBILIZATION IN EVANGELISM UTILIZING BEHAVIORAL TECHNOLOGY. 000712 00-21

**MODE**

THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND THERAPY MODE ATTRACTION. (PH.D. DISSERTATION). 001249 00-28

**MODEL**

RELIGIOSITY AND DEVIANCE: APPLICATION OF AN ATTITUDE BEHAVIOR CONTINGENT CONSISTENCY MODEL. 000001 00-01

A MODEL OF CHANGE OF RELIGIOUS AFFILIATION. 000078 00-03

DEVELOPMENT OF RELIGIOUS CONCEPTS AND MATURITY: A THREE STAGE MODEL. 000155 00-09

TOWARD A MODEL OF VOCATIONAL PERSISTENCE AMONG SEMINARIANS: III. 000183 00-10

A RESURRECTION MODEL FOR SUICIDE PREVENTION THROUGH THE CHURCH. 000344 00-14

DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14

THE SHERPA TEMPLE AS A MODEL OF THE PSYCHE. 000490 00-16

PASTORAL PSYCHOTHERAPY, THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY. 000688 00-21

COMMUNITY-MENTAL-HEALTH: A MODEL FOR MINISTRY FROM THE PERSPECTIVE OF PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000718 00-21

TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

DEATH IN THE FAMILY: A MODEL OF MINISTRY. 000848 00-22

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

CONTRIBUTIONS OF PSYCHOSYNTHESIS TOWARD A GROWTH ORIENTED MODEL FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000889 00-24

A PSYCHOLOGICAL MODEL WITH A SPIRITUAL DIMENSION. 000950 00-25

A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27

EMPIRICAL ADEQUACY OF LOFLANDS CONVERSION MODEL. 001475 00-32

TOWARD A SOCIAL PSYCHOLOGICAL MODEL OF SECTARIANISM. (PH.D. DISSERTATION). 001652 00-35

THE PERILS OF MODEL SWAPPING: A VIEW FROM MEDICAL SUBURBIA. 001773 00-37

**MODELING**

MODELING AND INSTRUCTIONS IN TRAINING FOR COUNSELOR EMPATHY. 000273 00-12

**MODELS**

MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04

PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION). 000657 00-20

MODELS OF PASTORAL-COUNSELING. 000742 00-22

AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

SECULAR AND SACRED MODELS OF PSYCHOLOGY AND RELIGION. 000973 00-25

RELIGION AND CONCEPTUAL MODELS OF BEHAVIOUR. 001083 00-25

EPISTEMOLOGY AND THE MATCHING OF INTENTIONS WITH MODELS IN RELIGIOUS TEACHING. 001402 00-30

CONVERSION PROCESS MODELS AND THE JESUS MOVEMENT. 001678 00-35

**MODERN**

RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05

THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05

BELIEF: AN ESSENTIAL FACTOR IN MODERN THERAPY. 000115 00-05

BUDDHISM AND SOCIETY IN MODERN SRI-LANKA. 000496 00-16

MORAL THEOLOGY AND THE MODERN CATHOLIC COLLEGE. 000557 00-18

RELIGION AND THE EXPECTATIONS OF MODERN SOCIETY TOWARDS THE ADOLESCENT. 000559 00-18

PASTORAL CARE IN THE MODERN HOSPITAL. 000759 00-22

A PSYCHOLOGICAL STUDY OF MODERN DOOMSDAY PROPHETS. 001030 00-25

JUNG, GODS, AND MODERN MAN. 001051 00-25

ARISTOTLES MODERN CONCEPTION OF MAN: A REPLY TO BASIL JACKSON. 001081 00-25

MODERN SLAVERY. 001302 00-29

RELIGIOUS-EDUCATION AS CONDITIONED BY MODERN PSYCHOLOGY AND PEDAGOGY. 001353 00-30

STIGMATA -- PASSION AND PUNISHMENT: A MODERN CASE-HISTORY. 001502 00-33

STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

RELIGION IN MODERN TURKEY. 001579 00-34

A CASE OF WITCHCRAFT IN MODERN TIMES. A STUDY OF THE PSYCHOSOCIAL CONDITIONING FACTORS OF MODERN OCCULTISM. 001625 00-34

**MODIFICATION**

GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION. 000887 00-24

CHRISTIAN GROWTH AND BEHAVIOR MODIFICATION. 000901 00-24

CONTRACT-THERAPY AND BEHAVIOR MODIFICATION. 000932 00-24

MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION). 001362 00-30

**MONASTERIES**
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16

**MONASTICISM**
ON LAY MONASTICISM. 001126 00-26

**MONKS**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**MONTREAL**
RELIGIOUS ALLEGIANCE OF DRUG USERS AMONG MONTREAL STUDENTS. 000439 00-15

**MOON**
MESSIAH FROM KOREA: HONOR THY FATHER MOON. 001677 00-35

**MORAL**
SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13
ON DYING AND DYING WELL: MORAL AND SPIRITUAL ASPECTS. 000352 00-14
MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18
ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION. 000548 00-18
MORAL THEOLOGY AND THE MODERN CATHOLIC COLLEGE. 000557 00-18
IDENTIFICATION THEORY AND CHRISTIAN MORAL EDUCATION. 000583 00-18
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18
THE SIGNIFICANCE OF MORAL VALUES IN SCHIZOPHRENIA. 001179 00-28
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30
CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34

**MORALITY**
DRUGS AND THE NEW MORALITY. 000456 00-15
MORALITY AND COUNSELING: A CASE FOR THE PASTORAL APPROACH. 000846 00-22
RELIGION AND MORALITY: A PSYCHOANALYTIC VIEW. 001234 00-28

**MORALS**
DRUGS, MORALS AND FAMILY RESPONSIBILITIES. 000434 00-15
RELIGIOUS-EDUCATION, VALUES, AND MORALS. 001403 00-30
MORALS AND SEXUAL DEVIANCY. 001704 00-36

**MORENO**
A THEOLOGY FOR PSYCHODRAMA: IN MEMORY OF JACOB L. MORENO, M.D., FOUNDER OF GROUP PSYCHOTHERAPY AND PSYCHODRAMA. 000918 00-24

**MORITA**
ZEN AND MORITA THERAPY. 000484 00-16
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16
A PSYCHIATRIC CONSIDERATION OF KOAN OF ZEN BUDDHISM FROM THE VIEWPOINT OF MORITA THEORY. 000504 00-16

**MORMON**
CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28

**MOROCCAN**
THE HAMADSHA: A STUDY IN MOROCCAN ETHNOPSYCHIATRY. 001640 00-35

**MOSES**
MOSES AND THE EVOLUTION OF FREUDS JEWISH IDENTITY. 000959 00-25
MOSES AND FREUD, A PSYCHOLOGICAL ANALYSIS. (PH.D. DISSERTATION). 001053 00-25

**MOSLEMS**
A COMPARATIVE STUDY OF MENTAL-ILLNESS AMONG THE CHRISTIANS AND MOSLEMS OF LEBANON. 001203 00-28

**MOTHER**
MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18
LAXMIAI -- A MOTHER GODDESS OF THE DECCAN. 001620 00-34

**MOTIVATES**
WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

**MOTIVATION**
ELICITED FANTASY AS A DIAGNOSTIC INDICATOR OF PSYCHOLOGICAL AND RELIGIOUS MOTIVATION FACTORS. (PH.D. DISSERTATION). 000925 00-24

**MOTIVATIONAL**
NORMATIVE AND MOTIVATIONAL DETERMINANTS OF REPORTED RELIGIOUS-EXPERIENCE IN TWO BAPTIST SAMPLES. 000086 00-04
SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15

**MOURNING**
THE JEWISH WAY IN DEATH AND MOURNING. 000360 00-14
ON SITTING SHIVAH: THE USE OF RITUAL TO FACILITATE AND CONTROL MOURNING. 000362 00-14
THE PROTESTANT WAY IN DEATH AND MOURNING. 000370 00-14
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14
THE INFLUENCE ON THE MOURNING PROCESS OF BELONGING TO A COMMUNITY AND OF RITUAL. 000403 00-14
THE ROMAN CATHOLIC WAY IN DEATH AND MOURNING. 001545 00-34
THE PSYCHOLOGY OF GRIEF AND MOURNING IN JUDAISM. 001559 00-34
THE HALACHIC FRAMEWORK OF MOURNING AND BEREAVEMENT AND ITS IMPLICATIONS FOR THE HELPING PROFESSIONS. 001606 00-34

**MOVEMENT**
THE STATE OF THE CLINICAL PASTORAL MOVEMENT IN THE US BASED ON SELECTIVE LITERATURE. 000221 00-11
HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS. 000374 00-14
HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36. 000609 00-19
THE DEVELOPMENT OF THE MENNONITE MENTAL-HEALTH MOVEMENT 1942-1971. (D.S.W. DISSERTATION). 000669 00-21
HAS MINISTRYS NERVE BEEN CUT BY THE PASTORAL-COUNSELING MOVEMENT?. 000818 00-22
THE RISE AND FALL OF THE PSYCHOLOGY OF RELIGION MOVEMENT. 000956 00-25
HUMAN POTENTIAL MOVEMENT. 001075 00-25
THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25
MYSTICISM, MYSTIC MOVEMENT AND MENTAL-HEALTH (I). 001420 00-31
PSYCHOLOGICAL EVALUATION OF THE PENTECOSTAL MOVEMENT. 001504 00-33
TOWARD A SOCIOLOGICAL INTERPRETATION OF THE CATHOLIC PENTECOSTAL MOVEMENT. 001520 00-33
CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34
THE CURSILLO-DE-CRISTIANDAD: AN ANTHROPOLOGICAL ANALYSIS OF A CHRISTIAN RELIGIOUS MOVEMENT. (PH.D. DISSERTATION). 001578 00-34
SELF-ATTITUDES AND DEVIANT BEHAVIOR: THE CASE OF THE CHARISMATIC RELIGIOUS MOVEMENT. 001647 00-35
CONVERSION PROCESS MODELS AND THE JESUS MOVEMENT. 001678 00-35

CONVERSION OR ADDICTION: CONSEQUENCES OF JOINING A JESUS MOVEMENT GROUP. 001682 00-35

A JESUS MOVEMENT GROUP: AN ADJECTIVE-CHECKLIST ASSESSMENT. 001683 00-35

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT. 001769 00-37

THE FAR-OUT SAINTS OF THE JESUS COMMUNES: A FIRSTHAND REPORT AND INTERPRETATION OF THE JESUS PEOPLE MOVEMENT. 001816 00-37

**MOVEMENTS**

THE EFFECTIVENESS OF RELIGIOUS HEALING MOVEMENTS: A REVIEW OF RECENT LITERATURE. 001499 00-33

EXPLAINING RELIGIOUS MOVEMENTS. 001536 00-34

YOUTH AND CONTEMPORARY RELIGIOUS MOVEMENTS: PSYCHOSOCIAL FINDINGS. 001662 00-35

RELIGIOUS MOVEMENTS IN CONTEMPORARY AMERICA. 001694 00-35

**MOVIE**

THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03

**MOWRER**

MOWRER FROM THE RELIGIOUS PERSPECTIVE. 001175 00-28

**MULTIDIMENSIONAL**

A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07

A MULTIDIMENSIONAL INVENTORY OF CHRISTIAN BELIEFS. 000134 00-07

A MULTIDIMENSIONAL APPROACH TO RELIGIOSITY AND DISENGAGEMENT. 000530 00-17

PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28

**MULTIPLE**

THE OUTLINES OF AN INVISIBLE RELIGION: THE MULTIPLE COMMITMENTS OF PROTESTANTS. 000106 00-05

A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07

MEASURING RELIGIOSITY BY DIRECT AND INDIRECT METHODS: A MULTIPLE REPLICATION. 001062 00-25

**MULTIVARIATE**

MULTIVARIATE ANALYSES OF SOCIAL AND RELIGIOUS ATTITUDES. (PH.D. DISSERTATION). 000139 00-07

**MUSCLE**

THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16

**MUSICAL**

MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04

**MUSLIM**

DRINKING AND ATTITUDES TOWARD DRINKING IN A MUSLIM COMMUNITY. 000447 00-15

GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16

THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34

COHESION AND CLEAVAGE IN A CHINESE MUSLIM MINORITY. (PH.D. DISSERTATION). 001672 00-35

**MYSTIC**

A MYSTIC OR A DELIRIOUS EXPERIENCE?. CONCERNING THE OBSERVATION OF YOGI. 001155 00-28

MYSTICISM, MYSTIC MOVEMENT AND MENTAL-HEALTH (I). 001420 00-31

THE MYSTIC EXPERIENCE. (PH.D. DISSERTATION). 001425 00-31

MYSTIC AWARENESS: FOUR LECTURES ON THE PARANORMAL. 001463 00-31

**MYSTICAL**

CHEMICALLY-INDUCED THEOMANIA AND MYSTICAL ECSTASY AS THE SUPREME PARAPSYCHOLOGICAL EVENT. 000426 00-15

MYSTICAL PHENOMENA IN PSYCHIATRIC PATIENTS. 001422 00-31

WHY SCIENTIFIC PROFESSIONALS BELIEVE MYSTICAL NONSENSE. 001423 00-31

THE CONSTRUCTION AND PRELIMINARY VALIDATION OF A MEASURE OF REPORTED MYSTICAL EXPERIENCE. 001435 00-31

ELICITING MYSTICAL STATES OF CONSCIOUSNESS WITH SEMISTRUCTURED NATURE EXPERIENCES. 001436 00-31

MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31

DIFFERENTIAL TRIGGERING OF MYSTICAL EXPERIENCE AS A FUNCTION OF SELF-ACTUALIZATION. 001442 00-31

MYSTICAL MAN IN INDIA. 001450 00-31

RELIGIOUS CONVERSION AND THE MYSTICAL EXPERIENCE. 001483 00-32

**MYSTICISM**

ABSOLUTE DEPENDENCE OR TOXICOMANIA AS A MINOR FORM OF MYSTICISM. 000449 00-15

THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25

PSYCHOLOGICAL INSIGHTS IN ST.-PAULS MYSTICISM. 001408 00-31

AMERICAN MYSTICISM: FROM WILLIAM JAMES TO ZEN. 001412 00-31

MYSTICISM, MYSTIC MOVEMENT AND MENTAL-HEALTH (I). 001420 00-31

AN EMPIRICAL STUDY OF RELIGIOUS MYSTICISM. 001421 00-31

MYSTICISM: SPIRITUAL QUEST OR PSYCHIC DISORDER?. 001430 00-31

AGGRESSION AND MYSTICISM. 001432 00-31

CONCEPTUAL CRITICISMS OF REGRESSIVE EXPLANATIONS OF MYSTICISM. 001437 00-31

SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31

PSYCHEDELIC AGENTS AND MYSTICISM. 001459 00-31

THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING. 001528 00-33

PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35

**MYTH**

THE MINISTERIAL PERSONALITY: MYTH OR REALITY?. 000322 00-13

MYTH CONCEPTIONS ABOUT DEATH. 000421 00-14

THE NEW MYTH OF MEANING. 000991 00-25

HEALING BY LAYING ON OF HANDS: MYTH OR FACT?. 001525 00-33

KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH. 001657 00-35

**NADU**

RELIGIOUS TREATMENT OF MENTAL-ILLNESS IN TAMIL NADU. 001613 00-34

**NAIKAN**

A BRIEF COMMENT ON NAIKAN THERAPY. 000481 00-16

ZEN, TENDAI-SEN AND NAIKAN. 000498 00-16

**NARCISSISM**

THE NARCISSISM OF AMERICAN PIETY: THE DISEASE AND THE CURE. 000101 00-05

SIN AND MADNESS: STUDIES IN NARCISSISM. 001274 00-28

**NARCISSISTICALLY**

RELIGIOUS IDEATION OF A NARCISSISTICALLY DISTURBED INDIVIDUAL. 001242 00-28

**NATIVE**
USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

**NATIVES**
RELIGIOUS SIGNIFICANCE OF LAKE-VICTORIA TO NATIVES. 001572 00-34

**NATURE**
ATTITUDES OF KENTUCKY SOUTHERN-BAPTIST PASTORS TOWARD MENTAL-RETARDATION: NATURE AND DETERMINANTS. (PH.D. DISSERTATION). 000288 00-13
MENTAL INTEGRITY AND THE NATURE OF LIFE. 000422 00-14
AN EXPLORATION INTO THE NATURE OF PASTORAL CARE IN THE MENTAL-HOSPITAL. (D.DIV. DISSERTATION). 000793 00-22
DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22
AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23
THE NATURE OF MAN: A SOCIAL PSYCHOLOGICAL PERSPECTIVE. 001001 00-25
THE NATURE OF PSYCHOTHEOLOGY: VARIETIES OF CONCEPTUAL INTEGRATION. 001046 00-25
RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31
NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION. 001424 00-31
ELICITING MYSTICAL STATES OF CONSCIOUSNESS WITH SEMISTRUCTURED NATURE EXPERIENCES. 001436 00-31
THE SPIRITUAL EXPERIENCE: SPECULATIONS ON ITS NATURE AND DYNAMICS. 001529 00-33
THE IMPACT OF SET AND SETTING ON RELIGIOUS-EXPERIENCE IN NATURE. 001602 00-34

**NAVAJO**
CHANGING SEX-ROLES AND PROTESTANTISM AMONG THE NAVAJO WOMEN IN RAMAH. 001697 00-36

**NEED**
DO WE REALLY NEED MILITARY CHAPLAINS?. 000173 00-10
AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION). 000293 00-13
NEED FOR POWER AMONG ALCOHOLIC AND NONALCOHOLIC CLERGY. 000334 00-13

**NEEDS**
RECOGNIZING YOUR PATIENTS SPIRITUAL NEEDS. 000145 00-08
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS. 000251 00-12
THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13
TOWARD AN UNDERSTANDING OF RELIGIOUS NEEDS IN AGING PERSONS. 000518 00-17
PERCEPTIONS OF THE NEEDS OF THE AGED BY MINISTERS AND THE ELDERLY. 000525 00-17
HOW TRADITIONAL JUDAISM HELPS THE AGED MEET THEIR PSYCHOLOGICAL NEEDS. 000535 00-17
THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17
CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT. N.D. CALIFORNIA. MAY 21, 1975. 000575 00-18
NEEDS FELT BY THE CLERGY FOR MINISTERING TO THE AGING. 000807 00-22
NEEDS FELT BY THE CLERGY FOR MINISTRIES TO THE AGING. 000808 00-22
THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28

**NEGLECTED**
MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31

**NEGRO**
RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION. 001633 00-35

**NEPAL**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**NERVE**
HAS MINISTRYS NERVE BEEN CUT BY THE PASTORAL-COUNSELING MOVEMENT?. 000818 00-22

**NETHERLANDS**
CPE EXPERIENCES IN THE NETHERLANDS. 000228 00-11

**NETWORKS**
FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH.D. DISSERTATION). 001140 00-27

**NEUROPSYCHOLOGY**
NEUROPSYCHOLOGY AND WORSHIP. 001049 00-25

**NEUROSES**
CAUSE AND HEALING OF ECCLESIOGENIC NEUROSES. 001205 00-28
PSYCHOTHERAPY FOR RELIGIOUS NEUROSES?. COMMENTS ON COHEN AND SMITH. 001216 00-28

**NEUROSIS**
TREATMENT OF A CLERGYMAN: ANXIETY NEUROSIS IN A CELIBATE. 001262 00-28
THE CHRISTIAN NEUROSIS. 001265 00-28
CLINICAL ASPECTS OF RELIGION AS NEUROSIS. 001267 00-28
MENTAL-ILLNESS AS SIN: SIN AS NEUROSIS. 001268 00-28

**NEUROTIC**
YOUR RELIGION: NEUROTIC OR HEALTHY?. 001151 00-28

**NEW-ENGLAND**
MINISTERIAL CAREERS IN EIGHTEENTH-CENTURY NEW-ENGLAND: THE SOCIAL CONTEXT, 1700-1760. 000193 00-10
RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13

**NEW-JERSEY**
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

**NEW-SONG**
CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

**NEW-YORK-CITY**
FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION). 001122 00-26

**NEW-ZEALAND**
WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

**NEXUS**
ANOTHER LOOK AT THE ORTHODOXY ANTI-SEMITISM NEXUS. 001777 00-37

**NIEBUHR**
A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22

**NIGERIA**
RELIGIOUS CHANGES IN SOUTHWESTERN NIGERIA. 000128 00-06

**NIGERIAN**
TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND

THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION).
000769 00-22

**NON-CPE**
A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS.
000233 00-11

**NONALCOHOLIC**
NEED FOR POWER AMONG ALCOHOLIC AND NONALCOHOLIC CLERGY.
000334 00-13

**NONCONFORMIST**
THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE.
001687 00-35

**NONCONFORMITY**
TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE.
000018 00-01

**NONCOUNSELORS**
A STUDY OF PERSONALITY ORIENTATIONS AMONG JESUIT COUNSELORS AND JESUIT NONCOUNSELORS. (PH.D. DISSERTATION).
000319 00-13

**NONDISCRIMINATION**
THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION.
001782 00-37

**NONDOCTRINAL**
A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM.
000068 00-03

**NONEFFECTIVE**
CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION).
000960 00-25

**NONMARITAL**
THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS.
000645 00-20

**NONPARTICIPATION**
A COMPARISON OF TWO PSYCHIATRIC CONSULTATION PROCESSES INVOLVING THE PARTICIPATION OR NONPARTICIPATION OF THE FEMALE CLIENT. (PH.D. DISSERTATION).
001011 00-25

**NONSECTARIAN**
CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION).
000960 00-25

**NONSEMINARIANS**
SOME PERSONALITY DIFFERENCES BETWEEN SEMINARIANS AND NONSEMINARIANS.
000306 00-13

**NONSENSE**
WHY SCIENTIFIC PROFESSIONALS BELIEVE MYSTICAL NONSENSE.
001423 00-31

**NONTRADITIONAL**
TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS.
000061 00-03

**NONVERBAL**
THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION).
000937 00-24

**NONWESTERN**
DISEASE ETIOLOGIES IN NONWESTERN MEDICAL SYSTEMS.
000099 00-05

**NORMALIZE**
THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA.
000691 00-21

**NORMATIVE**
NORMATIVE AND MOTIVATIONAL DETERMINANTS OF REPORTED RELIGIOUS-EXPERIENCE IN TWO BAPTIST SAMPLES.
000086 00-04

**NORMS**
BELIEFS, VALUES AND NORMS.
000599 00-19

**NORTH**
A NORTH INDIAN HEALER AND THE SOURCES OF HIS POWER.
001563 00-34

HEALTH PRACTICES AMONG TRIBES IN NORTH INDIA.
001619 00-34

**NORTH-AMERICAN**
RELIGIOUS-EDUCATION AMONG NORTH-AMERICAN INDIAN PEOPLES.
001352 00-30

**NORTH-INDIA**
BROTHERS, HUSBANDS, AND SOMETIMES SONS: KINSMEN IN NORTH-INDIA RITUAL.
001621 00-34

**NORTHERN**
QUEST FOR THE SACRED IN NORTHERN PUGET-SOUND: AN INTERPRETATION OF POTLATCH.
001612 00-34

RELIGIOSITY AND PREJUDICE IN NORTHERN AND SOUTHERN CHURCHES.
001767 00-37

**NOUTHETIC**
NOUTHETIC COUNSELING DEFENDED: A REPLY TO GANZ.
000975 00-25

NOUTHETIC COUNSELING DEFENDED.
000998 00-25

**NUN**
ASCETICISM AND THE ANALYSIS OF A NUN.
000301 00-13

**NUNS**
MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA.
000315 00-13

DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION).
000386 00-14

AUTONOMY, INTEGRATION AND INTIMACY AS PROBLEMS OF SELF-REALIZATION IN NUNS.
001211 00-28

GROUP THERAPY FOR CATHOLIC NUNS.
001258 00-28

**NURSE**
REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR.
000605 00-19

THE PUBLIC HEALTH NURSE AND THE PARISH MINISTER.
000620 00-19

**NURSES**
RELIGION AND ATTITUDES TOWARD ABORTION: A STUDY OF NURSES AND SOCIAL-WORKERS.
001764 00-37

**NURSING**
CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION).
000520 00-17

THERAPEUTIC TOUCH: THE IMPRIMATUR OF NURSING.
001513 00-33

**NURTURING**
NURTURING THE SOULS OF BLACK FOLK.
000739 00-22

**OBEDIENCE**
RELIGIOUS-BELIEF AS A FACTOR IN OBEDIENCE TO DESTRUCTIVE COMMANDS.
001158 00-28

**OBSESSING**
SOCIALLY REINFORCED OBSESSING: A REPLY.
001547 00-34

COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST.
001615 00-34

**OBSESSION**
OBSESSION AND RELIGIOUS PSYCHOPATHOLOGY.
001255 00-28

**OBSESSIVE**
PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES.
001187 00-28

**OCCULT**
OCCULT BOOKS AT THE UNIVERSITY OF PITTSBURGH.
001454 00-31

SOURCES AND RESOURCES FOR TEACHING THE OCCULT.
001456 00-31

LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION).
001466 00-31

TWO NEW ARNO PRESS REPRINT SERIES: PERSPECTIVES IN PSYCHICAL RESEARCH AND THE OCCULT.
001472 00-31

SOCIAL DIMENSIONS OF OCCULT PARTICIPATION: THE GNOSTICA STUDY.
001562 00-34

TOWARD A THEORY OF CONVERSION AND COMMITMENT TO THE OCCULT.
001665 00-35

**OCCULTISM**
ON OCCULTISM. ON SPIRITUALISTIC PHENOMENA.
001443 00-31

A CASE OF WITCHCRAFT IN MODERN TIMES. A STUDY OF THE PSYCHOSOCIAL CONDITIONING FACTORS OF MODERN OCCULTISM.
001625 00-34

**OCCUPATIONAL**
MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY.
000092 00-04

THE OCCUPATIONAL REHABILITATION OF PSYCHIATRICALLY HOSPITALIZED CLERGYMEN. 001223 00-28

**OCCUPATIONALLY**
SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION). 001553 00-34

**OCCUPATIONS**
THE PRIESTS OCCUPATIONS AS PERCEIVED BY 6 TO 12-YEAR-OLD CHILDREN. 000154 00-09

**OFFERINGS**
VOTIVE OFFERINGS AMONG GREEK-PHILADELPHIANS: A RITUAL PERSPECTIVE. (PH.D. DISSERTATION). 001617 00-34

**OLD**
BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05
OLD, BLACK AND ALIVE. 001835 00-38

**OLD-TIME**
GIMME THAT OLD-TIME RACISM. 001742 00-37

**OLDER**
CHURCH PARTICIPATION AND THE OLDER ADULT: AN ORIENTATIONAL APPROACH. 000513 00-17
A PASTORAL MINISTRY TO OLDER PERSONS. 000750 00-22

**ONTO-THEOLOGICAL**
BEING DIFFERENT AN ONTO-THEOLOGICAL APPROACH TO THE HUMAN PHENOMENON OF SPINAL-CORD INJURY. (PH.D. DISSERTATION). 000749 00-22

**OPEN-HOUSING**
DECLINE IN PREJUDICE AMONG CHURCH-GOERS FOLLOWING CLERGY-LED OPEN-HOUSING CAMPAIGN. 001755 00-37

**OPIATE**
BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST. 001136 00-27

**OPTIMAL**
OPTIMAL RESPONDING: A PASTORAL DIALOGUE WITH TRANSACTIONAL ANALYSIS. 000902 00-24

**ORAL**
PASTORAL CARE OF PATIENTS WITH ORAL CANCER. 000829 00-22
ORAL SADISM: A CLUE TO ANTIJEWISHNESS. 001757 00-37

**ORDER**
FRANKLS WILL TO MEANING IN A RELIGIOUS ORDER. 000297 00-13
SOCIAL CHARACTER IN A RELIGIOUS ORDER. (PH.D. DISSERTATION). 000337 00-13
A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28
THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION. 001782 00-37

**ORDERS**
CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17

**ORGANIZATION**
CONTEMPORARY RELIGIOUS-EDUCATION: A CASE OF ORGANIZATION SECULARIZATION?. 001392 00-30
CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37

**ORGANIZATIONAL**
ORGANIZATIONAL CLIMATES AND CAREERS: THE WORK LIVES OF PARISH PRIESTS. 000179 00-10
ORGANIZATIONAL CONTROL AND SOCIAL CHANGE. 001130 00-26
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35
ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT. 001769 00-37

**ORGANIZATIONS**
ATTITUDES TOWARD JOINING AUTHORITARIAN ORGANIZATIONS AND SECTARIAN CHURCHES. 000093 00-04
BEHAVIORAL SCIENCE APPLICATIONS TO RELIGIOUS ORGANIZATIONS. 001117 00-26
ORGANIZATIONS IN PERIURBAN AFRICA. 001119 00-26
RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION). 001123 00-26
THE DISTRIBUTION OF INFLUENCE IN RELIGIOUS ORGANIZATIONS. 001127 00-26

**ORIENTAL**
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35

**ORIENTATION**
CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01
THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03
THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03
THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03
BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05
VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11
PERSONAL ORIENTATION INVENTORY: THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS. 000320 00-13
RELIGIOUS ORIENTATION AND DEATH FEARS. 000350 00-14
CLINICAL PASTORAL ORIENTATION IN ALCOHOLISM. 000450 00-15
IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22
DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25
RELIGIOUS ORIENTATION AND MENTAL-HEALTH. (PH.D. DISSERTATION). 001177 00-28
THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND THERAPY MODE ATTRACTION. (PH.D. DISSERTATION). 001249 00-28
RELATIONSHIP BETWEEN PERSONAL RELIGIOUS ORIENTATION AND POSITIVE MENTAL-HEALTH. (PH.D. DISSERTATION). 001290 00-29
THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND SELF-ACTUALIZATION AMONG SELECTED CATHOLIC RELIGIOUS GROUPS (PH.D. DISSERTATION). 001291 00-29
RELIGIOUS ORIENTATION AND MEANING IN LIFE. 001333 00-29
AN ORIENTATION PROGRAM FOR SEMINARY STUDENTS. 001366 00-30
RELIGIOUS ORIENTATION AND THE REPORT OF RELIGIOUS-EXPERIENCE. 001434 00-31

**ORIENTATIONAL**
CHURCH PARTICIPATION AND THE OLDER ADULT: AN ORIENTATIONAL APPROACH. 000513 00-17

**ORIENTATIONS**
SOME PERSONALITY CORRELATES OF FOUR RELIGIOUS ORIENTATIONS. (ED.D. DISSERTATION). 000045 00-03
RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03
A STUDY OF PERSONALITY ORIENTATIONS AMONG JESUIT COUNSELORS AND JESUIT NONCOUNSELORS. (PH.D. DISSERTATION). 000319 00-13
DIFFERENCES IN VALUE SYSTEMS OF PERSONS WITH VARYING RELIGIOUS ORIENTATIONS. 000584 00-18

THE RELATIONSHIPS OF INTRINSIC AND EXTRINSIC RELIGIOUS ORIENTATIONS TO SELECTED CRITERIA OF MENTAL-HEALTH. (PH.D. DISSERTATION). 001245 00-28

PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30

**ORIGIN**

A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36. 000609 00-19

ON THE ORIGIN OF JUDAISM: A PSYCHOANALYTIC APPROACH. 001036 00-25

**ORIGINS**

ON THE ORIGINS OF KOREAN THOUGHT. 000495 00-16

DEMONOLOGICAL PSYCHIATRY AND ITS ORIGINS. 001247 00-28

ORIGINS OF THE PASSOVER SEDER IN RITUAL SACRIFICE. 001607 00-34

**ORTHODOX**

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 000105 00-05

A FAMILY THERAPISTS APPROACH TO WORKING WITH AN ORTHODOX JEWISH CLIENTELE. 000919 00-24

RESPONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001133 00-27

PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

ENCOUNTERING ORTHODOX RELIGION IN PSYCHOTHERAPY. 001156 00-28

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001651 00-35

**ORTHODOXY**

PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01

TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE. 000018 00-01

RELATIONSHIP BETWEEN RELIGIOUS ORTHODOXY AND THREE PERSONALITY VARIABLES. 000051 00-03

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

TRENDS AND CORRELATES OF RELIGIOUS ORTHODOXY IN COLLEGE STUDENT COUNSELING. 001172 00-28

ORTHODOXY AND ATTITUDES OF CLERGYMEN TOWARD HOMOSEXUALITY AND ABORTION. 001731 00-36

ANOTHER LOOK AT THE ORTHODOXY ANTI-SEMITISM NEXUS. 001777 00-37

RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37

**OUT-OF-BODY**

ECSTASY: OUT-OF-BODY EXPERIENCES. 001409 00-31

**OUT-OF-THE-BODY**

JOURNEYS OUT-OF-THE-BODY. 001457 00-31

**OUTLINES**

THE OUTLINES OF AN INVISIBLE RELIGION: THE MULTIPLE COMMITMENTS OF PROTESTANTS. 000106 00-05

**OUTPATIENTS**

A PATHOLOGICAL SURVEY OF THE RELIGION OF OUTPATIENTS -- TAKEN FROM THE MOST RECENT THREE YEARS OF STATISTICS ON THE OUTPATIENTS AT THE DEPARTMENT OF PSYCHIATRY, HOKKAIDO UNIVERSITY. 001200 00-28

**OVERPOPULATION**

MINISTERS ATTITUDES TOWARD OVERPOPULATION. 001746 00-37

**OVERT**

CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28

FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37

**OVERZEALOUSNESS**

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**PAIN**

PAIN AND RELIGION. A PSYCHOPHYSIOLOGICAL STUDY. 001411 00-31

**PAINFUL**

THE PAINFUL ECSTASY OF HEALING. 001656 00-35

**PALLIATIVE**

PALLIATIVE CARE FOR THE DYING: ITS THE QUALITY OF LIFE REMAINING THAT MATTERS. 000358 00-14

**PARABLE**

A CHILD AND ADAM: A PARABLE OF TWO AGES. 000874 00-23

**PARADIGM**

PASTORAL-COUNSELING: IN SEARCH OF A NEW PARADIGM. 000774 00-22

A PSYCHOLOGICAL PARADIGM FOR THE INTERPRETATION OF THE CHARISMATIC PHENOMENON OF PROPHECY. 001530 00-33

**PARADOX**

POWER, PATHOLOGY, AND PARADOX. (PH.D. DISSERTATION). 001260 00-28

**PARADOXES**

CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28

**PARALLELS**

TYPING THE TYPOLOGIES: SOME PARALLELS IN THE CAREER OF CHURCH-SECT AND EXTRINSIC-INTRINSIC. 001643 00-35

**PARANORMAL**

PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE AND THEIR IMPLICATIONS FOR RELIGION. 000438 00-15

RELIGIOUS IMPLICATIONS OF PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE. 001448 00-31

MYSTIC AWARENESS: FOUR LECTURES ON THE PARANORMAL. 001463 00-31

**PARAPROFESSIONAL**

TRAINING PARAPROFESSIONAL MENTAL-HEALTH COUNSELORS AS A MEANS OF ENLIVENING THE PRIESTHOOD OF ALL BELIEVERS. (PH.D. DISSERTATION). 000247 00-12

PUERTO-RICAN SPIRITUALISTS VIEW MENTAL-ILLNESS: THE FAITH HEALER AS A PARAPROFESSIONAL. 001517 00-33

**PARAPSYCHOLOGICAL**

CHEMICALLY-INDUCED THEOMANIA AND MYSTICAL ECSTASY AS THE SUPREME PARAPSYCHOLOGICAL EVENT. 000426 00-15

**PARAPSYCHOLOGY**

PARAPSYCHOLOGY IN RELATION TO RELIGION. 001431 00-31

THE PARAPSYCHOLOGY OF RELIGION: A NEW BRANCH OF INQUIRY. 001464 00-31

**PARENT**

BEING A PARENT: UNCHANGING VALUES IN A CHANGING WORLD. 000625 00-20

**PARENT-CHILD**

FICTIVE PARENT-CHILD RELATIONS IN JAPANESE RELIGION. 001600 00-34

**PARENTAL**

BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30

**PARENTS**

THE CONCEPT OF GOD AND FEELINGS TOWARD PARENTS. 000013 00-01

ATTITUDES OF LATE ADOLESCENTS AND THEIR PARENTS TOWARD CONTEMPORARY ISSUES. 000019 00-01

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09

A PASTORAL MINISTRY TO THE PARENTS OF THE MENTALLY-RETARDED. (D.MIN. DISSERTATION). 000644 00-20

AN OPEN LETTER TO CLERGYMEN WHO DEAL WITH THE PARENTS OF CHILDREN WITH DISABILITIES. 000660 00-20

MINISTRY WITH PARENTS OF INFANTS AND PRESCHOOL CHILDREN. 001341 00-30

**PARISH**

ORGANIZATIONAL CLIMATES AND CAREERS: THE WORK LIVES OF PARISH PRIESTS. 000179 00-10

THE PROFESSIONALIZATION OF THE PARISH PASTORAL-COUNSELOR. 000201 00-10

CONTINUING-EDUCATION IN PASTORAL-COUNSELING FOR PARISH CLERGY. 000235 00-11

AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12

PARISH CLERGY AND THE AGED: EXAMINING STEREOTYPES. 000527 00-17

THE PUBLIC HEALTH NURSE AND THE PARISH MINISTER. 000620 00-19

PARISH COUNSELING. 000785 00-22

THE PARISH PASTORS FINEST HOUR. 001129 00-26

ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

**PARISHES**

EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D. DISSERTATION). 000091 00-04

**PAROCHIAL**

AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30

PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30

RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

PAROCHIAL SCHOOLS IN THE BLACK CITIES. 001396 00-30

**PAROLE**

A PRISON CRISIS MINISTRY: THE MONTHLY PAROLE BOARD MEETING. 000667 00-21

**PARTICIPANT**

THE HOMOSEXUAL SUBCULTURE AT WORSHIP: A PARTICIPANT OBSERVATION STUDY. 001696 00-36

**PARTICIPATION**

DETERMINANTS OF COLLEGE TEACHERS RELIGIOUS-BELIEFS AND PARTICIPATION. 000053 00-03

CHURCH PARTICIPATION AND THE OLDER ADULT: AN ORIENTATIONAL APPROACH. 000513 00-17

A COMPARISON OF TWO PSYCHIATRIC CONSULTATION PROCESSES INVOLVING THE PARTICIPATION OR NONPARTICIPATION OF THE FEMALE CLIENT. (PH.D. DISSERTATION). 001011 00-25

MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31

WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

SOCIAL DIMENSIONS OF OCCULT PARTICIPATION: THE GNOSTICA STUDY. 001562 00-34

SOCIOECONOMIC STATUS AND RELIGIOUS PARTICIPATION. 001588 00-34

CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34

RELIGION AS A DETERMINANT OF MILITANCY AND POLITICAL PARTICIPATION AMONG BLACK AMERICANS. 001778 00-37

RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

**PARTICIPATIVE**

LEISURE IN THE LIFE OF THE PARTICIPATIVE RELIGIOUS. (MASTERS THESIS). 001332 00-29

**PARTNERS**

PARTNERS IN MINISTERING: A PSYCHIATRIST AND A PASTOR. 000616 00-19

**PASSION**

STIGMATA -- PASSION AND PUNISHMENT: A MODERN CASE-HISTORY. 001502 00-33

**PASSIVE**

A COMPARISON OF THE DEGREE OF PASSIVE RECEPTIVENESS BETWEEN ROMAN CATHOLIC AND PROTESTANT CLERGYMEN. (PH.D. DISSERTATION). 000310 00-13

**PASSOVER**

ORIGINS OF THE PASSOVER SEDER IN RITUAL SACRIFICE. 001607 00-34

**PASTOR**

ON BEING A PASTOR TO THE MENTALLY-RETARDED. 000199 00-10

THE MINISTER AS PASTOR AND PERSON. 000200 00-10

COUNSELING THE MIDDLE-YEARED PASTOR. 000295 00-13

IS THE PASTOR A PSYCHOTHERAPIST?. 000594 00-19

REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19

PARTNERS IN MINISTERING: A PSYCHIATRIST AND A PASTOR. 000616 00-19

SEXUALITY AND THE COUNSELING PASTOR. 001726 00-36

**PASTORAL**

SUPERVISION IN PASTORAL CARE AND COUNSELING: A PREREQUISITE FOR EFFECTIVE MINISTRY. 000205 00-11

AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11

PASTORAL LEARNING PROCESSES IN WESTERN EUROPE. 000215 00-11

PASTORAL CARE AND COUNSELING: A SURVEY OF RECOMMENDED READINGS. 000220 00-11

THE STATE OF THE CLINICAL PASTORAL MOVEMENT IN THE US BASED ON SELECTIVE LITERATURE. 000221 00-11

CROSS-CULTURAL CLINICAL PASTORAL TRAINING IN SINGAPORE. 000223 00-11

THE CLERGY AND PASTORAL CARE: THE EFFECT OF CLINICAL TRAINING. (PH.D. DISSERTATION). 000224 00-11

PASTORAL SUPERVISION TODAY. 000229 00-11

CLINICAL PASTORAL TRAINING. 000241 00-11

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12

PSYCHOLOGICAL DISORDER AND TRAINING FOR PASTORAL CARE. 000260 00-12

PASTORAL SUPERVISION AS AN INTERPERSONAL EXPERIENCE. 000261 00-12

VIDEO STIMULATED RECALL IN PASTORAL PSYCHOTHERAPY TRAINING. 000269 00-12
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO THEOLOGICAL EDUCATION. 000272 00-12
SUPERVISION OF PASTORAL PSYCHOTHERAPY. 000275 00-12
SUPERVISION OF LAY PASTORAL CARE. 000283 00-12
A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12
CLINICAL PASTORAL ORIENTATION IN ALCOHOLISM. 000450 00-15
PASTORAL CARE FOR THE AGED: A PRACTICAL GUIDE. 000517 00-17
LAW AND GOSPEL IN PASTORAL CARE. 000556 00-18
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO MEDICINE. 000589 00-19
PASTORAL CARE AND THE PSYCHIATRIC TREATMENT UNIT: SOME IMPLICATIONS. 000595 00-19
STUDENT WELFARE AND GUIDANCE: THE PASTORAL ROLE OF THE ACADEMIC. 000607 00-19
PASTORAL MANAGEMENT OF PREDICTABLE BIRTH ANOMALIES. 000641 00-20
A PASTORAL MINISTRY TO THE PARENTS OF THE MENTALLY-RETARDED. (D.MIN. DISSERTATION). 000644 00-20
THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH.D. DISSERTATION). 000647 00-20
PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION). 000657 00-20
PASTORAL SUPPORT OF CLERGY ROLE DEVELOPMENT WITHIN LOCAL-CONGREGATIONS. 000665 00-21
PASTORAL CARE AND COMMUNITY-MENTAL-HEALTH. 000679 00-21
PASTORAL CARE AND ADMINISTRATION. 000681 00-21
PASTORAL PSYCHOLOGY IN FRENCH-SPEAKING EUROPE (BELGIUM-FRANCE-SWITZERLAND). 000685 00-21
PASTORAL PSYCHOTHERAPY, THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY. 000688 00-21
PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE. 000694 00-21
REFERRAL AS AN ACT OF PASTORAL CARE. 000697 00-21
PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: AS SEEN BY A SOCIAL SCIENTIST. 000704 00-21
SYSTEMS PASTORAL CARE. 000709 00-21
THE PASTORAL CARE OF VICTIMS OF MAJOR DISASTER. 000711 00-21
PASTORAL DUTIES AS DISCUSSION. 000717 00-21
THE ROLE OF PASTORAL PSYCHOLOGY IN THE HELPING PROFESSIONS. 000719 00-21
INDIVIDUAL PSYCHOLOGY AND PASTORAL PSYCHOLOGY: SOME COMMON CONCERNS. 000724 00-22
PASTORAL CARE IN PSYCHIATRIC CRISIS. 000729 00-22
CAREER COUNSELING AS A FORM OF PASTORAL CARE. 000738 00-22
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN PASTORAL-COUNSELING. 000743 00-22
PASTORAL VISITS TO PRESURGICAL PATIENTS. 000748 00-22
A PASTORAL MINISTRY TO OLDER PERSONS. 000750 00-22
BEYOND THE WALL OF SILENCE: PASTORAL CARE OF THE STROKE PATIENT. 000751 00-22
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO ALL PSYCHOLOGY. 000753 00-22
PASTORAL CARE IN THE MODERN HOSPITAL. 000759 00-22
RESEARCH IN PASTORAL CARE AND COUNSELING. 000760 00-22
PASTORAL MINISTRY BETWEEN THE TIMES. 000764 00-22
PASTORAL CARE OF THE BEHAVIORALLY DIFFERENT. 000765 00-22
A STUDY OF SOME OF THE PSYCHOLOGICAL REACTIONS TO HEART DISEASE AND THEIR IMPLICATIONS FOR PASTORAL CARE. (D.DIV.DISSERTATION) 000775 00-22
TOWARD PROFESSIONALISM OR VOLUNTARISM IN PASTORAL CARE. 000776 00-22
GROUP MAINTENANCE: A COMMON THEME IN GROUP PSYCHOTHERAPY AND PASTORAL LEADERSHIP. 000777 00-22
TOWARD AUTONOMOUS PASTORAL DIAGNOSIS. 000778 00-22
PASTORAL CARE OF THE FAMILY OF THE CRITICALLY ILL PATIENT. (PH.D. DISSERTATION). 000780 00-22
PASTORAL CARE FOR PASTORS: TOWARD A CHURCH STRATEGY. 000781 00-22
WHATS PSYCHOTHERAPY: WHATS PASTORAL?. 000786 00-22
THE SIGNIFICANCE OF OSKAR PFISTERS IN-DEPTH PASTORAL CARE. 000791 00-22
AN EXPLORATION INTO THE NATURE OF PASTORAL CARE IN THE MENTAL-HOSPITAL. (D.DIV. DISSERTATION). 000793 00-22
GROUP COUNSELING AS A PART OF PASTORAL GUIDANCE. 000794 00-22
A PASTORAL EXPERIENCE IN SERVING THE ELDERLY. 000800 00-22
MEANINGFUL PASTORAL INTIMACY. 000802 00-22
A SHORT HISTORY OF PASTORAL CARE AND COUNSELING IN GREAT-BRITAIN AND ITS PRESENT CHALLENGE. 000804 00-22
A PASTORAL MINISTRY IN A MENTAL-HOSPITAL. 000812 00-22
A PASTORAL APPROACH TOWARD THE CANCER PATIENT. 000820 00-22
PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22
PASTORAL CARE OF CYSTIC FIBROSIS PATIENTS AND THEIR FAMILIES. 000828 00-22
PASTORAL CARE OF PATIENTS WITH ORAL CANCER. 000829 00-22
AN INVESTIGATION OF PASTORAL CARE TO HOSPITAL PATIENTS. (D.MIN. DISSERTATION). 000831 00-22
PASTORAL THERAPY INTERVENTION WITH THE FAMILY OF THE LINGERING PATIENT. (PH.D. DISSERTATION). 000842 00-22
MORALITY AND COUNSELING: A CASE FOR THE PASTORAL APPROACH. 000846 00-22
PASTORAL CARE OF THE TERMINALLY ILL PATIENT AND THE FAMILY. (PH.D. DISSERTATION). 000849 00-22
CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22
PASTORAL PSYCHOLOGY AND PREVENTIVE PSYCHIATRY. 000854 00-22
THE DISTINCTION BETWEEN PASTORAL CARE, PASTORAL-COUNSELING AND PSYCHOTHERAPY. 000857 00-22
PASTORAL CARE OF THE DISCHARGED PSYCHIATRIC PATIENT. 000861 00-22
PASTORAL CARE AND PASTORAL THEOLOGY. 000875 00-23
LOGOTHERAPY AS A PASTORAL TOOL. 000896 00-24
OPTIMAL RESPONDING: A PASTORAL DIALOGUE WITH TRANSACTIONAL ANALYSIS. 000902 00-24
PASTORAL PSYCHOTHERAPY AND THE SYMBOLIC. 000904 00-24
PERSONAL RELIGIOUS HISTORY AS A PASTORAL TOOL. 000908 00-24
SILENCE AS CREATIVE THERAPY: A CONTEMPLATIVE APPROACH TO PASTORAL CARE. 000912 00-24

PASTORAL GROUP COUNSELING. 000927 00-24
FAMILY THERAPY AND PASTORAL CARE. 000934 00-24
PROTESTANT PASTORAL MEDICINE: GROUNDWORK OF A RESTORATIVE MINISTRY. 000943 00-25
PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25
A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27
PFISTER AS PASTORAL THEOLOGIAN. 001270 00-28
TOWARD A NORMAL PASTORAL PSYCHOLOGY. 001321 00-29
THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34
PASTORAL CARE METHODS AND DEMONOLOGY IN SELECTED WRITINGS. 001583 00-34
EXORCISM: A CLINICAL/PASTORAL PRACTICE WHICH RAISES SERIOUS QUESTIONS. 001624 00-34
PASTORAL CARE AND THE BLACK COMMUNITY. 001795 00-37
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO SOCIAL ACTION. 001807 00-37
A PASTORAL PERSPECTIVE ON VIOLENCE IN THE URBAN SETTING. 001810 00-37
PASTORAL CONSIDERATIONS ON ABORTION AND STERILIZATION. 001822 00-37
PASTORAL CARE IN THE FUNERAL. 001824 00-38

**PASTORAL-COUNSELING**
ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000054 00-03
RESEARCH IN PASTORAL-COUNSELING: RETROSPECT AND PROSPECT. 000209 00-11
WEIGHING PSYCHOANALYTIC THEORY FOR PASTORAL-COUNSELING AND CLINICAL PASTORAL-EDUCATION. 000226 00-11
VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11
CONTINUING-EDUCATION IN PASTORAL-COUNSELING FOR PARISH CLERGY. 000235 00-11
TRAINING IN BASIC PASTORAL-COUNSELING SKILLS: A COMPARISON OF A MICROTRAINING APPROACH WITH A SKILLS PRACTICE APPROACH. 000267 00-12
ABORTION? RESOURCES FOR PASTORAL-COUNSELING. 000585 00-18
THE PROCESS OF LEAVING HOME IN A CASE OF FAMILY PASTORAL-COUNSELING. 000630 00-20
PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION). 000657 00-20
A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION). 000662 00-20
AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED.D. DISSERTATION). 000668 00-21
COMMUNITY-MENTAL-HEALTH. A MODEL FOR MINISTRY FROM THE PERSPECTIVE OF PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000718 00-21
PASTORAL-COUNSELING WITH THE DYING AND BEREAVED. (D.MIN. DISSERTATION). 000725 00-22
SPIRITUAL DIRECTION AND PASTORAL COUNSELING. 000728 00-22
MODELS OF PASTORAL-COUNSELING. 000742 00-22
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN PASTORAL-COUNSELING. 000743 00-22
PASTORAL-COUNSELING WITH LOW-INCOME CLIENTS: CONGRUENCE WITH INDIVIDUAL PSYCHOLOGY. 000756 00-22
PASTORAL-COUNSELING AND THE COMBAT VETERAN. 000766 00-22
TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22
PASTORAL-COUNSELING WITH PEOPLE IN DISTRESS. 000771 00-22
PASTORAL-COUNSELING AND INDIVIDUAL PSYCHOLOGY. 000772 00-22
REASON IN PASTORAL-COUNSELING. 000773 00-22
PASTORAL-COUNSELING: IN SEARCH OF A NEW PARADIGM. 000774 00-22
PASTORAL-COUNSELING AND THE CHURCH. 000779 00-22
REFLECTIONS UPON AND DEFINITIONS OF PASTORAL-COUNSELING. 000790 00-22
THE ETIOLOGY AND DYNAMICS OF THE MASOCHISTIC SYNDROME WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (ED.D.DISSERTATION). 000792 00-22
AWARENESS AND TAKING RESPONSIBILITY AS TWO SIGNIFICANT GOALS OF PASTORAL-COUNSELING. 000795 00-22
DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22
A SYMPOSIUM ON PASTORAL-COUNSELING - 1972: DO PASTORAL-COUNSELORS BRING A NEW CONSCIOUSNESS TO THE HEALTH PROFESSIONS?. 000806 00-22
A REVIEW OF CURRENT ISSUES IN PASTORAL-COUNSELING. 000813 00-22
PASTORAL-COUNSELING. 000816 00-22
PASTORAL-COUNSELING: THE ROLE OF THE CLERGY IN MENTAL-HEALTH. 000817 00-22
HAS MINISTRYS NERVE BEEN CUT BY THE PASTORAL-COUNSELING MOVEMENT?. 000818 00-22
PASTORAL-COUNSELING. 000819 00-22
WHAT IS PASTORAL-COUNSELING?. 000823 00-22
PASTORAL-COUNSELING WITH THE PROBLEM EMPLOYEE. 000824 00-22
IS PASTORAL-COUNSELING A CREDIBLE ALTERNATIVE IN THE MINISTRY?. 000825 00-22
PASTORAL-COUNSELING. 000826 00-22
PASTORAL-COUNSELING. 000834 00-22
PRACTICAL PASTORAL-COUNSELING. 000838 00-22
PASTORAL-COUNSELING IN THE AGE OF AQUARIUS. 000841 00-22
HAZARDS TO EFFECTIVE PASTORAL-COUNSELING: PART ONE. 000850 00-22
PASTORAL-COUNSELING STUDENTS AND SECULAR-COUNSELING STUDENTS: A COMPARISON. 000855 00-22
THE DISTINCTION BETWEEN PASTORAL CARE, PASTORAL-COUNSELING AND PSYCHOTHERAPY. 000857 00-22
PASTORAL-COUNSELING AND THE BLACK PERSPECTIVE. 000858 00-22
GOALS AND ISSUES IN THE TRAINING OF PASTORAL-COUNSELING SPECIALISTS. (PH.D. DISSERTATION). 000865 00-22
A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23
ADLERIAN THEORY AND PASTORAL-COUNSELING. 000886 00-24
CONTRIBUTIONS OF PSYCHOSYNTHESIS TOWARD A GROWTH ORIENTED MODEL FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000889 00-24
PASTORAL-COUNSELING IN THE CONTEXT OF SOCIAL ACTION. 000891 00-24
CLERGYMANS PSYCHOLOGICAL HANDBOOK: CLINICAL INFORMATION FOR PASTORAL-COUNSELING. 000909 00-24
CONCRETENESS IN THE PASTORAL-COUNSELING RESPONSES OF ROMAN CATHOLIC CLERGY AND LAITY. (PH.D. DISSERTATION). 000922 00-24

PRACTICAL PASTORAL-COUNSELING. 000926 00-24

PASTORAL-COUNSELING. 000931 00-24

THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000937 00-24

RELIGIOUS ATTITUDES AND PASTORAL-COUNSELING. 001719 00-36

**PASTORAL-COUNSELINGS**

PASTORAL-COUNSELINGS BIRTHRIGHT. 000847 00-22

**PASTORAL-COUNSELOR**

AN EXPLORATION INTO THE REASONS PEOPLE CHOOSE A PASTORAL-COUNSELOR INSTEAD OF ANOTHER TYPE OF PSYCHOTHERAPIST. 000143 00-08

THE PASTORAL-COUNSELOR IN A COMMUNITY-MENTAL-HEALTH CENTER. 000192 00-10

THE PROFESSIONALIZATION OF THE PARISH PASTORAL-COUNSELOR. 000201 00-10

THE CLINICAL PASTORAL-COUNSELOR AND THE DIALECTIC OF HUMAN EXPERIENCE. 000218 00-11

LAWYER AND PASTORAL-COUNSELOR: TEAM FOR DIVORCE COUNSELING. 000626 00-20

JOURNEY OF A PASTORAL-COUNSELOR. 000757 00-22

OSKAR PFISTER AND THE TAGGART REPORT: THE FIRST PASTORAL-COUNSELOR AND TODAYS ROLE PROBLEMS. 000783 00-22

THE RELATIONSHIP OF THE PASTORAL-COUNSELOR WITH THE CANCER VICTIM. 000864 00-22

PASTORAL-COUNSELOR PROGRAM. 001128 00-26

**PASTORAL-COUNSELORS**

THE PROFESSIONAL ROLE IDENTITY OF PASTORAL-COUNSELORS. (PH.D. DISSERTATION). 000182 00-10

AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10

IN-SERVICE TRAINING FOR PASTORAL-COUNSELORS. 000250 00-12

AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS. 000278 00-12

THE PLACE OF RELIGION IN THE TRAINING OF PASTORAL-COUNSELORS. 000282 00-12

AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS. 000721 00-21

A SYMPOSIUM ON PASTORAL-COUNSELING - 1972: DO PASTORAL-COUNSELORS BRING A NEW CONSCIOUSNESS TO THE HEALTH PROFESSIONS?. 000806 00-22

INTEGRITY GROUPS: A PASTORAL-COUNSELORS REACTION. 000906 00-24

**PASTORAL-EDUCATION**

KLINISCHE SEELSORGEAUSBILDUNG -- CLINICAL PASTORAL-EDUCATION. 000203 00-11

CLINICAL PASTORAL-EDUCATION IN THE FEDERAL REPUBLIC OF GERMANY. 000204 00-11

MAJOR ISSUES CURRENTLY IMPEDING CLINICAL PASTORAL-EDUCATION. 000208 00-11

CLINICAL PASTORAL-EDUCATION FOR COUPLES. 000211 00-11

HUMANISTIC PSYCHOLOGY AND GROUP DYNAMIC PROCESSES IN CLINICAL PASTORAL-EDUCATION IN THE US. 000213 00-11

CLINICAL PASTORAL-EDUCATION AND SOCIAL STRUCTURES. 000214 00-11

SELF-ACTUALIZATION IN CLINICAL PASTORAL-EDUCATION. (PH.D. DISSERTATION). 000216 00-11

ERNEST E. BRUDER, A LEADER IN CLINICAL PASTORAL-EDUCATION. 000217 00-11

WEIGHING PSYCHOANALYTIC THEORY FOR PASTORAL-COUNSELING AND CLINICAL PASTORAL-EDUCATION. 000226 00-11

AN EVALUATION OF THE IMPACT OF CLINICAL PASTORAL-EDUCATION UPON THE PERSONALITY OF THE MINISTER. (PH.D. DISSERTATION). 000234 00-11

RELATIONSHIPS OF PSYCHOLOGY OF RELIGION AND CLINICAL PASTORAL-EDUCATION. 000238 00-11

EVALUATING SUPERVISED PASTORAL-EDUCATION: A PILOT STUDY. 000253 00-12

**PASTORS**

PASTORS AND POWER. (D.MIN. DISSERTATION). 000187 00-10

GRIEF WORK IN THE STUDENT PASTORS LEARNING. 000279 00-12

ATTITUDES OF KENTUCKY SOUTHERN-BAPTIST PASTORS TOWARD MENTAL-RETARDATION: NATURE AND DETERMINANTS. (PH.D. DISSERTATION). 000288 00-13

AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION). 000293 00-13

UNITED CHURCH OF CHRIST PASTORS: A DEMOGRAPHIC AND PSYCHOGRAPHIC DESCRIPTION. 000296 00-13

THE PASTORS NATURAL ALLY AGAINST ALCOHOLISM. 000445 00-15

THE PSYCHIATRISTS ROLE WITH PASTORS UNDER STRESS. 000597 00-19

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

THE PASTORS ROLE IN COUNSELING THE DEPRESSED. 000734 00-22

THE FUNCTION OF THE SERMON IN THE PASTORS ROLE AS COUNSELOR. (PH.D.DISSERTATION). 000754 00-22

IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22

PASTORAL CARE FOR PASTORS: TOWARD A CHURCH STRATEGY. 000781 00-22

CERTAIN ASPECTS OF MINISTRY TO THE DYING AMONG LUTHERAN PASTORS. (PH.D. DISSERTATION). 000833 00-22

THE PARISH PASTORS FINEST HOUR. 001129 00-26

**PATHOLOGICAL**

A PATHOLOGICAL SURVEY OF THE RELIGION OF OUTPATIENTS -- TAKEN FROM THE MOST RECENT THREE YEARS OF STATISTICS ON THE OUTPATIENTS AT THE DEPARTMENT OF PSYCHIATRY, HOKKAIDO UNIVERSITY. 001200 00-28

**PATHOLOGY**

DISCERNING PATHOLOGY IS NOT ENOUGH. 001215 00-28

POWER, PATHOLOGY, AND PARADOX. (PH.D. DISSERTATION). 001260 00-28

RELIGIOUS PATHOLOGY OF HALLUCINATION. 001461 00-31

**PATIENT**

MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03

RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14

EUTHANASIA, THE TERMINAL PATIENT AND THE PHYSICIANS ROLE. 000393 00-14

REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19

THE PHYSICIAN AND MINISTER CARING FOR THE TERMINAL PATIENT. 000610 00-19

MINISTRY TO THE CHRONIC HEMODIALYSIS PATIENT. 000666 00-21

HELPING THE CANCER PATIENT: THE MINISTER AND THE SOCIAL-WORKER. 000735 00-22

BEYOND THE WALL OF SILENCE: PASTORAL CARE OF THE STROKE PATIENT. 000751 00-22

PASTORAL CARE OF THE FAMILY OF THE CRITICALLY ILL PATIENT. (PH.D. DISSERTATION). 000780 00-22

A PASTORAL APPROACH TOWARD THE CANCER PATIENT. 000820 00-22

PASTORAL THERAPY INTERVENTION WITH THE FAMILY OF THE LINGERING PATIENT. (PH.D. DISSERTATION). 000842 00-22

PASTORAL CARE OF THE TERMINALLY ILL PATIENT AND THE FAMILY. (PH.D. DISSERTATION). 000849 00-22

HELPING THE DYING PATIENT AND HIS FAMILY. 000851 00-22

PASTORAL CARE OF THE DISCHARGED PSYCHIATRIC PATIENT. 000861 00-22

RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

**PATIENTS**

RELIGIOUS IDENTITY AND RESPONSE TO SERIOUS ILLNESS: A REPORT ON HEART PATIENTS. 000141 00-08

ASSESSMENT OF THE PATIENTS RELIGIOUS ATTITUDES IN THE PSYCHIATRIC CASE-STUDY. 000144 00-08

RECOGNIZING YOUR PATIENTS SPIRITUAL NEED. 000145 00-08

PSYCHIATRIC PATIENTS RESPONSES TO MMPI RELIGION ITEMS. 000146 00-08

THE RELATIONSHIP BETWEEN DEATH ANXIETY AND RELIGION IN PSYCHIATRIC PATIENTS. 000147 00-08

SOME COMPARISONS AMONG GUILT FEELINGS, RELIGION, AND SUICIDAL TENDENCIES IN DEPRESSED PATIENTS. 000366 00-14

HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS. 000374 00-14

AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION). 000383 00-14

SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16

ETHICAL AND RELIGIOUS ISSUES IN THE CARE OF TERMINALLY ILL PATIENTS. 000555 00-18

THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19

THE ROLE OF RELIGION IN A PATIENTS RECOVERY. 000715 00-21

PASTORAL VISITS TO PRESURGICAL PATIENTS. 000748 00-22

WHEN PSYCHIATRIC PATIENTS ASK ABOUT GOD. 000755 00-22

PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22

PASTORAL CARE OF CYSTIC FIBROSIS PATIENTS AND THEIR FAMILIES. 000828 00-22

PASTORAL CARE OF PATIENTS WITH ORAL CANCER. 000829 00-22

AN INVESTIGATION OF PASTORAL CARE TO HOSPITAL PATIENTS. (D.MIN. DISSERTATION). 000831 00-22

CRISIS PASTORAL CARE TO THE FAMILIES OF CRITICALLY ILL PATIENTS IN A GENERAL HOSPITAL. (D.MIN. DISSERTATION). 000853 00-22

A GROUP APPROACH TO GUILT IN DEPRESSIVE AND SUICIDAL PATIENTS. 000914 00-24

SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28

PSYCHIATRIC PATIENTS RELIGION AND MMPI RESPONSES. 001193 00-28

CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28

TWO CASES OF EPILEPTIC PATIENTS WITH RELIGIOUS DELUSION. 001209 00-28

RELIGIOUS DELUSIONS IN COUNTERCULTURE PATIENTS. 001213 00-28

PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28

A FOLLOW-UP OF UR ADAPTATIONS IN PRIVATE HOSPITAL PATIENTS. 001224 00-28

THE TREATMENT OF CATHOLIC PATIENTS. 001282 00-28

MYSTICAL PHENOMENA IN PSYCHIATRIC PATIENTS. 001422 00-31

PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35

**PATTERN**

THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05

DRINKING AS A CULTURAL PATTERN OF CHACO ABORIGINES. 000448 00-15

SELF-ACTUALIZATION AS RELATED TO FREQUENCY, RANGE, AND PATTERN OF RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001309 00-29

**PATTERNS**

EXAMINATION OF INTERGENERATIONAL PATTERNS OF RELIGIOUS-BELIEF AND PRACTICE. 000020 00-01

THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

RELATIONSHIPS BETWEEN LEVEL OF MATURITY AND PROJECTED PATTERNS OF BEREAVEMENT MINISTRY. (PH.D. DISSERTATION). 000414 00-14

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

REFERRAL PATTERNS AMONG MENTAL-HEALTH AGENTS IN THREE SUBURBAN COMMUNITIES. 000684 00-21

PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION. 000720 00-21

AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS. 000721 00-21

PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

PATTERNS AND PROCESSES OF SELF-LIBERATION IN THE NEAR EASTERN-SUFISM (ART OF REBIRTH). 001629 00-35

**PAUL**

JESUS, PAUL AND THE SHADOW. 001080 00-25

**PEACE**

FINDING RECONCILIATION AND PEACE WHEN FACING A TERMINAL ILLNESS. 000406 00-14

**PEAK-EXPERIENCES**

ABRAHAM MASLOWS CATEGORY OF PEAK-EXPERIENCES AND THE THEOLOGICAL CRITIQUE OF RELIGION. 000965 00-25

NEW INTRODUCTION: RELIGIONS, VALUES, AND PEAK-EXPERIENCES. 001452 00-31

**PEDAGOGY**

RELIGIOUS-EDUCATION AS CONDITIONED BY MODERN PSYCHOLOGY AND PEDAGOGY. 001353 00-30

**PEER**

THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03

CONTINUING-EDUCATION AS A PEER SUPPORT EXPERIENCE IN THE DYNAMICS OF CHANGE. 000276 00-12

**PEERS**

INFLUENCE OF PEERS IN SHAPING RELIGIOUS-BEHAVIOR. 000150 00-09

**PEERSHIP**

PEERSHIP WITH THE SUPERVISOR AS A CRITERION FOR ADVANCED CPE. 000232 00-11

**PENANCE**

THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34

**PENNSYLVANIA**

THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA. 000691 00-21

**PENTATEUCH**

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY: PART ONE: PENTATEUCH AND HISTORICAL BOOKS. 000639 00-20

**PENTECOSTAL**

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

ECSTATIC PENTECOSTAL PRAYER AND MEDITATION. 001503 00-33

PSYCHOLOGICAL EVALUATION OF THE PENTECOSTAL MOVEMENT. 001504 00-33

TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS. 001519 00-33

TOWARD A SOCIOLOGICAL INTERPRETATION OF THE CATHOLIC PENTECOSTAL MOVEMENT. 001520 00-33

CHRIST AND CONFORMITY: A STUDY OF PENTECOSTAL VALUES. 001642 00-35

**PENTECOSTALISM**

TONGUES OF MEN AND ANGELS: THE RELIGIOUS LANGUAGE OF PENTECOSTALISM. 001489 00-32

HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33

SOURCES OF RECRUITMENT TO CATHOLIC PENTECOSTALISM. 001509 00-33

SOCIOPSYCHODYNAMIC IMPLICATIONS OF SEVERAL RELIGIOUS PHENOMENA: PENTECOSTALISM (ON A CLINICAL CASE). 001524 00-33

**PENTECOSTALS**

RELIGIOSITY AND SECULAR ATTITUDES: THE CASE OF CATHOLIC PENTECOSTALS. 001496 00-33

THE HEALING OF MEMORIES: PSYCHOTHERAPEUTIC RITUAL AMONG CATHOLIC PENTECOSTALS. 001637 00-35

**PEOPLE**

FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM. 000075 00-03

AN EXPLORATION INTO THE REASONS PEOPLE CHOOSE A PASTORAL-COUNSELOR INSTEAD OF ANOTHER TYPE OF PSYCHOTHERAPIST. 000143 00-08

INTOXICATION AND ECSTASY: THE PHENOMENA OF TOXIC ECSTASY IN YOUNG PEOPLE. 000430 00-15

A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION). 000538 00-17

THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA. 000691 00-21

TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

PASTORAL-COUNSELING WITH PEOPLE IN DISTRESS. 000771 00-22

CLINICAL STATISTICAL RESEARCH ON MENTAL-DISEASES OF RELIGIOUS PEOPLE. 001188 00-28

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

THE FAR-OUT SAINTS OF THE JESUS COMMUNES: A FIRSTHAND REPORT AND INTERPRETATION OF THE JESUS PEOPLE MOVEMENT. 001816 00-37

**PEOPLES**

CIVIL RELIGION AND THE DEVELOPMENT OF PEOPLES. 001317 00-29

RELIGIOUS-EDUCATION AMONG NORTH-AMERICAN INDIAN PEOPLES. 001352 00-30

MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**PERCEPTION**

CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01

RELIGIOUS VALUES AND THEIR EFFECT ON THE PERCEPTION OF A THERAPIST IN A PSYCHOTHERAPY ANALOGUE. 000048 00-03

PERCEPTION OF STRESS AMONG CLERGY AND THEIR SPOUSES. 000177 00-10

PERCEPTION OF MENTAL-DISORDER AND THE COUNSELING ROLE AMONG CLERGYMEN. (PH.D. DISSERTATION). 001197 00-28

**PERCEPTIONS**

PERCEPTIONS OF COMMUNITY LIFE IN A CONGREGATION OF RELIGIOUS WOMEN. (PH.D.DISSERTATION). 000083 00-04

PERCEPTIONS OF THE NEEDS OF THE AGED BY MINISTERS AND THE ELDERLY. 000525 00-17

ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR. 001194 00-28

THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28

PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30

PERCEPTIONS OF WOMEN RELIGIOUS REGARDING THE FEMALE ROLE. 001806 00-37

**PERE-BRUNO**

PSYCHOLOGY AND RELIGION. LETTER TO PERE-BRUNO. 001019 00-25

**PERFECTIONISM**

THE DESTRUCTIVE ELEMENT OF PERFECTIONISM AS EVIDENCED IN ALCOHOLISM. 000444 00-15

PERFECTIONISM IN RELIGION AND PSYCHOTHERAPY OR: ON DISCERNING THE SPIRITS. 001099 00-25

**PERFORMANCE**

AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

CONVERSION IN A BILLY GRAHAM CRUSADE: SPONTANEOUS EVENT OR RITUAL PERFORMANCE?. 001494 00-32

**PERFORMATIVE**

THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION. 001688 00-35

**PERILS**

THE PERILS OF MODEL SWAPPING: A VIEW FROM MEDICAL SUBURBIA. 001773 00-37

**PERIURBAN**

ORGANIZATIONS IN PERIURBAN AFRICA. 001119 00-26

**PERLS**

ROGERS, PERLS, AND SCHUTZ IN THEOLOGICAL AND PHILOSOPHICAL PERSPECTIVE. 000969 00-25

**PERMISSIVENESS**

RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36

**PERSEVERANCE**

THE MMPI AND PERSEVERANCE IN THE CONVENT. 000314 00-13

THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION). 000339 00-13

**PERSON**

THE MINISTER AS PASTOR AND PERSON. 000200 00-10

REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19

PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22

MINISTERING TO THE DEPRESSED PERSON. 000835 00-22

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28

THE MINISTERS SPOUSE AS PERSON. (D.MIN. DISSERTATION). 001301 00-29

**PERSONAL**

PSYCHOLOGISTS AND RELIGION: PROFESSIONAL FACTORS ASSOCIATED WITH PERSONAL BELIEF. (PH.D. DISSERTATION). 000071 00-03

A PERSONAL VIEW ON THE RETIREMENT PROCESS. 000175 00-10

A COMPARATIVE STUDY OF FORMER AND CURRENT SOUTHERN-BAPTIST MINISTERS USING THE SEMANTIC DIFFERENTIAL TECHNIQUE AND PERSONAL DATA QUESTIONNAIRES. (ED.D. DISSERTATION). 000308 00-13

PERSONAL ORIENTATION INVENTORY: THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS. 000320 00-13

AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14

PERSPECTIVES ON DEATH IN RELATION TO POWERLESSNESS AND FORM OF PERSONAL RELIGION. 000389 00-14

DEATH AND PERSONAL FAITH: A PSYCHOMETRIC INVESTIGATION. 000411 00-14

PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23

PERSONAL RELIGIOUS HISTORY AS A PASTORAL TOOL. 000908 00-24

THE PSALMS AND PERSONAL COUNSELING. 000911 00-24

PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

UTILITARIANISM AND PERSONAL FAITH. 001090 00-25

RELATIONSHIP BETWEEN PERSONAL RELIGIOUS ORIENTATION AND POSITIVE MENTAL-HEALTH. (PH.D. DISSERTATION). 001290 00-29

PERSONAL RESPONSIBILITY IN HUMAN LIVING: IMPLICATIONS FOR RELIGIOUS LIFE. (MASTERS THESIS). 001319 00-29

RELIGIOSITY IN YOUTH: A PERSONAL CONTROL AGAINST DEVIANT BEHAVIOR. 001327 00-29

SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

PRAYER AND PERSONAL BALANCE. 001542 00-34

RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR. 001727 00-36

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**PERSONALITY**

PERSONALITY VARIABLES AS PREDICTORS OF ATTITUDES TOWARD SCIENCE AND RELIGION. 000003 00-01

PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01

CHURCH MEMBERSHIP AND PERSONALITY: A LONGITUDINAL-STUDY. 000031 00-03

PERSONALITY CORRELATES OF RELIGIOUS COMMITMENT: A FURTHER VERIFICATION. 000034 00-03

PERSONALITY AND ATTITUDE CORRELATES OF RELIGIOSITY: A SOURCE OF CONTROVERSY. 000040 00-03

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

SOME PERSONALITY CORRELATES OF FOUR RELIGIOUS ORIENTATIONS. (ED.D. DISSERTATION). 000045 00-03

THE RELATION BETWEEN RELIGIOUS ATTITUDE AND CHARACTERISTICS OF PERSONALITY. 000046 00-03

RELATIONSHIP BETWEEN RELIGIOUS ORTHODOXY AND THREE PERSONALITY VARIABLES. 000051 00-03

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 000105 00-05

THE RELATIONSHIP BETWEEN RELIGIOUS KNOWLEDGE AND SELECTED COGNITIVE AND PERSONALITY VARIABLES. (ED.D. DISSERTATION). 000132 00-07

A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS. 000233 00-11

AN EVALUATION OF THE IMPACT OF CLINICAL PASTORAL-EDUCATION UPON THE PERSONALITY OF THE MINISTER. (PH.D. DISSERTATION). 000234 00-11

SEMINARY TRAINING AND PERSONALITY CHANGE. 000284 00-12

RELATIONSHIP BETWEEN CLERGY EFFECTIVENESS AND PERSONALITY INTEGRATION. (ED.D. DISSERTATION). 000305 00-13

SOME PERSONALITY DIFFERENCES BETWEEN SEMINARIANS AND NONSEMINARIANS. 000306 00-13

PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13

PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13

A STUDY OF PERSONALITY ORIENTATIONS AMONG JESUIT COUNSELORS AND JESUIT NONCOUNSELORS. (PH.D. DISSERTATION). 000319 00-13

PERSONALITY CHANGES AMONG STUDENTS IN A CONSERVATIVE SEMINARY. 000321 00-13

THE MINISTERIAL PERSONALITY: MYTH OR REALITY?. 000322 00-13

PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13

CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION). 000332 00-13

SCALE FOR THEOLOGICAL CONSERVATISM, AND ITS PERSONALITY CORRELATES. 000335 00-13

PERSONALITY CHARACTERISTICS OF MINISTERS AND THEIR SOCIAL CHANGE ACTIVITY. (PH.D. DISSERTATION). 000338 00-13

THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D.DISSERTATION). 000351 00-14

THE THEORY OF PERSONALITY IN THE BHAGAVAD-GITA: A STUDY IN TRANSPERSONAL PSYCHOLOGY. 000463 00-16

THE EFFECTS OF COUNSELING AND RELIGIOUS GROUPS UPON SELECTED PERSONALITY AND BEHAVIORAL VARIABLES. (PH.D. DISSERTATION). 000885 00-24

CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION). 000960 00-25

PERSONALITY AND RELIGION. 001079 00-25

PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

GUILT, SOCIETY AND PERSONALITY. 001253 00-28

GLOSSOLALIA: THE PERSONALITY CORRELATES OF CONVENTIONAL AND UNCONVENTIONAL SUBGROUPS. (PH.D. DISSERTATION). 001263 00-28

THE RELIGIOUS PERSONALITY. 001292 00-29

PERSONALITY AND CHRISTIAN FAITH. 001297 00-29

COMPARISON OF PERSONALITY CHARACTERISTICS WITH RELIGIOUS IDEALS OF HIGH-SCHOOL STUDENTS. (PH.D.DISSERTATION). 001300 00-29

PERSONALITY FULFILLMENT IN RELIGIOUS LIFE. (PH.D. DISSERTATION). 001315 00-29

PERSONALITY AND MENTAL-HEALTH CONCOMITANTS OF RELIGIOUSNESS IN LATE ADOLESCENT COLLEGE STUDENTS. (PH.D. DISSERTATION). 001326 00-29

PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30

A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

EFFECTS OF PRESCHOOL RELIGIOUS-EDUCATION ON EARLY PERSONALITY ADJUSTMENT. (PH.D. DISSERTATION). 001406 00-30

RELIGIOUS GLOSSOLALIA: A LONGITUDINAL-STUDY OF PERSONALITY CHANGES. 001516 00-33

PERSONALITY CORRELATES OF CHURCH ATTENDANCE. 001581 00-34

PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. 001651 00-35

PERSONALITY CORRELATES OF PLACEBO RESPONSIVITY AND RELIGIOSITY. 001661 00-35

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

**PERSONALITY-FACTOR**

THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS ON THE 16 PERSONALITY-FACTOR QUESTIONNAIRE. 000089 00-04

**PERSONNEL**

ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

**PERSONS**

DEATH ANXIETY IN RELIGIOUSLY VERY INVOLVED PERSONS. 000416 00-14

TOWARD AN UNDERSTANDING OF RELIGIOUS NEEDS IN AGING PERSONS. 000518 00-17

DIFFERENCES IN VALUE SYSTEMS OF PERSONS WITH VARYING RELIGIOUS ORIENTATIONS. 000584 00-18

MINISTERING TO PERSONS UNDER PSYCHIATRIC CARE. (TH.D. DISSERTATION). 000737 00-22

A PASTORAL MINISTRY TO OLDER PERSONS. 000750 00-22

A STUDY OF CARL ROGERS PHILOSOPHY OF PERSONS AND ITS IMPLICATIONS FOR CHURCH EDUCATION. (ED.D. DISSERTATION). 001377 00-30

HOMOSEXUALS ARE PERSONS. 001716 00-36

**PERSPECTIVE**

RELIGIOUS CONSERVATISM IN A QUASI-LONGITUDINAL PERSPECTIVE. 000058 00-03

A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14

A BIBLICAL PERSPECTIVE ON MARRIAGE. 000621 00-20

DIVORCE AND REMARRIAGE: A PERSPECTIVE FOR COUNSELING. 000651 00-20

COMMUNITY-MENTAL-HEALTH: A MODEL FOR MINISTRY FROM THE PERSPECTIVE OF PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000718 00-21

PASTORAL-COUNSELING AND THE BLACK PERSPECTIVE. 000858 00-22

THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY. 000868 00-23

SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25

ROGERS, PERLS, AND SCHUTZ IN THEOLOGICAL AND PHILOSOPHICAL PERSPECTIVE. 000969 00-25

THE NATURE OF MAN: A SOCIAL PSYCHOLOGICAL PERSPECTIVE. 001001 00-25

THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25

ANXIETY AND RELIGIOUS GROWTH: A TALMUDIC PERSPECTIVE. 001089 00-25

AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25

MOWRER FROM THE RELIGIOUS PERSPECTIVE. 001175 00-28

ILLNESS AND RECOVERY: A JEWISH HALACHIC PERSPECTIVE. 001257 00-28

SELF-DISCLOSURE IN BIBLICAL PERSPECTIVE. 001320 00-29

THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30

HALLUCINATION AND TRANCE: AN ANTHROPOLOGISTS PERSPECTIVE. 001498 00-33

PRIESTLY CELIBACY FROM A PSYCHOLOGICAL PERSPECTIVE. 001586 00-34

VOTIVE OFFERINGS AMONG GREEK-PHILADELPHIANS: A RITUAL PERSPECTIVE. (PH.D. DISSERTATION). 001617 00-34

UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE. 001721 00-36

A PASTORAL PERSPECTIVE ON VIOLENCE IN THE URBAN SETTING. 001810 00-37

**PERSPECTIVES**

PERSPECTIVES ON DEATH IN RELATION TO POWERLESSNESS AND FORM OF PERSONAL RELIGION. 000389 00-14

DEATH: CURRENT PERSPECTIVES. 000408 00-14

THE CORRECTIONAL CHAPLAINCY: SOCIOLOGICAL PERSPECTIVES IN A TIME OF RAPID CHANGE. 000788 00-22

THE EFFECT OF DIFFERENT REALITY PERSPECTIVES ON PSYCHOTHERAPY. 000944 00-25

DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25

CURRENT PERSPECTIVES IN THE PSYCHOLOGY OF RELIGION. 001040 00-25

PERSPECTIVES ON THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY. 001057 00-25

CHRISTIAN PERSPECTIVES ON PSYCHOLOGY. 001390 00-30

TWO NEW ARNO PRESS REPRINT SERIES: PERSPECTIVES IN PSYCHICAL RESEARCH AND THE OCCULT. 001472 00-31

CULTS: SOME THEORETICAL AND PRACTICAL PERSPECTIVES. 001686 00-35

CHRISTIAN PERSPECTIVES ON THE TREATMENT OF SEXUAL-DYSFUNCTION. 001703 00-36

**PETITIONARY**

COMMUNICATION THEORY AND PETITIONARY PRAYER. 000993 00-25

**PEWS**

MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04

**PEYOTE**

USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

THE DEVELOPMENT AND CHANGE OF THE PEYOTE CEREMONY THROUGH TIME AND SPACE. (PH.D. DISSERTATION). 001544 00-34

**PFISTER**

OSKAR PFISTER AND THE TAGGART REPORT: THE FIRST PASTORAL-COUNSELOR AND TODAYS ROLE PROBLEMS. 000783 00-22

PFISTER AS PASTORAL THEOLOGIAN. 001270 00-28

PANEL DISCUSSION AT THE OSKAR PFISTER CENTENNIAL SYMPOSIUM. 001397 00-30

**PFISTERS**

THE SIGNIFICANCE OF OSKAR PFISTERS IN-DEPTH PASTORAL CARE. 000791 00-22

**PHENOMENA**

INTOXICATION AND ECSTASY: THE PHENOMENA OF TOXIC ECSTASY IN YOUNG PEOPLE. 000430 00-15

ABNORMAL MENTAL PHENOMENA IN THE PROPHETS. 001231 00-28

MYSTICAL PHENOMENA IN PSYCHIATRIC PATIENTS. 001422 00-31

PSYCHIC PHENOMENA AND EASTERN MEDITATION. 001427 00-31

ON OCCULTISM. ON SPIRITUALISTIC PHENOMENA. 001443 00-31

SOCIOPSYCHODYNAMIC IMPLICATIONS OF SEVERAL RELIGIOUS PHENOMENA: PENTECOSTALISM (ON A CLINICAL CASE). 001524 00-33

SOCIOLOGICAL ANALYSIS OF RELIGIOUS CULT PHENOMENA. 001634 00-35

**PHENOMENOLOGICAL**

A SYNOPTIC APPROACH: RESOLVING PROBLEMS IN EMPIRICAL AND PHENOMENOLOGICAL APPROACHES TO THE PSYCHOLOGY OF RELIGION. 001006 00-25

PHENOMENOLOGICAL REALITY AND POSTDEATH CONTACT. 001445 00-31

**PHENOMENON**

BEING DIFFERENT AN ONTO-THEOLOGICAL APPROACH TO THE HUMAN PHENOMENON OF SPINAL-CORD INJURY. (PH.D. DISSERTATION). 000749 00-22

A PSYCHOLOGICAL PARADIGM FOR THE INTERPRETATION OF THE CHARISMATIC PHENOMENON OF PROPHECY. 001530 00-33

RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION). 001679 00-35

RELIGION AS A SOCIAL PHENOMENON. 001808 00-37

**PHILOSOPHERS**

HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25

**PHILOSOPHICAL**

PHILOSOPHICAL GROUND-LAYING FOR PSYCHOTHERAPY AND COUNSELING IN KOREA. 000473 00-16

ROGERS, PERLS, AND SCHUTZ IN THEOLOGICAL AND PHILOSOPHICAL PERSPECTIVE. 000969 00-25

AN APPROACH TO SOME PHILOSOPHICAL CONCEPTS OF MARCEL AND HEIDEGGER, USING VARIOUS PSYCHOLOGICAL TECHNIQUES. (PH.D. DISSERTATION). 001087 00-25

AMERICAN-INDIAN TEACHINGS AS A PHILOSOPHICAL BASE FOR COUNSELING AND PSYCHOTHERAPY. (ED.D. DISSERTATION). 001115 00-25

**PHILOSOPHY**

ANCIENT INDIAN PSYCHIATRIC THOUGHT AND PHILOSOPHY OVER THE AGES. 000501 00-16

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION). 001045 00-25

JUNGS CONCEPT OF SELF-ACTUALIZATION AND TEILHARD-DE-CHARDINS PHILOSOPHY. 001064 00-25

THE PSYCHOLOGY OF FAITH AND THE MEANING OF TRANSCENDENCE IN THE PHILOSOPHY OF KIERKEGAARD. 001098 00-25

A STUDY OF CARL ROGERS PHILOSOPHY OF PERSONS AND ITS IMPLICATIONS FOR CHURCH EDUCATION. (ED.D. DISSERTATION). 001377 00-30

PHILOSOPHY AND RELIGIOUS-EDUCATION. 001385 00-30

**PHOTOS**

SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972. 000566 00-18

**PHYSICAL**

MENTAL AND PHYSICAL HEALTH EVALUATION WITH CORNELL-MEDICAL-INDEX AMONG NUNS IN KOREA. 000315 00-13

DISCUSSION OF THE PAPER BY JOHN KLAUBER ON PHYSICAL ROOTS OF RELIGION. 001038 00-25

SOME CONTRIBUTIONS OF RELIGION TO MENTAL AND PHYSICAL HEALTH. 001328 00-29

PRACTICES FOR TREATING PHYSICAL AND MENTAL-ILLNESS IN GUYANA. 001584 00-34

**PHYSICIAN**

REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19

THE PHYSICIAN AND MINISTER CARING FOR THE TERMINAL PATIENT. 000610 00-19

RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN. 000798 00-22

**PHYSICIANS**

EUTHANASIA, THE TERMINAL PATIENT AND THE PHYSICIANS ROLE. 000393 00-14

**PHYSIOLOGICAL**

THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28

**PHYSIOLOGY**

THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING. 001528 00-33

**PIAGET**

PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

**PIAGETIAN**

THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09

A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

**PIETISM**

THE INTENSIVE-GROUP-EXPERIENCE – THE NEW PIETISM. 001067 00-25

**PIETY**

THE NARCISSISM OF AMERICAN PIETY: THE DISEASE AND THE CURE. 000101 00-05

**PILGRIMS**

PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35

**PIOUS**

THE MIRACLES OF KONNERSREUTH IN THE LIGHT OF CRIMINOLOGY (2): PSYCHOLOGY OF THE PIOUS FRAUD, CONTINUED FROM ISSUE NO. 9, 1976. 001474 00-31

**PITTSBURGH**

OCCULT BOOKS AT THE UNIVERSITY OF PITTSBURGH. 001454 00-31

**PLACEBO**

PERSONALITY CORRELATES OF PLACEBO RESPONSIVITY AND RELIGIOSITY. 001661 00-35

**PLANNING**

FAMILY PLANNING AMONG MEXICAN-AMERICANS OF SOUTH TEXAS. (PH.D. DISSERTATION). 001710 00-36

ATTITUDE OF THE TWO RELIGIOUS GROUPS TOWARDS FAMILY PLANNING. 001803 00-37

**PLANS**

RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14

**PLANT**

COCA: THE PLANT AND ITS USE. 000432 00-15

**PLANTS**

ON THE SERPENT CULT AND PSYCHOACTIVE PLANTS. 001641 00-35

**PLAUSIBILITY**

MASLOW AS THEORIST OF RELIGION: REFLECTIONS ON HIS POPULARITY AND PLAUSIBILITY. 000964 00-25

**PLAY**

PLAY IN CPE. 000212 00-11

GAMES PREMARITALS PLAY. (D.MIN. DISSERTATION). 000652 00-20

THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28

**PLURALISM**

FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH.D. DISSERTATION). 000082 00-04

RELIGIOUS-EDUCATION AND ETHNIC IDENTIFICATION: IMPLICATIONS FOR ETHNIC PLURALISM. 001395 00-30

**PLURALIST**

RELIGIOUS-EDUCATION IN A PLURALIST SOCIETY: A BASIC COURSE IN HINDUISM. 001388 00-30

318

**POI**
POI CORRELATES OF A RELIGIOUS COMMITMENT INVENTORY. 000044 00-03

**POLAND**
SECULAR AND RELIGIOUS-EDUCATION IN POLAND. 001346 00-30

**POLARIZATION**
RELIGION AND ITS CONNECTION TO CONSENSUS AND POLARIZATION OF OPINIONS AMONG ISRAELI YOUTH. 000022 00-01

**POLICE-COMMUNITY**
PREACHERS WITH BADGES: POLICE-COMMUNITY CLERGY. 000596 00-19

**POLICY**
METHODISM AND ALCOHOL: RECOMMENDATIONS FOR A BEVERAGE ALCOHOL POLICY BASED ON THE EVERCHANGING HISTORIC DISCIPLINAL POSITIONS OF AMERICAN METHODISM. (D. MIN. DISSERTATION). 000431 00-15
FORMULATING A TEEN MARRIAGE POLICY. 000659 00-20
PUBLIC POLICY AND RELIGIOUS RESEARCH: METHODS AND TECHNIQUES. 001819 00-37

**POLITICAL**
RELIGIOUS APOSTASY AND POLITICAL RADICALISM. 000032 00-03
THE POLITICAL SCIENCE OF THE TEN COMMANDMENTS. 001086 00-25
POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34
CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34
RELIGION AS A DETERMINANT OF MILITANCY AND POLITICAL PARTICIPATION AMONG BLACK AMERICANS. 001778 00-37
RELIGIOUS AND POLITICAL RADICALISM. (PH.D. DISSERTATION). 001798 00-37
POLITICAL ACTIVISM AMONG THE CLERGY: SOURCES OF A DEVIANT ROLE. 001821 00-37

**POLITICS**
AMERICAN YOUTH -- FROM POLITICS TO RELIGION. 000030 00-03
REVIVAL RELIGION AND ANTISLAVERY POLITICS. 001761 00-37

**POOR**
THE RELIGION OF THE POOR: ESCAPE OF CREATIVE FORCE?. 001210 00-28

**POPULAR**
POPULAR CHRISTIAN PSYCHOLOGIES: SOME REFLECTIONS. 000678 00-21

**POPULARITY**
MASLOW AS THEORIST OF RELIGION: REFLECTIONS ON HIS POPULARITY AND PLAUSIBILITY. 000964 00-25

**POPULATION**
MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**POPULATIONS**
PSYCHOLOGICAL ANOMIE AND RELIGIOUS IDENTITY IN TWO ADOLESCENT POPULATIONS. 000009 00-01

**PORTRAIT**
CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30

**POSITIVE**
POSITIVE PREVENTION: IMPLICATIONS FOR MINISTRY. 1975
BOISEN BANQUET ADDRESS. 000979 00-25
RELATIONSHIP BETWEEN PERSONAL RELIGIOUS ORIENTATION AND POSITIVE MENTAL-HEALTH. (PH.D. DISSERTATION). 001290 00-29
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29
EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS. 001349 00-30

**POSSESSED**
ON BEING POSSESSED BY THE DEVIL. 001470 00-31
THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING. 001528 00-33

**POSSESSION**
DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18
A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22
TRANCE AND POSSESSION STATES. 001473 00-31
HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33
THE MIND POSSESSED: A PHYSIOLOGY OF POSSESSION, MYSTICISM AND FAITH HEALING. 001528 00-33
SELF, SPIRIT POSSESSION AND WORLD VIEW: AN ILLUSTRATION FROM EGYPT. 001589 00-34
DEMON POSSESSION OR PSYCHOPATHOLOGY: A CLINICAL DIFFERENTIATION. 001604 00-34
RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION. 001633 00-35
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35

**POSTDEATH**
PHENOMENOLOGICAL REALITY AND POSTDEATH CONTACT. 001445 00-31

**POSTGRADUATE**
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS. 000251 00-12
POSTGRADUATE SECULAR EDUCATION IN COUNSELING FOR CLERGYMEN: PROPOSALS FOR COORDINATION. 000266 00-12

**POSTTRADITIONAL**
PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION). 00060 00-03

**POSTWAR**
CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34

**POTENTIAL**
THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION). 000339 00-13
INVESTIGATING A POTENTIAL IN CLERGY YOUTH COUNSELING. 000843 00-22
HUMAN POTENTIAL MOVEMENT. 001075 00-25
MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**POTLATCH**
THE ALASKAN ATHABASKAN POTLATCH CEREMONY: AN ETHNOPSYCHOANALYTIC STUDY. 001543 00-34
QUEST FOR THE SACRED IN NORTHERN PUGET-SOUND: AN INTERPRETATION OF POTLATCH. 001612 00-34

**POVERTY**
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03

**POWER**
PASTORS AND POWER. (D.MIN. DISSERTATION). 000187 00-10
NEED FOR POWER AMONG ALCOHOLIC AND NONALCOHOLIC CLERGY. 000334 00-13
POWER, PATHOLOGY, AND PARADOX. (PH.D. DISSERTATION). 001260 00-28
A GUIDE TO LIVING POWER. 001306 00-29
THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29
LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION). 001466 00-31

A NORTH INDIAN HEALER AND THE SOURCES OF HIS POWER. 001563 00-34

CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D DISSERTATION) 001738 00-37

**POWERLESS**

POWERLESS OVER ALCOHOL (D.MIN. DISSERTATION). 000435 00-15

**POWERLESSNESS**

PERSPECTIVES ON DEATH IN RELATION TO POWERLESSNESS AND FORM OF PERSONAL RELIGION. 000389 00-14

**PRACTICAL**

PASTORAL CARE FOR THE AGED: A PRACTICAL GUIDE. 000517 00-17

A PRACTICAL FAITH IN PSYCHIATRIC COUNSELING. 000603 00-19

PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21

PRACTICAL PASTORAL-COUNSELING. 000838 00-22

PRACTICAL PASTORAL-COUNSELING. 000926 00-24

CULTS: SOME THEORETICAL AND PRACTICAL PERSPECTIVES. 001686 00-35

**PRACTICE**

EXAMINATION OF INTERGENERATIONAL PATTERNS OF RELIGIOUS-BELIEF AND PRACTICE 000020 00-01

SOCIAL-WORK STUDENTS OPINIONS REGARDING RELIGIOUS ISSUES IN CASEWORK PRACTICE. (M.S.W. THESIS). 000041 00-03

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

DENOMINATIONAL DIFFERENCES IN RELIGIOUS-BELIEF, PRACTICE, ANXIETY, AND DOGMATISM. 000085 00-04

THE PRACTICE OF MINISTRY. 000184 00-10

TRAINING IN BASIC PASTORAL-COUNSELING SKILLS: A COMPARISON OF A MICROTRAINING APPROACH WITH A SKILLS PRACTICE APPROACH. 000267 00-12

A CONSTRUCTIVE APPROACH TO FRUSTRATION IN THE PRACTICE OF MINISTRY. 000292 00-13

TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25

THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION). 001045 00-25

A STUDY OF RELIGIOUS-BELIEF AND PRACTICE AS RELATED TO ANXIETY AND DOGMATISM IN COLLEGE WOMEN. (ED.D.DISSERTATION). 001189 00-28

RELIGION AND PSYCHIATRIC PRACTICE. 001251 00-28

CONVENTION PAPERS: THEORY AND PRACTICE IN RELIGION AND EDUCATION. 001379 00-30

EXORCISM: A CLINICAL/PASTORAL PRACTICE WHICH RAISES SERIOUS QUESTIONS. 001624 00-34

A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35

RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR. 001727 00-36

**PRACTICES**

RELIGIOUS PRACTICES OF ADOLESCENTS IN A SOUTHERN COMMUNITY: 1964-1974. 000006 00-01

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03

THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13

A STUDY OF THE RELATIONSHIPS BETWEEN RELIGIOUS AFFILIATION, RELIGIOUS PRACTICES AND MARITAL ADJUSTMENT. (PH.D. DISSERTATION). 000661 00-20

PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES. 001187 00-28

CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001541 00-34

DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. 001557 00-34

PRACTICES FOR TREATING PHYSICAL AND MENTAL-ILLNESS IN GUYANA. 001584 00-34

HEALTH PRACTICES AMONG TRIBES IN NORTH INDIA. 001619 00-34

THERAPEUTIC ASPECTS OF PUERTO-RICAN CULT PRACTICES. 001658 00-35

THE SECULARIZATION OF U. S. CATHOLIC BIRTH CONTROL PRACTICES. 001732 00-36

**PRACTITIONERS**

ENLIGHTENMENT IN ZEN BUDDHISM: TALKS WITH ZEN PRACTITIONERS AND PSYCHOPATHOLOGICAL ANALYSIS. 000500 00-16

MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**PRAYER**

COMMUNICATION THEORY AND PETITIONARY PRAYER. 000993 00-25

ECSTATIC PENTECOSTAL PRAYER AND MEDITATION. 001503 00-33

TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS. 001519 00-33

PRAYER AND PERSONAL BALANCE. 001542 00-34

WHOLISTIC PRAYER. 001623 00-34

**PREACHER**

THE STREETCORNER PREACHER: SOWING GOOD SEEDS BY THE WAYSIDE. 000181 00-10

THE PREACHER. 001827 00-38

**PREACHERS**

PREACHERS WITH BADGES: POLICE-COMMUNITY CLERGY. 000596 00-19

**PREACHING**

EGO ORIENTED PREACHING. 000752 00-22

A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24

**PREADMISSION**

SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28

**PREDICTABLE**

PASTORAL MANAGEMENT OF PREDICTABLE BIRTH ANOMALIES. 000641 00-20

**PREDICTORS**

PERSONALITY VARIABLES AS PREDICTORS OF ATTITUDES TOWARD SCIENCE AND RELIGION. 000003 00-01

SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS. 000458 00-15

**PREFERENCE**

INTEREST PROFILES OF CLERGYMEN AS INDICATED BY THE VOCATIONAL PREFERENCE INVENTORY. 000330 00-13

RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR. 001727 00-36

**PREFERENCES**

THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13

**PREFUNERAL**

PREFUNERAL CALLS. 001825 00-38

**PREJUDICE**

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03

RELIGIOSITY AND PREJUDICE: AN INTERDIMENSIONAL ANALYSIS. 001749 00-37

RELIGIOUS-BELIEFS, RELIGIOUS COMMITMENT, AND PREJUDICE. 001751 00-37
DECLINE IN PREJUDICE AMONG CHURCH-GOERS FOLLOWING CLERGY-LED OPEN-HOUSING CAMPAIGN. 001755 00-37
ADOLESCENT PREJUDICE. 001759 00-37
CHRISTIAN FAITH AND ETHNIC PREJUDICE: A REVIEW AND INTERPRETATION OF RESEARCH. 001760 00-37
RELIGIOSITY AND PREJUDICE IN NORTHERN AND SOUTHERN CHURCHES. 001767 00-37
THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION). 001779 00-37
RACISM AND PREJUDICE. 001785 00-37
RELIGION AND PREJUDICE. 001788 00-37
RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37
RELIGIOSITY AND ATTITUDES OF PREJUDICE AMONG CHURCH MEMBERS. (MASTERS THESIS). 001802 00-37
REBELLION, RELIGIOSITY, AND RACIAL PREJUDICE. 001818 00-37

**PREMARITAL**
PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION). 000657 00-20
A MARRIAGE ENRICHMENT GROUP FOR THE NEWLY MARRIED: A SUPPLEMENT TO PREMARITAL PASTORAL-COUNSELING WITH DESCRIPTION AND ANALYSIS. (D.MIN. DISSERTATION). 000662 00-20
RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36
A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**PREMARITALS**
GAMES PREMARITALS PLAY. (D.MIN. DISSERTATION). 000652 00-20

**PREPARATION**
EGO IDENTITY AND PROFESSIONAL PREPARATION FOR MINISTRY. 000262 00-12
EDUCATION AND PREPARATION FOR MARRIAGE: NEW APPROACHES. 000649 00-20
A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22

**PRERETIREMENT**
LEADERSHIP TRAINING FOR PRERETIREMENT PROGRAMS IN RELIGIOUS COMMUNITIES. 000524 00-17

**PRESBYTERIAN**
AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION). 000293 00-13
RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION). 001123 00-26
JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

**PRESCHOOL**
MINISTRY WITH PARENTS OF INFANTS AND PRESCHOOL CHILDREN. 001341 00-30
EFFECTS OF PRESCHOOL RELIGIOUS-EDUCATION ON EARLY PERSONALITY ADJUSTMENT. (PH.D. DISSERTATION). 001406 00-30

**PRESENCE**
THE 6- TO 12-YEAR-OLD CHILDS REPRESENTATION OF THE EUCHARISTIC PRESENCE. 000156 00-09
GUILT: ITS UNIVERSAL HIDDEN PRESENCE. 001228 00-28

**PRESENT**
A SHORT HISTORY OF PASTORAL CARE AND COUNSELING IN GREAT-BRITAIN AND ITS PRESENT CHALLENGE. 000804 00-22
MYSTICAL EXPERIENCE AS RELATED TO PRESENT AND ANTICIPATED FUTURE CHURCH PARTICIPATION. 001441 00-31
THREE EVILS OF PRESENT DAY PSYCHOLOGY. 001768 00-37

**PRESUPPOSITIONS**
TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

**PRESURGICAL**
PASTORAL VISITS TO PRESURGICAL PATIENTS. 000748 00-22

**PREVENTION**
A RESURRECTION MODEL FOR SUICIDE PREVENTION THROUGH THE CHURCH. 000344 00-14
THE ROLE OF THE CLERGYMAN IN SUICIDE PREVENTION. 000401 00-14
THE CHURCH AND PREVENTION OF ALCOHOLISM. 000442 00-15
POSITIVE PREVENTION: IMPLICATIONS FOR MINISTRY. 1975
BOISEN BANQUET ADDRESS. 000979 00-25

**PREVENTIVE**
PASTORAL PSYCHOLOGY AND PREVENTIVE PSYCHIATRY. 000854 00-22
PREVENTIVE PSYCHOLOGY AND THE CHURCH. 001111 00-25
PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26
PREVENTIVE PSYCHOLOGY AND THE CHURCH. 001337 00-29

**PRIDE**
NEW FACES OF SPIRITUAL PRIDE. 001096 00-25

**PRIEST**
THE EXPERIENCE OF ROLE CONFLICT IN PRIEST THERAPISTS. (PH.D. DISSERTATION). 000185 00-10
THE AGING RELIGIOUS PRIEST. 000186 00-10
ROLE SATISFACTION OF THE CATHOLIC PRIEST. 000311 00-13
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20
THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28
ABORTION AND THE PRIEST COUNSELOR. 001781 00-37

**PRIESTHOOD**
ROLE CONFLICT AND PSYCHOLOGICAL GROWTH IN THE PRIESTHOOD. (PH.D. DISSERTATION). 000174 00-10
ROLE COMMITMENT PROCESSES AND THE AMERICAN CATHOLIC PRIESTHOOD. 000194 00-10
TRAINING PARAPROFESSIONAL MENTAL-HEALTH COUNSELORS AS A MEANS OF ENLIVENING THE PRIESTHOOD OF ALL BELIEVERS. (PH.D. DISSERTATION). 000247 00-12
IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD. (PH.D. DISSERTATION). 000285 00-12
RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D.DISSERTATION). 000313 00-13

**PRIESTLY**
PRIESTLY CELIBACY FROM A PSYCHOLOGICAL PERSPECTIVE. 001586 00-34

**PRIESTS**
THE PRIESTS OCCUPATIONS AS PERCEIVED BY 6 TO 12-YEAR-OLD CHILDREN. 000154 00-09
ORGANIZATIONAL CLIMATES AND CAREERS: THE WORK LIVES OF PARISH PRIESTS. 000179 00-10
RACE AND RELIGIOUS VOCATION: A STUDY OF THE SELF-IDENTIFICATION OF BLACK PRIESTS. (PH.D. DISSERTATION). 000294 00-13

ADJUSTMENT AND SELF-DISCLOSING BEHAVIOR OF ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000303 00-13

VOCATIONAL SATISFACTION AMONG ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000326 00-13

MARITAL THERAPY WITH FORMER PRIESTS. 000622 00-20

THE PRIESTS CARE OF THE TERMINALLY SICK. 000799 00-22

USING SHORT-TERM INTERVENTION WITH PRIESTS. 001174 00-28

A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

THREE CURRENT RELIGIOUS ISSUES: MARRIAGE OF PRIESTS, INTERMARRIAGE, AND EUTHANASIA. 001733 00-37

**PRIMAL**

CRUCIFIXION FANTASIES AND THEIR RELATION TO THE PRIMAL SCENE. 000990 00-25

**PRIMER**

RELIGION AND VIOLENCE: A PRIMER FOR WHITE AMERICANS. 001744 00-37

**PRIMITIVE**

THE DIVINITY, ITS SUBSTANCE AND STRUCTURE, PARTICULARLY IN THE SO-CALLED PRIMITIVE SOCIETIES. (D.D. DISSERTATION). 001037 00-25

MAGIC, FAITH, AND HEALING: STUDIES IN PRIMITIVE PSYCHIATRY TODAY. 001511 00-33

PSYCHOANALYSIS OF RELIGION OF AN INDIAN PRIMITIVE TRIBE. 001659 00-35

**PRINCIPLES**

TOWARD STANDARDS OF CARE FOR THE TERMINALLY ILL. PART III: A FEW GUIDING PRINCIPLES. 000373 00-14

A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22

GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION. 000887 00-24

PRINCIPLES OF AXIOTHERAPY. 000929 00-24

ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30

**PRISON**

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT. N.D. CALIFORNIA. MAY 21, 1975. 000575 00-18

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA. 000576 00-18

A PRISON CRISIS MINISTRY: THE MONTHLY PAROLE BOARD MEETING. 000667 00-21

CHAPLAIN ADMITS HUMANE PRISON PROGRESS, BUT EMPHASIZES, GOD LEFT OUT OF PRISON SYSTEM. 000713 00-21

THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION). 000714 00-21

**PRISONERS**

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

**PRISONS**

FREE-EXERCISE OF RELIGION IN PRISONS -- THE RIGHT TO OBSERVE DIETARY LAWS. 000543 00-18

**PRIVATE**

A FOLLOW-UP OF UR ADAPTATIONS IN PRIVATE HOSPITAL PATIENTS. 001224 00-28

**PRIVILEGED**

PRIVILEGED COMMUNICATIONS: WHEN PSYCHIATRISTS ENVY THE CLERGY. 000554 00-18

**PROBLEM**

THE CHURCHS ROLE IN THE PROBLEM OF AGING. (REL.D. DISSERTATION). 000512 00-17

DELIMITING RELIGION IN THE CONSTITUTION: A CLASSIFICATION PROBLEM. 000545 00-18

MANS GREATEST SINGLE PROBLEM. 000708 00-21

PASTORAL-COUNSELING WITH THE PROBLEM EMPLOYEE. 000824 00-22

CHRISTIAN THEOLOGY: THE PROBLEM OF SUFFERING. 000881 00-23

THE PROBLEM OF HOSTILITY PSYCHOLOGICALLY AND THEOLOGICALLY CONSIDERED. 001015 00-25

REDUCTIONISM: A REVIEW OF THE EPISTEMOLOGICAL ISSUES AND THEIR RELEVANCE TO BIOLOGY AND THE PROBLEM OF CONSCIOUSNESS. 001070 00-25

CHILD ABUSE: VIEWING IT AS A NATIONAL PROBLEM AND THE CHURCH AS A RESOURCE. (D.MIN. DISSERTATION). 001762 00-37

**PROBLEM-SOLVING**

CONVERSION: EVALUATION OF A STEP-LIKE PROCESS FOR PROBLEM-SOLVING. 001491 00-32

**PROBLEMS**

RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05

GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16

PSYCHOTHERAPY OF THE AGED -- PROBLEMS OF RELIGION AND DEATH. 000542 00-17

FACTORS INFLUENCING THE JUDGMENT AND REFERRAL OF MENTAL-HEALTH PRESENTING PROBLEMS BY CLERGYMEN AND PSYCHOLOGISTS. (PH.D. DISSERTATION). 000602 00-19

PSYCHIATRY AND RELIGION: PROBLEMS AT THE INTERFACE. 000608 00-19

OSKAR PFISTER AND THE TAGGART REPORT: THE FIRST PASTORAL-COUNSELOR AND TODAYS ROLE PROBLEMS. 000783 00-22

PROBLEMS OF DEFINING RELIGION. 000942 00-25

A SYNOPTIC APPROACH: RESOLVING PROBLEMS IN EMPIRICAL AND PHENOMENOLOGICAL APPROACHES TO THE PSYCHOLOGY OF RELIGION. 001006 00-25

PROBLEMS IN FREUDS PSYCHOLOGY OF RELIGION. 001044 00-25

AUTONOMY, INTEGRATION AND INTIMACY AS PROBLEMS OF SELF-REALIZATION IN NUNS. 001211 00-28

THE EFFECTS OF RELIGIOUS BACKGROUNDS ON EMOTIONAL PROBLEMS. 001226 00-28

PSYCHOLOGICAL AND PSYCHOPATHOLOGICAL PROBLEMS IN RELIGIOUS CROWDS. 001236 00-28

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

COGNITIVE DEVELOPMENT AND ETHNICITY: PROBLEMS FOR EDUCATIONAL MINISTRY. 001398 00-30

FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

**PROCUNIER**

CHURCH RECOGNIZED -- CATERS TO NEEDS OF HOMOSEXUALS -- EVEN IN PRISON: LIPP V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT. N.D. CALIFORNIA. MAY 21, 1975. 000575 00-18

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA. 000576 00-18

**PROFESSION**

CLINICAL ASSESSMENT OF A PROFESSION: ROMAN CATHOLIC CLERGYMEN. 000312 00-13

SHAMANISM: THE DAWN OF A HEALING PROFESSION. 001601 00-34

**PROFESSIONAL**

PSYCHOLOGISTS AND RELIGION: PROFESSIONAL FACTORS ASSOCIATED WITH PERSONAL BELIEF. (PH.D. DISSERTATION). 000071 00-03

THE PROFESSIONAL ROLE IDENTITY OF PASTORAL-COUNSELORS. (PH.D. DISSERTATION). 000182 00-10

AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10

THE USE OF SENSITIVITY TRAINING IN A UNIT OF PROFESSIONAL EDUCATION. 000222 00-11

APPLICATION AND EFFECTIVENESS OF ANALYTICALLY ORIENTED, PROFESSIONAL CONTINUING-EDUCATION EXEMPLIFIED BY THE PROTESTANT THEOLOGIAN. 000257 00-12

EGO IDENTITY AND PROFESSIONAL PREPARATION FOR MINISTRY. 000262 00-12

AN EXAMPLE OF THE USE OF PROFESSIONAL DEVELOPMENT GROUPS IN SUPPORT OF NEW MINISTERS. 000268 00-12

A SYMPOSIUM ON RESEARCH FOR THE PROFESSIONAL DOCTORATE. 000270 00-12

AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS. 000278 00-12

PASTORAL PSYCHOTHERAPY, THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY. 000688 00-21

JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

**PROFESSIONALISM**

TOWARD PROFESSIONALISM OR VOLUNTARISM IN PASTORAL CARE. 000776 00-22

**PROFESSIONALIZATION**

AN EXAMINATION OF CLERGY DISCONTENT AND ONE RESPONSE TO IT: FURTHER PROFESSIONALIZATION OF THE EPISCOPAL CLERGY. (PH.D. DISSERTATION). 000023 00-02

THE PROFESSIONALIZATION OF THE PARISH PASTORAL-COUNSELOR. 000201 00-10

**PROFESSIONALLY**

ON BEING PROFESSIONALLY RELIGIOUS. 000195 00-10

**PROFESSIONALS**

VICISSITUDES OF PSYCHOANALYTICALLY ORIENTED PSYCHOTHERAPY IN THE TREATMENT OF RELIGIOUS PROFESSIONALS. 001237 00-28

WHY SCIENTIFIC PROFESSIONALS BELIEVE MYSTICAL NONSENSE. 001423 00-31

**PROFESSIONS**

DEATH AND DYING FROM THE PERSPECTIVE OF THE CARING PROFESSIONS: A CURRICULUM MODEL FOR THE LOCAL-CHURCH. (D.MIN. DISSERTATION). 000359 00-14

THE ROLE OF PASTORAL PSYCHOLOGY IN THE HELPING PROFESSIONS. 000719 00-21

A SYMPOSIUM ON PASTORAL-COUNSELING - 1972: DO PASTORAL-COUNSELORS BRING A NEW CONSCIOUSNESS TO THE HEALTH PROFESSIONS?. 000806 00-22

THE HALACHIC FRAMEWORK OF MOURNING AND BEREAVEMENT AND ITS IMPLICATIONS FOR THE HELPING PROFESSIONS. 001606 00-34

**PROFILES**

A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS. 000233 00-11

INTEREST PROFILES OF CLERGYMEN AS INDICATED BY THE VOCATIONAL PREFERENCE INVENTORY. 000330 00-13

**PROGRAM**

CLERGY TRAINING PROGRAM PATTERNED AFTER FOUNDATION METHOD. 000254 00-12

THE DEVELOPMENT AND EVALUATION OF A COMMUNITY-MENTAL-HEALTH EDUCATION PROGRAM FOR SEMINARIANS. 000256 00-12

AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12

HIGH, AVERAGE AND LOW RATED CLERGYMEN IN A STATE HOSPITAL CLINICAL PROGRAM. 000263 00-12

TOWARD DEVELOPING A MARRIAGE ENRICHMENT PROGRAM FOR SEMINARY COUPLES. (D.MIN. DISSERTATION). 000264 00-12

THE CLERGYMAN AND MENTAL-HEALTH: REPORT OF A COMMUNITY PROGRAM IN CONTINUING-EDUCATION. 000271 00-12

EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION). 000281 00-12

AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14

SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15

THE EBENEZER SOCIETY: A COMPREHENSIVE GERIATRIC PROGRAM. 000511 00-17

CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17

A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20

THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION). 000654 00-20

SOCIOCULTURAL FACTORS IN COLLABORATION OF CLERGY IN AN INNER-CITY COMMUNITY-MENTAL-HEALTH PROGRAM. (PH.D. DISSERTATION). 000673 00-21

STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE. 000682 00-21

THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION). 000714 00-21

CRISIS INTERVENTION AMONG THE BEREAVED: A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY. 000856 00-22

CLERGY CONSULTATION AS A COMMUNITY-MENTAL-HEALTH PROGRAM. 001120 00-26

THE CHAPLAIN IN COMMUNITY-MENTAL-HEALTH: AGENT OF PROGRAM AND COMMUNITY. 001124 00-26

PASTORAL-COUNSELOR PROGRAM. 001128 00-26

AN ORIENTATION PROGRAM FOR SEMINARY STUDENTS. 001366 00-30

THE ISSUE OF ALIENATION IN THE ADULT RELIGIOUS-EDUCATION PROGRAM, CURSILLO IN CHRISTIANITY. (ED.D. DISSERTATION). 001376 00-30

**PROGRAMMING**

ATTITUDES OF REHABILITATION FACILITY ADMINISTRATORS TOWARD RELIGIOUS PROGRAMMING. 001252 00-28

**PROGRAMS**

AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11

LEADERSHIP TRAINING FOR PRERETIREMENT PROGRAMS IN RELIGIOUS COMMUNITIES. 000524 00-17

THE IMPLEMENTATION AND EVALUATION OF CLERGY AND INTERAGENCY MENTAL-HEALTH CONSULTATION PROGRAMS. 000592 00-19

A THEOLOGICAL CONVERSATION WITH TWO SEX EDUCATION PROGRAMS FOR THE CHURCH. (D.MIN. DISSERTATION). 001723 00-36

THE APPLICATION OF ETHNOMETHODOLOGY TO CHRISTIAN SOCIAL ACTION PROGRAMS. 001754 00-37

**PROGRESS**

CHAPLAIN ADMITS HUMANE PRISON PROGRESS, BUT EMPHASIZES, GOD LEFT OUT OF PRISON SYSTEM. 000713 00-21

**PROGRESSIVE**

THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16

**PROJECT**

AAPC MEMBERSHIP INFORMATION PROJECT: PART 2. CONTEXT AND CLINICAL DIMENSIONS OF THE PROFESSIONAL ACTIVITIES OF PASTORAL-COUNSELORS. 000202 00-10

AAPC MEMBERSHIP INFORMATION PROJECT: PART 1. ACADEMIC AND PROFESSIONAL BACKGROUND OF PASTORAL-COUNSELORS. 000278 00-12

THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

AAPC MEMBERSHIP INFORMATION PROJECT: PART 3. PATTERNS IN THE RECEIVING AND OFFERING OF CONSULTATION AMONG PASTORAL-COUNSELORS. 000721 00-21

PROJECT GROUPS IN RELIGIOUS-EDUCATION. 001404 00-30

**PROJECTED**

RELATIONSHIPS BETWEEN LEVEL OF MATURITY AND PROJECTED PATTERNS OF BEREAVEMENT MINISTRY. (PH.D. DISSERTATION). 000414 00-14

PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION. 000720 00-21

**PROLIFERATION**

OBSERVATIONS ON THE TRANSFORMING FUNCTION OF RITUALS AND THE PROLIFERATION OF PSYCHOTHERAPIES. 001592 00-34

**PROMETHEUS**

PROMETHEUS REVISITED. 001085 00-25

**PROPHECY**

A PSYCHOLOGICAL PARADIGM FOR THE INTERPRETATION OF THE CHARISMATIC PHENOMENON OF PROPHECY. 001530 00-33

**PROPHET**

PSYCHOTHERAPIST, CHARLATAN AND FALSE PROPHET. 001002 00-25

THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28

**PROPHETEIALALIA**

GLOSSOLALIA AND PROPHETEIALALIA: A STUDY OF 1 CORINTHIANS 14. 001510 00-33

**PROPHETS**

A PSYCHOLOGICAL STUDY OF MODERN DOOMSDAY PROPHETS. 001030 00-25

ABNORMAL MENTAL PHENOMENA IN THE PROPHETS. 001231 00-28

**PROSELYTING**

MENTAL-HEALTH OF PROSELYTING MISSIONARIES. (PH.D. DISSERTATION). 000331 00-13

**PROTESTANT**

INFORMAL INVOLVEMENT IN THE PROTESTANT CONGREGATION. (PH.D. DISSERTATION). 000063 00-03

ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03

APPLICATION AND EFFECTIVENESS OF ANALYTICALLY ORIENTED, PROFESSIONAL CONTINUING-EDUCATION EXEMPLIFIED BY THE PROTESTANT THEOLOGIAN. 000257 00-12

A COMPARISON OF THE DEGREE OF PASSIVE RECEPTIVENESS BETWEEN ROMAN CATHOLIC AND PROTESTANT CLERGYMEN. (PH.D. DISSERTATION). 000310 00-13

THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D.DISSERTATION). 000351 00-14

THE PROTESTANT WAY IN DEATH AND MOURNING. 000370 00-14

ATTITUDES OF CATHOLIC AND PROTESTANT CLERGY TOWARD EUTHANASIA. 000394 00-14

THE RELATIONSHIP OF PROTESTANT ETHIC BELIEFS AND VALUES TO ACHIEVEMENT. 000558 00-18

PROTESTANT PASTORAL MEDICINE: GROUNDWORK OF A RESTORATIVE MINISTRY. 000943 00-25

FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION). 001122 00-26

PROTESTANT CHURCHES AND MEXICAN-AMERICANS IN SOUTH TEXAS. (PH.D.DISSERTATION). 001143 00-27

PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

AMERICAN PROTESTANT SCHISM: A FACTOR IN BLACK WHITE RELATIONS, 1950 TO 1975. (PH.D. DISSERTATION). 001770 00-37

PROTESTANT CONTRIBUTIONS TO AMERICAN SOCIAL-WORK, 1870-1912. (PH.D. DISSERTATION). 001790 00-37

THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES. 001792 00-37

**PROTESTANTISM**

PREMARITAL PASTORAL-COUNSELING LITERATURE IN AMERICAN PROTESTANTISM, 1920-1971: A DESCRIPTIVE AND EVALUATIVE STUDY OF FAMILY MODELS WITH IMPLICATIONS FOR PASTORAL CARE. (PH.D. DISSERTATION). 000657 00-20

CHANGING SEX-ROLES AND PROTESTANTISM AMONG THE NAVAJO WOMEN IN RAMAH. 001697 00-36

**PROTESTANTS**

THE OUTLINES OF AN INVISIBLE RELIGION: THE MULTIPLE COMMITMENTS OF PROTESTANTS. 000106 00-05

**PROVOKING**

THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03

**PSALMS**

THE PSALMS AND PERSONAL COUNSELING. 000911 00-24

**PSYCHE**

THE SHERPA TEMPLE AS A MODEL OF THE PSYCHE. 000490 00-16

THE CHRISTIAN FEAR OF THE PSYCHE. 001100 00-25

RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31

**PSYCHEDELIC**

PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE AND THEIR IMPLICATIONS FOR RELIGION. 000438 00-15

RELIGIOUS IMPLICATIONS OF PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE. 001448 00-31

PSYCHEDELIC AGENTS AND MYSTICISM. 001459 00-31

PSYCHEDELIC THEOPHANIES AND THE RELIGIOUS LIFE. 001685 00-35

**PSYCHEDELICISM**

PSYCHEDELICISM: THE RESURRECTION OF DIONYSUS. 001663 00-35

**PSYCHIATRIC**

ASSESSMENT OF THE PATIENTS RELIGIOUS ATTITUDES IN THE PSYCHIATRIC CASE-STUDY. 000144 00-08

PSYCHIATRIC PATIENTS RESPONSES TO MMPI RELIGION ITEMS. 000146 00-08

THE RELATIONSHIP BETWEEN DEATH ANXIETY AND RELIGION IN PSYCHIATRIC PATIENTS. 000147 00-08

SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16

PSYCHIATRIC INSIGHTS OF ZEN. 000486 00-16

ANCIENT INDIAN PSYCHIATRIC THOUGHT AND PHILOSOPHY OVER THE AGES. 000501 00-16

A PSYCHIATRIC CONSIDERATION OF KOAN OF ZEN BUDDHISM FROM THE VIEWPOINT OF MORITA THEORY. 000504 00-16

PASTORAL CARE AND THE PSYCHIATRIC TREATMENT UNIT: SOME IMPLICATIONS. 000595 00-19

A PRACTICAL FAITH IN PSYCHIATRIC COUNSELING. 000603 00-19

PSYCHIATRIC CONSULTATION TO THE CLERGY: A REPORT ON A GROUP EXPERIENCE. 000611 00-19

THE CHAPLAIN AS A MEMBER OF THE PSYCHIATRIC TEAM. 000614 00-19

PASTORAL CARE IN PSYCHIATRIC CRISIS. 000729 00-22
MINISTERING TO PERSONS UNDER PSYCHIATRIC CARE. (TH.D. DISSERTATION). 000737 00-22
WHEN PSYCHIATRIC PATIENTS ASK ABOUT GOD. 000755 00-22
PASTORAL CARE OF THE DISCHARGED PSYCHIATRIC PATIENT. 000861 00-22
A COMPARISON OF TWO PSYCHIATRIC CONSULTATION PROCESSES INVOLVING THE PARTICIPATION OR NONPARTICIPATION OF THE FEMALE CLIENT. (PH.D. DISSERTATION). 001011 00-25
RELIGIOUS IDEAS AND PSYCHIATRIC DISORDERS. 001157 00-28
SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28
PSYCHIATRIC PATIENTS RELIGION AND MMPI RESPONSES. 001193 00-28
CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28
HISTORY OF MIDDLE-EAST PSYCHIATRY, PSYCHIATRIC CARE DISCUSSED. 001229 00-28
RELIGION AND PSYCHIATRIC PRACTICE. 001251 00-28
CULTURAL ASPECTS OF DELUSIONS: A PSYCHIATRIC STUDY OF EGYPT. 001259 00-28
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28
MYSTICAL PHENOMENA IN PSYCHIATRIC PATIENTS. 001422 00-31
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31
THE HISTORY OF WITCHCRAFT: A REVIEW WITH SOME PSYCHIATRIC COMMENTS. 001533 00-34

**PSYCHIATRICALLY**
THE OCCUPATIONAL REHABILITATION OF PSYCHIATRICALLY HOSPITALIZED CLERGYMEN. 001223 00-28

**PSYCHIATRIST**
TREATMENT OF A CORRUPTED FAMILY BY RABBI AND PSYCHIATRIST. 000600 00-19
PARTNERS IN MINISTERING: A PSYCHIATRIST AND A PASTOR. 000616 00-19

**PSYCHIATRISTS**
PRIVILEGED COMMUNICATIONS: WHEN PSYCHIATRISTS ENVY THE CLERGY. 000554 00-18
PSYCHIATRISTS VIEWPOINTS ON RELIGION AND THEIR SERVICES TO RELIGIOUS INSTITUTIONS AND THE MINISTRY. 000587 00-19
THE PSYCHIATRISTS ROLE WITH PASTORS UNDER STRESS. 000597 00-19
A RELIGIOUS SECT, ITS MENTAL-PATIENTS, ITS DOCTOR AND ITS PSYCHIATRISTS. 001632 00-35

**PSYCHIATRY**
SAINTS AND PSYCHIATRY. 000328 00-13
DRUGS, RELIGION AND PSYCHIATRY. 000454 00-15
PSYCHIATRY IN TRADITIONAL CHINESE MEDICINE. 000470 00-16
PSYCHIATRY AND RELIGION: PROBLEMS AT THE INTERFACE. 000608 00-19
THE ROLE OF RELIGION IN PSYCHIATRY. 000619 00-19
CHANGING VIEWS TOWARD COMMUNITY IN RELIGION AND PSYCHIATRY. 000702 00-21
THE RELIGIOUS FUNCTIONS OF PSYCHIATRY. 000707 00-21
COMMUNITY PSYCHIATRY AND THE CLERGY. 000710 00-21
PASTORAL PSYCHOLOGY AND PREVENTIVE PSYCHIATRY. 000854 00-22
CHRISTIAN PSYCHIATRY. 000876 00-23
RECENT DEVELOPMENTS IN PSYCHIATRY OF INTEREST TO THE CLERGY. 000953 00-25
THE CHRISTIANS HANDBOOK OF PSYCHIATRY. 001013 00-25
PSYCHIATRY AND RELIGION: A VARIABLE HISTORY. 001034 00-25
EXISTENTIAL PSYCHIATRY AND RELIGION 001088 00-25
PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26
A PATHOLOGICAL SURVEY OF THE RELIGION OF OUTPATIENTS -- TAKEN FROM THE MOST RECENT THREE YEARS OF STATISTICS ON THE OUTPATIENTS AT THE DEPARTMENT OF PSYCHIATRY, HOKKAIDO UNIVERSITY. 001200 00-28
PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28
HISTORY OF MIDDLE-EAST PSYCHIATRY, PSYCHIATRIC CARE DISCUSSED. 001229 00-28
DEMONOLOGICAL PSYCHIATRY AND ITS ORIGINS. 001247 00-28
EASTERN WESTERN PSYCHIATRY. 001256 00-28
MAGIC, FAITH, AND HEALING: STUDIES IN PRIMITIVE PSYCHIATRY TODAY. 001511 00-33
PSYCHIATRY AND FOLK HEALING: A DICHOTOMY?. 001527 00-33
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA. 001598 00-34

**PSYCHIC**
PSYCHIC PHENOMENA AND EASTERN MEDITATION. 001427 00-31
MYSTICISM: SPIRITUAL QUEST OR PSYCHIC DISORDER?. 001430 00-31

**PSYCHICAL**
NOTES ON THE PSYCHICAL ROOTS OF RELIGION, WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF WESTERN CHRISTIANITY. 001029 00-25
TWO NEW ARNO PRESS REPRINT SERIES: PERSPECTIVES IN PSYCHICAL RESEARCH AND THE OCCULT. 001472 00-31

**PSYCHO-PATHOGENIC**
THE LACK OF A NATIONAL IDENTITY A PSYCHO-PATHOGENIC FACTOR. 001235 00-28

**PSYCHOACTIVE**
ON THE SERPENT CULT AND PSYCHOACTIVE PLANTS. 001641 00-35

**PSYCHOANALYSIS**
YOGA AND PSYCHOANALYSIS. 000465 00-16
PSYCHOANALYSIS AND RELIGION. 000947 00-25
PSYCHOANALYSIS AND CATHOLICISM. 001113 00-25
PSYCHOANALYSIS OF THE RELIGIOUS SYMBOL. 001208 00-28
FUNDAMENTAL DIFFERENCES OF PSYCHOANALYSIS AND FAITH HEALING. 001523 00-33
PSYCHOANALYSIS OF RELIGION OF AN INDIAN PRIMITIVE TRIBE. 001659 00-35

**PSYCHOANALYST**
RELIGION, MENTAL-HEALTH AND THE PSYCHOANALYST. 001078 00-25

**PSYCHOANALYTIC**
WEIGHING PSYCHOANALYTIC THEORY FOR PASTORAL-COUNSELING AND CLINICAL PASTORAL-EDUCATION. 000226 00-11
SOME SPECIFICS ABOUT THE PSYCHOANALYTIC GROUP WORK WITH THEOLOGIANS. 000336 00-13
THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM. 000839 00-22
SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25
ON THE ORIGIN OF JUDAISM: A PSYCHOANALYTIC APPROACH. 001036 00-25
RELIGION AND MORALITY: A PSYCHOANALYTIC VIEW. 001234 00-28
RITUAL: PSYCHOANALYTIC STUDIES. (TRANS. D. BRYAN). 001597 00-34
THE HOLY COMMUNION: AN HISTORICAL AND PSYCHOANALYTIC STUDY. 001608 00-34

**PSYCHOANALYTICALLY**
VICISSITUDES OF PSYCHOANALYTICALLY ORIENTED PSYCHOTHERAPY IN THE TREATMENT OF RELIGIOUS PROFESSIONALS. 001237 00-28

**PSYCHODRAMA**
A THEOLOGY FOR PSYCHODRAMA: IN MEMORY OF JACOB L. MORENO, M.D., FOUNDER OF GROUP PSYCHOTHERAPY AND PSYCHODRAMA. 000918 00-24

THE THEATRE OF THE CATHOLIC CHURCH, ITS ROOTS AND RELATIONSHIP TO PSYCHODRAMA. 001593 00-34

**PSYCHODYNAMICS**

ON THE PSYCHODYNAMICS OF THE RELIGIOUS VOCATION. 000325 00-13

AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16

THE PSYCHODYNAMICS OF SPIRITUALITY. 001042 00-25

THE PSYCHODYNAMICS OF SPIRITUALITY: A FOLLOW-UP. 001221 00-28

**PSYCHOGRAPHIC**

UNITED CHURCH OF CHRIST PASTORS: A DEMOGRAPHIC AND PSYCHOGRAPHIC DESCRIPTION. 000296 00-13

**PSYCHOHISTORY**

CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35

**PSYCHOLOGICAL**

PSYCHOLOGICAL ANOMIE AND RELIGIOUS IDENTITY IN TWO ADOLESCENT POPULATIONS. 000009 00-01

PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION). 000060 00-03

EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D DISSERTATION). 000091 00-04

BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05

A PSYCHOLOGICAL ANALYSIS OF FAITH. 000135 00-07

ROLE CONFLICT AND PSYCHOLOGICAL GROWTH IN THE PRIESTHOOD. (PH.D. DISSERTATION). 000174 00-10

PSYCHOLOGICAL TESTING FOR MINISTERIAL SELECTION. 000243 00-12

PSYCHOLOGICAL DISORDER AND TRAINING FOR PASTORAL CARE. 000260 00-12

THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13

RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D DISSERTATION). 000313 00-13

COMMITMENT TO RELIGIOUS LIFE: ECOLOGICAL AND PSYCHOLOGICAL FACTORS. (PH.D. DISSERTATION). 000323 00-13

TOWARD A PSYCHOLOGICAL UNDERSTANDING OF THE AMERICAN CATHOLIC BISHOP. 000333 00-13

PSYCHOLOGICAL TESTS. 000428 00-15

DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES. 000457 00-15

PSYCHOLOGICAL CHANGE THROUGH THE SPIRITUAL TEACHER: IMPLICATIONS FOR PSYCHOTHERAPY. (PH.D. DISSERTATION). 000480 00-16

HOW TRADITIONAL JUDAISM HELPS THE AGED MEET THEIR PSYCHOLOGICAL NEEDS. 000535 00-17

PSYCHOLOGICAL FACTORS IN INTERFAITH MARRIAGE. 000633 00-20

PSYCHOLOGICAL REFLECTIONS ON MARITAL LOVE AND CONTRACEPTION. 000636 00-20

A STUDY OF SOME OF THE PSYCHOLOGICAL REACTIONS TO HEART DISEASE AND THEIR IMPLICATIONS FOR PASTORAL CARE. (D.DIV.DISSERTATION). 000775 00-22

A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22

A PSYCHOLOGICAL INTERPRETATION OF THE BOOK OF JOB. 000872 00-23

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23

THE RABBI AS A PSYCHOLOGICAL ADVISOR TO HIS CONGREGATION. 000899 00-24

CLERGYMANS PSYCHOLOGICAL HANDBOOK: CLINICAL INFORMATION FOR PASTORAL-COUNSELING. 000909 00-24

ELICITED FANTASY AS A DIAGNOSTIC INDICATOR OF PSYCHOLOGICAL AND RELIGIOUS MOTIVATION FACTORS. (PH.D. DISSERTATION). 000925 00-24

A PSYCHOLOGICAL MODEL WITH A SPIRITUAL DIMENSION. 000950 00-25

PSYCHOLOGICAL ASPECTS OF RELIGION IN THE LIFE OF MAN. 000976 00-25

PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES: PROCEEDINGS OF THE TWENTIETH ANNUAL CONVENTION. 000994 00-25

THE NATURE OF MAN: A SOCIAL PSYCHOLOGICAL PERSPECTIVE. 001001 00-25

A PSYCHOLOGICAL STUDY OF MODERN DOOMSDAY PROPHETS. 001030 00-25

MOSES AND FREUD, A PSYCHOLOGICAL ANALYSIS. (PH.D. DISSERTATION). 001053 00-25

A PSYCHOLOGICAL VIEW OF RELIGION IN THE 1970S. 001073 00-25

AN APPROACH TO SOME PHILOSOPHICAL CONCEPTS OF MARCEL AND HEIDEGGER, USING VARIOUS PSYCHOLOGICAL TECHNIQUES. (PH.D. DISSERTATION). 001087 00-25

PSYCHOLOGICAL DYNAMICS IN RELIGIOUS LIVING. 001169 00-28

THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28

PSYCHOLOGICAL AND PSYCHOPATHOLOGICAL PROBLEMS IN RELIGIOUS CROWDS. 001236 00-28

THE RELIGIOUS DIMENSION IN PSYCHOLOGICAL COUNSELING. 001276 00-28

MATURITY: PSYCHOLOGICAL AND BIBLICAL. 001294 00-29

MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING. 001299 00-29

THE SHATTERED SELF: THE PSYCHOLOGICAL AND RELIGIOUS SEARCH FOR SELF-HOOD. 001311 00-29

MORE PSYCHOLOGICAL INSIGHTS. 001316 00-29

CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30

PSYCHOLOGICAL INSIGHTS IN ST.-PAULS MYSTICISM. 001408 00-31

PSYCHOLOGICAL STRENGTH AND THE REPORT OF INTENSE RELIGIOUS-EXPERIENCE. 001440 00-31

LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION). 001466 00-31

THE PSYCHOLOGICAL GAINS AND LOSSES OF RELIGIOUS CONVERSION. 001478 00-32

THE SOLDIER SAINT -- A PSYCHOLOGICAL ANALYSIS OF THE CONVERSION OF IGNATIUS-OF-LOYOLA. 001485 00-32

AFTER THE WASTE-LAND: PSYCHOLOGICAL FACTORS IN THE RELIGIOUS CONVERSION OF T. S. ELIOT. 001493 00-32

PSYCHOLOGICAL EVALUATION OF THE PENTECOSTAL MOVEMENT. 001504 00-33

PSYCHOLOGICAL INTERPRETATIONS OF GLOSSOLALIA: A REEXAMINATION OF RESEARCH. 001526 00-33

A PSYCHOLOGICAL PARADIGM FOR THE INTERPRETATION OF THE CHARISMATIC PHENOMENON OF PROPHECY. 001530 00-33

THE SOCIAL AND PSYCHOLOGICAL REALITY OF EUROPEAN WITCHCRAFT BELIEFS. 001548 00-34

PSYCHOLOGICAL DYNAMICS IN CHRISTIAN WORSHIP: A BEGINNING INQUIRY. 001556 00-34

PRIESTLY CELIBACY FROM A PSYCHOLOGICAL PERSPECTIVE. 001586 00-34

A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35
TOWARD A SOCIAL PSYCHOLOGICAL MODEL OF SECTARIANISM. (PH.D. DISSERTATION) 001652 00-35
SOCIORELIGIOUS AND PSYCHOLOGICAL STUDY OF THE TRANSVESTITE CULT IN INDIA (HIZADA CULT). 001675 00-35
ANALYTIC PSYCHOLOGICAL STUDY OF SHAMANISM. 001676 00-35
HOMOSEXUALITY: CHRISTIAN ETHICS AND PSYCHOLOGICAL RESEARCH. 001706 00-36
PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES. 001771 00-37

**PSYCHOLOGICALLY**
THE PROBLEM OF HOSTILITY PSYCHOLOGICALLY AND THEOLOGICALLY CONSIDERED. 001015 00-25

**PSYCHOLOGIES**
EASTERN PSYCHOLOGIES: THE CONTAINER VS. THE CONTENTS. 000489 00-16
POPULAR CHRISTIAN PSYCHOLOGIES: SOME REFLECTIONS. 000678 00-21
TRANSPERSONAL PSYCHOLOGIES. 001468 00-31

**PSYCHOLOGISM**
PSYCHOLOGISM AND THE CATHOLIC CHURCH. 001074 00-25

**PSYCHOLOGIST**
CRISIS IN RELIGIOUS CAREERS: THE FRUSTRATIONS OF A VOCATIONAL PSYCHOLOGIST. 000172 00-10
THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

**PSYCHOLOGISTS**
PSYCHOLOGISTS AND RELIGION: PROFESSIONAL FACTORS ASSOCIATED WITH PERSONAL BELIEF. (PH.D. DISSERTATION). 000071 00-03
FACTORS INFLUENCING THE JUDGMENT AND REFERRAL OF MENTAL-HEALTH PRESENTING PROBLEMS BY CLERGYMEN AND PSYCHOLOGISTS. (PH.D. DISSERTATION). 000602 00-19
A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22

**PSYCHOLOGIZING**
THE CRISIS OF BELIEF AND THE PSYCHOLOGIZING OF RELIGION. 000028 00-02

**PSYCHOLOGY**
THE PSYCHOLOGY OF EVIL. (PH.D. DISSERTATION). 000043 00-03
RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03
THE PSYCHOLOGY OF RELIGION: A RELIGIOUS REVIVAL?. 000118 00-05
RESPONSES TO RELIGION: STUDIES IN THE SOCIAL PSYCHOLOGY OF RELIGIOUS-BELIEF. 000136 00-07
HUMANISTIC PSYCHOLOGY AND GROUP DYNAMIC PROCESSES IN CLINICAL PASTORAL-EDUCATION IN THE US. 000213 00-11
RELATIONSHIPS OF PSYCHOLOGY OF RELIGION AND CLINICAL PASTORAL-EDUCATION. 000238 00-11
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO THEOLOGICAL EDUCATION. 000272 00-12
THE THEORY OF PERSONALITY IN THE BHAGAVAD-GITA: A STUDY IN TRANSPERSONAL PSYCHOLOGY. 000463 00-16
ON THE PSYCHOLOGY OF MEDITATION. 000488 00-16
ZEN AND THE PSYCHOLOGY OF EDUCATION. 000508 00-16
ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION. 000548 00-18
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO MEDICINE. 000589 00-19
PASTORAL PSYCHOLOGY IN FRENCH-SPEAKING EUROPE (BELGIUM-FRANCE-SWITZERLAND). 000685 00-21
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: AS SEEN BY A SOCIAL SCIENTIST. 000704 00-21
THE ROLE OF PASTORAL PSYCHOLOGY IN THE HELPING PROFESSIONS. 000719 00-21
INDIVIDUAL PSYCHOLOGY AND PASTORAL PSYCHOLOGY: SOME COMMON CONCERNS. 000724 00-22
WHAT IS THE CHURCH TO MAKE OF PSYCHOLOGY?. 000730 00-22
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN PASTORAL-COUNSELING. 000743 00-22
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO ALL PSYCHOLOGY. 000753 00-22
PASTORAL-COUNSELING WITH LOW-INCOME CLIENTS: CONGRUENCE WITH INDIVIDUAL PSYCHOLOGY. 000756 00-22
PASTORAL-COUNSELING AND INDIVIDUAL PSYCHOLOGY. 000772 00-22
BRINGING TOGETHER PSYCHOLOGY AND THEOLOGY: REFLECTIONS ON MINISTRY TO THE BEREAVED. 000787 00-22
PASTORAL PSYCHOLOGY AND PREVENTIVE PSYCHIATRY. 000854 00-22
REVISIONING PSYCHOLOGY. 000870 00-23
PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23
LESSONS FROM ART THEORY FOR THE PSYCHOLOGY OF RELIGION. 000920 00-24
HYPNOSIS IN RELIGIOUS PSYCHOLOGY. 000940 00-24
RELIGION AND INDIVIDUAL PSYCHOLOGY: INTRODUCTION. 000946 00-25
THE SOCIAL PSYCHOLOGY OF RELIGION. 000948 00-25
THE IMAGE OF THE DEVIL IN C. G. JUNGS PSYCHOLOGY. 000952 00-25
EXPERIMENTATION IN PSYCHOLOGY OF RELIGION: AN IMPOSSIBLE DREAM. 000954 00-25
THE RISE AND FALL OF THE PSYCHOLOGY OF RELIGION MOVEMENT. 000956 00-25
FANTASY AND CONSCIOUSNESS: SOME RECENT CONTRIBUTIONS TO THE PSYCHOLOGY OF FANTASY. 000963 00-25
PSYCHOLOGY AND RELIGION. 000967 00-25
PUBLICATION TRENDS IN THE PSYCHOLOGY OF RELIGION TO 1974. 000971 00-25
SECULAR AND SACRED MODELS OF PSYCHOLOGY AND RELIGION. 000973 00-25
PSYCHOLOGY OF GOTHARD AND BASIC YOUTH CONFLICTS SEMINAR. 000974 00-25
THE CHRISTIAN PSYCHOLOGY OF PAUL TOURNIER. 000981 00-25
UNKNOWN GOD MADE KNOWN (THE RELIGION OF PSYCHOLOGY). 000987 00-25
A SYNOPTIC APPROACH: RESOLVING PROBLEMS IN EMPIRICAL AND PHENOMENOLOGICAL APPROACHES TO THE PSYCHOLOGY OF RELIGION. 001006 00-25
THE RELATIONSHIP BETWEEN RELIGION AND COUNSELING/PSYCHOLOGY. 001009 00-25
SURVEY OF THE RESPONSE TO BEHAVIORAL PSYCHOLOGY IN RECENT RELIGIOUS LITERATURE. 001010 00-25
PSYCHOLOGY AND RELIGION. WHY I AM NOT A CATHOLIC. 001017 00-25
PSYCHOLOGY AND RELIGION. LETTER TO PERE-BRUNO. 001019 00-25
PSYCHOLOGY AND RELIGION. JUNG AND RELIGIOUS-BELIEF. 001021 00-25
PSYCHOLOGY AND RELIGION. FOREWORD TO JUNG: SYMBOLISM OF THE SPIRIT. 001022 00-25
PSYCHOLOGY AND RELIGION. ON THE DISCOURSES OF THE BUDDHA. 001024 00-25
AGGRESSION AND RELIGION: THE PSYCHOLOGY AND THEOLOGY OF THE PUNITIVE ELEMENT IN MAN. 001028 00-25
ANALYTICAL PSYCHOLOGY AND HISTORICAL DEVELOPMENT IN WESTERN CONSCIOUSNESS. 001031 00-25
NEW METHODS IN THE PSYCHOLOGY OF RELIGION. 001039 00-25
CURRENT PERSPECTIVES IN THE PSYCHOLOGY OF RELIGION. 001040 00-25

PSYCHOLOGY, THEOLOGY, AND SIN. 001041 00-25

PROBLEMS IN FREUDS PSYCHOLOGY OF RELIGION. 001044 00-25

THE PSYCHOLOGY OF FAITH: AN ATTEMPT TO DEFINE THE RELATIONSHIP BETWEEN PSYCHOLOGY AND THEOLOGY. 001054 00-25

PERSPECTIVES ON THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY. 001057 00-25

PSYCHOLOGY OF FAITH. 001061 00-25

THE INTROJECTED AND THE INTRINSIC IN PSYCHOLOGY AND CHRISTIANITY. 001066 00-25

ATTRIBUTION THEORY AND THE PSYCHOLOGY OF RELIGION. 001071 00-25

PSYCHOLOGY OF RELIGION. 001082 00-25

COMPLEAT-PERSON: SOME THEORETICAL VIEWS AND RESEARCH FINDINGS FOR A THEOLOGICAL PSYCHOLOGY OF RELIGION. 001091 00-25

HUMANISTIC RELIGIOUS PSYCHOLOGY: A NEW CHAPTER IN THE PSYCHOLOGY OF RELIGION. 001095 00-25

THE PSYCHOLOGY OF FAITH AND THE MEANING OF TRANSCENDENCE IN THE PHILOSOPHY OF KIERKEGAARD. 001098 00-25

PSYCHOLOGY AS RELIGION: THE CULT OF SELF-WORSHIP. 001102 00-25

AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25

EMPIRICAL STUDIES IN THE PSYCHOLOGY OF RELIGION: AN ASSESSMENT OF THE PERIOD 1960-1970. 001108 00-25

PREVENTIVE PSYCHOLOGY AND THE CHURCH. 001111 00-25

POP PSYCHOLOGY AND THE GOSPEL. 001192 00-28

THE PSYCHOLOGY OF RELIGION. 001232 00-28

THE PSYCHOLOGY OF RELIGION: HISTORICAL AND INTERPRETIVE READINGS. 001273 00-28

CONSTRUCTIVE COLLABORATORS: RELIGION AND PSYCHOLOGY. 001285 00-28

THE PSYCHOLOGY OF CAPITAL VICES. 001288 00-29

NOTES ON THE PSYCHOLOGY OF HOPE. 001313 00-29

TOWARD A NORMAL PASTORAL PSYCHOLOGY. 001321 00-29

PREVENTIVE PSYCHOLOGY AND THE CHURCH. 001337 00-29

CREATIVITY AND RELIGIOUS DEVELOPMENT: TOWARD A STRUCTURAL FUNCTIONAL PSYCHOLOGY OF RELIGION. (TH.D. DISSERTATION). 001343 00-30

RELIGIOUS-EDUCATION AS CONDITIONED BY MODERN PSYCHOLOGY AND PEDAGOGY. 001353 00-30

HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

CHRISTIAN PERSPECTIVES ON PSYCHOLOGY. 001390 00-30

RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31

THE MIRACLES OF KONNERSREUTH IN THE LIGHT OF CRIMINOLOGY (2): PSYCHOLOGY OF THE PIOUS FRAUD, CONTINUED FROM ISSUE NO. 9, 1976. 001474 00-31

THE PSYCHOLOGY OF SPEAKING IN TONGUES. 001512 00-33

THE PSYCHOLOGY OF GRIEF AND MOURNING IN JUDAISM. 001559 00-34

CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35

THREE EVILS OF PRESENT DAY PSYCHOLOGY. 001768 00-37

THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION). 001779 00-37

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO SOCIAL ACTION. 001807 00-37

**PSYCHOMETRIC**
DEATH AND PERSONAL FAITH: A PSYCHOMETRIC INVESTIGATION. 000411 00-14

**PSYCHOPATHOLOGICAL**
ENLIGHTENMENT IN ZEN BUDDHISM: TALKS WITH ZEN PRACTITIONERS AND PSYCHOPATHOLOGICAL ANALYSIS. 000500 00-16

A PICTURE OF PSYCHOPATHOLOGICAL CONDITIONS IN MEMBERS OF RELIGIOUS COMMUNITIES. 001171 00-28

PSYCHOLOGICAL AND PSYCHOPATHOLOGICAL PROBLEMS IN RELIGIOUS CROWDS. 001236 00-28

**PSYCHOPATHOLOGY**
RELIGIOUS-EXPERIENCE AS RELATED TO PSYCHOPATHOLOGY AND MALADJUSTMENT. (PH.D. DISSERTATION). 000995 00-25

PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES. 001187 00-28

RELIGIOUS AUTHORITARIANISM AND PSYCHOPATHOLOGY IN COLLEGE STUDENTS. 001246 00-28

OBSESSION AND RELIGIOUS PSYCHOPATHOLOGY. 001255 00-28

PSYCHOPATHOLOGY AND RELIGIOUS COMMITMENT. 001269 00-28

DEMON POSSESSION OR PSYCHOPATHOLOGY: A CLINICAL DIFFERENTIATION. 001604 00-34

**PSYCHOPATHY**
THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON. 001250 00-28

**PSYCHOPHYSIOLOGICAL**
PAIN AND RELIGION. A PSYCHOPHYSIOLOGICAL STUDY. 001411 00-31

**PSYCHOSIS**
CASE-HISTORY OF RELIGIOUS HALLUCINATIONS IN PSYCHOSIS. 001176 00-28

RELIGIOUS ASPECTS SEEN IN TWO CASES OF ATYPICAL PSYCHOSIS. 001220 00-28

CHANGES IN RELIGIOUS CONCEPTS OF DEPRESSIVE PSYCHOSIS. 001280 00-28

**PSYCHOSOCIAL**
A CASE OF WITCHCRAFT IN MODERN TIMES. A STUDY OF THE PSYCHOSOCIAL CONDITIONING FACTORS OF MODERN OCCULTISM. 001625 00-34

YOUTH AND CONTEMPORARY RELIGIOUS MOVEMENTS: PSYCHOSOCIAL FINDINGS. 001662 00-35

**PSYCHOSOMATIC**
HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36. 000609 00-19

THE WISDOM OF THE BODY: PSYCHOSOMATIC PSYCHOTHERAPY. 000892 00-24

**PSYCHOSYNTHESIS**
CONTRIBUTIONS OF PSYCHOSYNTHESIS TOWARD A GROWTH ORIENTED MODEL FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000889 00-24

**PSYCHOTHEOLOGY**
THE NATURE OF PSYCHOTHEOLOGY: VARIETIES OF CONCEPTUAL INTEGRATION. 001046 00-25

PSYCHOTHEOLOGY. 001334 00-29

**PSYCHOTHERAPEUTIC**
PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28

ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30

THE HEALING OF MEMORIES: PSYCHOTHERAPEUTIC RITUAL AMONG CATHOLIC PENTECOSTALS. 001637 00-35

**PSYCHOTHERAPIES**
OBSERVATIONS ON THE TRANSFORMING FUNCTION OF RITUALS AND THE PROLIFERATION OF PSYCHOTHERAPIES. 001592 00-34

**PSYCHOTHERAPIST**
AN EXPLORATION INTO THE REASONS PEOPLE CHOOSE A PASTORAL-COUNSELOR INSTEAD OF ANOTHER TYPE OF PSYCHOTHERAPIST. 000143 00-08

IS THE PASTOR A PSYCHOTHERAPIST?. 000594 00-19

PSYCHOTHERAPIST, CHARLATAN AND FALSE PROPHET. 001002 00-25
THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28

**PSYCHOTHERAPY**
RELIGIOUS VALUES AND THEIR EFFECT ON THE PERCEPTION OF A THERAPIST IN A PSYCHOTHERAPY ANALOGUE. 000048 00-03
A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION). 000137 00-07
VIDEO-STIMULATED RECALL IN PASTORAL PSYCHOTHERAPY TRAINING. 000269 00-12
SUPERVISION OF PASTORAL PSYCHOTHERAPY. 000275 00-12
MEDITATION IN RELIGION AND PSYCHOTHERAPY. 000464 00-16
PHILOSOPHICAL GROUND-LAYING FOR PSYCHOTHERAPY AND COUNSELING IN KOREA. 000473 00-16
PSYCHOLOGICAL CHANGE THROUGH THE SPIRITUAL TEACHER: IMPLICATIONS FOR PSYCHOTHERAPY. (PH.D. DISSERTATION). 000480 00-16
ZEN, PSYCHOTHERAPY, AND RELIGIOUS-EXPERIENCE. 000503 00-16
PSYCHOTHERAPY OF THE AGED -- PROBLEMS OF RELIGION AND DEATH. 000542 00-17
RELIGION AND PSYCHOTHERAPY -- ETHICS, CIVIL-LIBERTIES, AND CLINICAL SAVVY: A CRITIQUE. 000562 00-18
SPIRITUAL CONSIDERATIONS IN PSYCHOTHERAPY. 000617 00-19
PASTORAL PSYCHOTHERAPY, THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY. 000688 00-21
CASE FOR CHRISTIAN PSYCHOTHERAPY. 000741 00-22
GROUP MAINTENANCE: A COMMON THEME IN GROUP PSYCHOTHERAPY AND PASTORAL LEADERSHIP. 000777 00-22
WHATS PSYCHOTHERAPY: WHATS PASTORAL?. 000786 00-22
THE DISTINCTION BETWEEN PASTORAL CARE, PASTORAL-COUNSELING AND PSYCHOTHERAPY. 000857 00-22
THE WISDOM OF THE BODY: PSYCHOSOMATIC PSYCHOTHERAPY. 000892 00-24
PASTORAL PSYCHOTHERAPY AND THE SYMBOLIC. 000904 00-24
A THEOLOGY FOR PSYCHODRAMA: IN MEMORY OF JACOB L. MORENO, M.D., FOUNDER OF GROUP PSYCHOTHERAPY AND PSYCHODRAMA. 000918 00-24
THE EFFECT OF DIFFERENT REALITY PERSPECTIVES ON PSYCHOTHERAPY. 000944 00-25
RELIGIOUS SYSTEMS AND PSYCHOTHERAPY. 000984 00-25
EFFECTIVE COUNSELING AND PSYCHOTHERAPY: AN INTEGRATIVE REVIEW OF RESEARCH. 000992 00-25
PERFECTIONISM IN RELIGION AND PSYCHOTHERAPY OR: ON DISCERNING THE SPIRITS. 001099 00-25
AMERICAN-INDIAN TEACHINGS AS A PHILOSOPHICAL BASE FOR COUNSELING AND PSYCHOTHERAPY. (ED.D. DISSERTATION). 001115 00-25
ENCOUNTERING ORTHODOX RELIGION IN PSYCHOTHERAPY. 001156 00-28
ADOLESCENT IDENTITY CRISIS AND RELIGIOUS CONVERSION: IMPLICATIONS FOR PSYCHOTHERAPY. 001212 00-28
PSYCHOTHERAPY FOR RELIGIOUS NEUROSES?. COMMENTS ON COHEN AND SMITH. 001216 00-28
VICISSITUDES OF PSYCHOANALYTICALLY ORIENTED PSYCHOTHERAPY IN THE TREATMENT OF RELIGIOUS PROFESSIONALS. 001237 00-28
A MEDITATION ON PSYCHOTHERAPY. 001417 00-31
PSYCHOTHERAPY AND THE DAIMONIC. 001453 00-31
PSYCHOTHERAPY, FAITH HEALING, AND SUGGESTION. 001501 00-33
PSYCHOTHERAPY AS THE MANIPULATION OF ENDOGENOUS HEALING MECHANISMS: A TRANSCULTURAL SURVEY. 001522 00-33
SYMBOLS AND PSYCHOTHERAPY: THE EXAMPLE OF YORUBA SACRIFICIAL RITUAL. 001594 00-34
PSYCHOTHERAPY AND CATHOLIC CONFESSION. 001626 00-34
PATIENTS AND PILGRIMS: CHANGING ATTITUDES TOWARD PSYCHOTHERAPY OF CONVERTS TO EASTERN MYSTICISM. 001628 00-35

**PSYCHOTIC**
MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA. 001693 00-35

**PUBLIC**
THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION). 000015 00-01
THE PUBLIC HEALTH NURSE AND THE PARISH MINISTER. 000620 00-19
RELIGION AS A FACTOR IN EXTRUSION TO PUBLIC MENTAL-HOSPITALS. 001161 00-28
A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30
THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30
THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30
THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION. 001782 00-37
PUBLIC POLICY AND RELIGIOUS RESEARCH: METHODS AND TECHNIQUES. 001819 00-37

**PUBLIC-OPINION**
PUBLIC-OPINION AND RELIGIOUS TRADITIONS. 000094 00-04

**PUBLICATION**
PUBLICATION TRENDS IN THE PSYCHOLOGY OF RELIGION TO 1974. 000971 00-25

**PUERTO-RICAN**
PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26
PUERTO-RICAN SPIRITUALISTS VIEW MENTAL-ILLNESS: THE FAITH HEALER AS A PARAPROFESSIONAL. 001517 00-33
THERAPEUTIC ASPECTS OF PUERTO-RICAN CULT PRACTICES. 001658 00-35

**PUGET-SOUND**
QUEST FOR THE SACRED IN NORTHERN PUGET-SOUND: AN INTERPRETATION OF POTLATCH. 001612 00-34

**PUJALI**
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

**PULPIT**
PULPIT AND THE COUCH. 000744 00-22

**PUNISHMENT**
STIGMATA -- PASSION AND PUNISHMENT: A MODERN CASE-HISTORY. 001502 00-33

**PUNITIVE**
AGGRESSION AND RELIGION: THE PSYCHOLOGY AND THEOLOGY OF THE PUNITIVE ELEMENT IN MAN. 001028 00-25

**PUPILS**
COGNITIVE DEVELOPMENT IN PUPILS IN GRADES FOUR THROUGH TWELVE: THE INCIDENCE OF CONCRETE AND ABSTRACT RELIGIOUS THINKING. 000163 00-09

**PURITAN**
SHARED FANTASY IN PURITAN SERMONS. 001032 00-25

**PURPOSE**
AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12
DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14

**QUAKER**
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35

**QUALITY**
PALLIATIVE CARE FOR THE DYING: ITS THE QUALITY OF LIFE REMAINING THAT MATTERS. 000358 00-14
QUALITY OF LIFE WITHOUT RELIGION?. INTRODUCTORY STATEMENT OF THE BO-YIN-RA FOUNDATION, DARMSTADT. 001318 00-29

**QUARTER**
LOOK AT AN EXTENDED QUARTER CPE. 000227 00-11

**QUESTION**
RELIGION IN THE SOCIAL-STUDIES: THE QUESTION OF RELIGIOUS ATTITUDES. 000010 00-01
SILENCING THE QUESTION OF GOD: THE WAYS OF JUNG AND SUZUKI. 000951 00-25
A QUESTION OF FREEDOM. 001550 00-34

**QUESTIONING**
THE COUNSELOR AND RELIGIOUS QUESTIONING AND CONFLICTS. 000890 00-24

**QUESTIONNAIRE**
THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS ON THE 16 PERSONALITY-FACTOR QUESTIONNAIRE. 000089 00-04

**QUESTIONNAIRES**
A COMPARATIVE STUDY OF FORMER AND CURRENT SOUTHERN-BAPTIST MINISTERS USING THE SEMANTIC DIFFERENTIAL TECHNIQUE AND PERSONAL DATA QUESTIONNAIRES. (ED.D. DISSERTATION). 000308 00-13

**QUESTIONS**
LIVING IN THE QUESTIONS. 001314 00-29
EXORCISM: A CLINICAL/PASTORAL PRACTICE WHICH RAISES SERIOUS QUESTIONS. 001624 00-34

**RABBI**
TREATMENT OF A CORRUPTED FAMILY BY RABBI AND PSYCHIATRIST. 000600 00-19
INTERMARRIAGE, THE RABBI, AND THE JEWISH COMMUNAL WORKER. 000631 00-20
THE RABBI AS A PSYCHOLOGICAL ADVISOR TO HIS CONGREGATION. 000899 00-24

**RACE**
A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07
RACE AND RELIGIOUS VOCATION: A STUDY OF THE SELF-IDENTIFICATION OF BLACK PRIESTS. (PH.D. DISSERTATION). 000294 00-13

**RACIAL**
THE PERSISTENCE OF REGIONALISM IN RACIAL ATTITUDES OF METHODIST CLERGY. 000329 00-13
FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37
REBELLION, RELIGIOSITY, AND RACIAL PREJUDICE. 001818 00-37

**RACISM**
RACISM AND SUBURBAN CONGREGATIONS: STRATEGIES FOR CHANGE. (PH.D. DISSERTATION). 001735 00-37
GIMME THAT OLD-TIME RACISM. 001742 00-37
CHRISTIAN ETHICS AND RACISM: 1950-1965. (PH.D. DISSERTATION). 001753 00-37
RACISM AND PREJUDICE. 001785 00-37

**RADICAL**
LSD, VIOLENCE AND RADICAL RELIGIOUS-BELIEFS. 000455 00-15
PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES. 001771 00-37

**RADICALISM**
RELIGIOUS APOSTASY AND POLITICAL RADICALISM. 000032 00-03
RELIGIOUS AND POLITICAL RADICALISM. (PH.D. DISSERTATION). 001798 00-37

**RAHNER**
HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

**RAIN**
THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09

**RAMAH**
CHANGING SEX-ROLES AND PROTESTANTISM AMONG THE NAVAJO WOMEN IN RAMAH. 001697 00-36

**RANDALL**
DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

**RAPE**
RELIGIOUSNESS AND DEVALUATION OF A RAPE VICTIM. 001772 00-37

**RASTAMAN**
THE RASTAMAN COMETH. 001636 00-35

**RATED**
HIGH, AVERAGE AND LOW RATED CLERGYMEN IN A STATE HOSPITAL CLINICAL PROGRAM. 000263 00-12

**REACE**
MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18

**REACTION**
INTEGRITY GROUPS: A PASTORAL-COUNSELORS REACTION. 000906 00-24

**REACTIONS**
A STUDY OF SOME OF THE PSYCHOLOGICAL REACTIONS TO HEART DISEASE AND THEIR IMPLICATIONS FOR PASTORAL CARE. (D.DIV.DISSERTATION). 000775 00-22

**READINESS**
A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09
THE MEANING AND RELEVANCE OF LEARNING READINESS FOR CURRICULUM CONSTRUCTION IN CHRISTIAN EDUCATION: A STUDY PAPER. 001401 00-30

**READING**
EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS. 001349 00-30

**READINGS**
PASTORAL CARE AND COUNSELING: A SURVEY OF RECOMMENDED READINGS. 000220 00-11
RESEARCH IN RELIGIOUS-BEHAVIOR: SELECTED READINGS. 000957 00-25
THE PSYCHOLOGY OF RELIGION: HISTORICAL AND INTERPRETIVE READINGS. 001273 00-28

**REAL**
THE ACTUAL AND THE REAL. 000796 00-22

**REALITIES**
ALTERNATE REALITIES, THE SEARCH FOR THE FULL HUMAN BEING. 001451 00-31

**REALITY**
THE MINISTERIAL PERSONALITY: MYTH OR REALITY?. 000322 00-13
CONDITIONS OF CONSCIOUSNESS AND STAGES OF REALITY: A CRITICAL INVENTORY OF THE RECENT LITERATURE ON RELIGIOUS SOCIOLOGY. 000437 00-15
THE EFFECT OF DIFFERENT REALITY PERSPECTIVES ON PSYCHOTHERAPY. 000944 00-25
DEPRESSION AND THE BODY: THE BIOLOGICAL BASIS OF FAITH AND REALITY. 001035 00-25
RELIGION AND REALITY. 001060 00-25
PHENOMENOLOGICAL REALITY AND POSTDEATH CONTACT. 001445 00-31
THE SOCIAL AND PSYCHOLOGICAL REALITY OF EUROPEAN WITCHCRAFT BELIEFS. 001548 00-34

**REALMS**
RELIGION IN THE CARTOGRAPHY OF THE UNCONSCIOUS: A DISCUSSION OF STANISLAV GROFS REALMS OF THE HUMAN UNCONSCIOUS. 000985 00-25

**REAPPRAISAL**
RELIGIOSITY AND BLACK MILITANCY: A REAPPRAISAL. 001734 00-37

**REASON**
REASON IN PASTORAL-COUNSELING. 000773 00-22

**REASONABLE**
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE

360

HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**REASONS**
AN EXPLORATION INTO THE REASONS PEOPLE CHOOSE A PASTORAL-COUNSELOR INSTEAD OF ANOTHER TYPE OF PSYCHOTHERAPIST. 000143 00-08
PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18
SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

**REBELLION**
HUNG HSIU-CHUANS MENTAL-ILLNESS AND THE TAIPING REBELLION. 001505 00-33
REBELLION, RELIGIOSITY, AND RACIAL PREJUDICE. 001818 00-37

**REBELLIOUS**
THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON. 001250 00-28

**REBIRTH**
THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29
PATTERNS AND PROCESSES OF SELF-LIBERATION IN THE NEAR EASTERN-SUFISM (ART OF REBIRTH). 001629 00-35

**RECAPITULATION**
UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE. 001721 00-36

**RECEIVE**
SOMETIMES IT IS BETTER TO RECEIVE: MINISTRY IN A LONG-TERM CARE FACILITY. 000997 00-25

**RECEPTIVENESS**
A COMPARISON OF THE DEGREE OF PASSIVE RECEPTIVENESS BETWEEN ROMAN CATHOLIC AND PROTESTANT CLERGYMEN. (PH.D. DISSERTATION). 000310 00-13

**RECEPTIVITY**
CHANGE AND RECEPTIVITY TO CHANGE IN A RELIGIOUS CONGREGATION. (PH.D. DISSERTATION). 000087 00-04

**RECONCILIATION**
FINDING RECONCILIATION AND PEACE WHEN FACING A TERMINAL ILLNESS. 000406 00-14
HOPE RECONCILIATION AND DYNAMIC TENSION. 001094 00-25

**RECOVERY**
THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19
THE ROLE OF RELIGION IN A PATIENTS RECOVERY. 000715 00-21
BEHAVIOR THERAPY AND JOBS RECOVERY. 000921 00-24
ILLNESS AND RECOVERY: A JEWISH HALACHIC PERSPECTIVE. 001257 00-28

**RECREATIONALLY**
SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION). 001553 00-34

**RECRUITMENT**
SOURCES OF RECRUITMENT TO CATHOLIC PENTECOSTALISM. 001509 00-33

**REDEMPTIVE**
LOGOTHERAPY AND THE REDEMPTIVE ENCOUNTER. 000895 00-24

**REDISCOVERING**
REDISCOVERING THE PERSON IN MEDICAL CARE: PATIENT, FAMILY, PHYSICIAN, NURSE, CHAPLAIN, PASTOR. 000605 00-19

**REDUCTIONISM**
REDUCTIONISM: A REVIEW OF THE EPISTEMOLOGICAL ISSUES AND THEIR RELEVANCE TO BIOLOGY AND THE PROBLEM OF CONSCIOUSNESS. 001070 00-

**REEDUCATION**
THE SPIRITUAL REVOLUTION: WOMENS LIBERATION AS THEOLOGICAL REEDUCATION. 001750 00-37

**REEXAMINATION**
PSYCHOLOGICAL INTERPRETATIONS OF GLOSSOLALIA: A REEXAMINATION OF RESEARCH. 001526 00-33

**REFERRAL**
THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13
FACTORS INFLUENCING THE JUDGMENT AND REFERRAL OF MENTAL-HEALTH PRESENTING PROBLEMS BY CLERGYMEN AND PSYCHOLOGISTS. (PH.D. DISSERTATION). 000602 00-19
THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20
REFERRAL PATTERNS AMONG MENTAL-HEALTH AGENTS IN THREE SUBURBAN COMMUNITIES. 000664 00-21
REFERRAL AS AN ACT OF PASTORAL CARE. 000697 00-21

**REFINEMENT**
SEGERSTEDT ON WE-FEELING: A REFINEMENT OF COMFORT CHALLENGE. 000972 00-25

**REFLECTION**
RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37

**REFLECTIONS**
INTO WHOSE IMAGE? REFLECTIONS ON CHAPLAIN IDENTITY. 000190 00-10
THEOLOGICAL REFLECTIONS ON SUICIDE. 000355 00-14
GRIEF AND GRIEF MANAGEMENT: SOME REFLECTIONS. 000381 00-14
REFLECTIONS ON KOREAN DANCE. 000483 00-16
PSYCHOLOGICAL REFLECTIONS ON MARITAL LOVE AND CONTRACEPTION. 000636 00-20
POPULAR CHRISTIAN PSYCHOLOGIES: SOME REFLECTIONS. 000678 00-21
BRINGING TOGETHER PSYCHOLOGY AND THEOLOGY: REFLECTIONS ON MINISTRY TO THE BEREAVED. 000787 00-22
REFLECTIONS UPON AND DEFINITIONS OF PASTORAL-COUNSELING. 000790 00-22
THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM. 000839 00-22
MASLOW AS THEORIST OF RELIGION: REFLECTIONS ON HIS POPULARITY AND PLAUSIBILITY. 000964 00-25
REFLECTIONS ON RELIGION AND THE VITAL BALANCE. 001165 00-28

**REFORM**
THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01

**REGIONALISM**
THE PERSISTENCE OF REGIONALISM IN RACIAL ATTITUDES OF METHODIST CLERGY. 000329 00-13

**REGRESSIVE**
CONCEPTUAL CRITICISMS OF REGRESSIVE EXPLANATIONS OF MYSTICISM. 001437 00-31

**REHABILITATION**
SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15
CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND. 000699 00-21
THE OCCUPATIONAL REHABILITATION OF PSYCHIATRICALLY HOSPITALIZED CLERGYMEN. 001223 00-28
ATTITUDES OF REHABILITATION FACILITY ADMINISTRATORS TOWARD RELIGIOUS PROGRAMMING. 001252 00-28

**REINFORCED**
SOCIALLY REINFORCED OBSESSING: A REPLY. 001547 00-34
COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST. 001615 00-34

**REINFORCEMENT**
EFFECT OF POSITIVE REINFORCEMENT ON COMPREHENSION, ATTITUDES AND RATE OF BIBLE READING IN ADOLESCENTS. 001349 00-30

**REISS-HELTSLEY**
RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36

**RELATION**

THE RELATION BETWEEN RELIGIOUS ATTITUDE AND CHARACTERISTICS OF PERSONALITY. 000046 00-03

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03

THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO THEOLOGICAL EDUCATION. 000272 00-12

AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14

PERSPECTIVES ON DEATH IN RELATION TO POWERLESSNESS AND FORM OF PERSONAL RELIGION. 000389 00-14

CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO MEDICINE. 000589 00-19

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO ALL PSYCHOLOGY. 000753 00-22

AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

CRUCIFIXION FANTASIES AND THEIR RELATION TO THE PRIMAL SCENE. 000990 00-25

RESEARCH ON SOCIOCULTURAL FACTORS IN RELATION TO MENTAL-HEALTH IN THE REGION OF GORNJEG-POLIMLJE. 001190 00-28

PARAPSYCHOLOGY IN RELATION TO RELIGION. 001431 00-31

A STUDY OF THE RELATION OF RELIGIOSITY AND DELINQUENCY COMPARED TO PREVIOUS STUDIES. 001765 00-37

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO SOCIAL ACTION. 001807 00-37

**RELATIONS**

PATTERNS AND RELATIONS OF PERSONALITY AND DOGMATISM AMONG SELECTED GROUPS OF ORTHODOX JEWS. (PH.D. DISSERTATION). 001134 00-27

FICTIVE PARENT-CHILD RELATIONS IN JAPANESE RELIGION. 001600 00-34

ATTITUDES TOWARD EXTRAMARITAL AND HOMOSEXUAL RELATIONS. 001695 00-36

AMERICAN PROTESTANT SCHISM: A FACTOR IN BLACK WHITE RELATIONS, 1950 TO 1975. (PH.D. DISSERTATION). 001770 00-37

**RELATIONSHIP**

THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01

THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION). 000015 00-01

RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03

RELATIONSHIP BETWEEN RELIGIOUS ORTHODOXY AND THREE PERSONALITY VARIABLES. 000051 00-03

THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03

THE RELATIONSHIP BETWEEN RELIGIOUS KNOWLEDGE AND SELECTED COGNITIVE AND PERSONALITY VARIABLES. (ED.D. DISSERTATION). 000132 00-07

THE RELATIONSHIP BETWEEN DEATH ANXIETY AND RELIGION IN PSYCHIATRIC PATIENTS. 000147 00-08

VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12

THE RELATIONSHIP OF AUTHORITARIANISM AND EMOTIONAL INDEPENDENCE TO PERCEIVED COUNSELING EFFECTIVENESS IN A GROUP OF CLERGYMEN-COUNSELORS. (PH.D. DISSERTATION). 000280 00-12

THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13

THE IMPACT OF THE SEMINARY EXPERIENCE ON THE MARITAL RELATIONSHIP. 000291 00-13

THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13

RELATIONSHIP BETWEEN CLERGY EFFECTIVENESS AND PERSONALITY INTEGRATION. (ED.D. DISSERTATION). 000305 00-13

THE RELATIONSHIP OF COUNSELOR ATTITUDES TO RELIGIOUS INVOLVEMENT AND OTHER SELECTED FACTORS. (ED.D.DISSERTATION). 000340 00-13

THE RELATIONSHIP BETWEEN RELIGIOSITY AND THE FEAR OF DEATH. (PH.D. DISSERTATION). 000377 00-14

ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14

THE RELATIONSHIP OF PROTESTANT ETHIC BELIEFS AND VALUES TO ACHIEVEMENT. 000558 00-18

THE RELATIONSHIP OF THE PASTORAL-COUNSELOR WITH THE CANCER VICTIM. 000864 00-22

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24

THE RELATIONSHIP BETWEEN RELIGION AND COUNSELING/PSYCHOLOGY. 001009 00-25

INTRINSIC RELIGION AND AUTHORITARIANISM: A DIFFERENTIATED RELATIONSHIP. 001025 00-25

THE PSYCHOLOGY OF FAITH: AN ATTEMPT TO DEFINE THE RELATIONSHIP BETWEEN PSYCHOLOGY AND THEOLOGY. 001054 00-25

HOLINESS AND HEALTH: AN EXAMINATION OF THE RELATIONSHIP BETWEEN CHRISTIAN HOLINESS AND MENTAL-HEALTH. 001167 00-28

THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28

THE THERAPIST AND CHRISTIAN CLIENT IN RELATIONSHIP. 001230 00-28

THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND THERAPY MODE ATTRACTION. (PH.D. DISSERTATION). 001249 00-28

RELATIONSHIP BETWEEN PERSONAL RELIGIOUS ORIENTATION AND POSITIVE MENTAL-HEALTH. (PH.D. DISSERTATION). 001290 00-29

THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND SELF-ACTUALIZATION AMONG SELECTED CATHOLIC RELIGIOUS GROUPS (PH.D. DISSERTATION). 001291 00-29

AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

RELIGIOUS CONVERSION AND IDENTITY: A STUDY IN RELATIONSHIP. (PH.D. DISSERTATION) 001482 00-32

THE THEATRE OF THE CATHOLIC CHURCH, ITS ROOTS AND RELATIONSHIP TO PSYCHODRAMA. 001593 00-34

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37

**RELATIONSHIPS**

RELATIONSHIPS BETWEEN THE SELF-CONCEPTS OF CHILDREN AND THEIR CONCEPTS OF GOD. (PH.D. DISSERTATION). 000148 00-09

PARENTS SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09

RELATIONSHIPS OF PSYCHOLOGY OF RELIGION AND CLINICAL PASTORAL-EDUCATION. 000238 00-11

RELATIONSHIPS BETWEEN EGO STRENGTH AND CERTAIN EXPECTATIONS OF MENTAL-HEALTH CONSULTATION, WITH SPECIAL REFERENCE TO CONSERVATIVE BAPTIST CLERGYMEN OF NEW-ENGLAND. (PH.D. DISSERTATION). 000300 00-13

RELATIONSHIPS BETWEEN LEVEL OF MATURITY AND PROJECTED PATTERNS OF BEREAVEMENT MINISTRY. (PH.D. DISSERTATION). 000414 00-14

A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16

HUMAN RELATIONSHIPS AND MENTAL-HEALTH. 000505 00-16

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

A STUDY OF THE RELATIONSHIPS BETWEEN RELIGIOUS AFFILIATION, RELIGIOUS PRACTICES AND MARITAL ADJUSTMENT. (PH.D. DISSERTATION). 000661 00-20

BUILDING CONSULTATIVE RELATIONSHIPS WITH RURAL FUNDAMENTALIST CLERGY. 000698 00-21

A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22

GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION. 000887 00-24

THE RELATIONSHIPS OF INTRINSIC AND EXTRINSIC RELIGIOUS ORIENTATIONS TO SELECTED CRITERIA OF MENTAL-HEALTH. (PH.D. DISSERTATION). 001245 00-28

**RELATIVE**

THE GUILT COMPLEX, SENSE OF GUILT, AND FORMULATION OF RELATIVE THERAPY. 001218 00-28

**RELAXATION**

EASTERN METHODS OF MEDITATION AND CONCENTRATIVE RELAXATION EXERCISES. 000491 00-16

THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16

**RELIGION**

PERSONALITY VARIABLES AS PREDICTORS OF ATTITUDES TOWARD SCIENCE AND RELIGION. 000003 00-01

RELIGION IN THE SOCIAL-STUDIES: THE QUESTION OF RELIGIOUS ATTITUDES. 000010 00-01

ADOLESCENTS ATTITUDE TOWARD RELIGION IN UBOL-RATCHTHANI COMMUNITY. 000011 00-01

THE RURAL CHURCH AND RURAL RELIGION: ANALYSIS OF DATA FROM CHILDREN AND YOUTH. 000012 00-01

RELIGION AND THE CONCEPTION OF YOUTH IN SEVENTEENTH-CENTURY ENGLAND. 000017 00-01

FAMILY INFLUENCE UPON RELIGION. 000021 00-01

RELIGION AND ITS CONNECTION TO CONSENSUS AND POLARIZATION OF OPINIONS AMONG ISRAELI YOUTH. 000022 00-01

THE CRISIS OF BELIEF AND THE PSYCHOLOGIZING OF RELIGION. 000028 00-02

AMERICAN YOUTH -- FROM POLITICS TO RELIGION. 000030 00-03

CHANGES IN RELIGION AMONG COLLEGE STUDENTS, 1948 TO 1974. 000047 00-03

COMMITMENT ON CAMPUS: CHANGES IN RELIGION AND VALUES OVER FIVE DECADES. 000052 00-03

GENERATIONS IN TENSION: INTERGENERATIONAL DIFFERENCES AND CONTINUITIES IN RELIGION AND RELIGION RELATED BEHAVIOR. 000059 00-03

A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM. 000068 00-03

PSYCHOLOGISTS AND RELIGION: PROFESSIONAL FACTORS ASSOCIATED WITH PERSONAL BELIEF. (PH.D. DISSERTATION). 000071 00-03

SCIENCE, RELIGION, AND THE COUNTERCULTURE. 000095 00-05

RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05

MODES OF BELIEF IN CHINESE FOLK RELIGION. 000103 00-05

THE OUTLINES OF AN INVISIBLE RELIGION: THE MULTIPLE COMMITMENTS OF PROTESTANTS. 000106 00-05

THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05

RELIGION IN SECULAR SOCIETY: AN EMPIRICAL APPRAISAL. (PH.D. DISSERTATION). 000112 00-05

COMMENTS ON THE INTEGRATION OF THAI RELIGION. 000116 00-05

THE PSYCHOLOGY OF RELIGION: A RELIGIOUS REVIVAL?. 000118 00-05

THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

ACCULTURATION AND RELIGION ON THE COLVILLE INDIAN RESERVATION. (PH.D.DISSERTATION). 000127 00-06

RESPONSES TO RELIGION: STUDIES IN THE SOCIAL PSYCHOLOGY OF RELIGIOUS-BELIEF. 000136 00-07

PSYCHIATRIC PATIENTS RESPONSES TO MMPI RELIGION ITEMS. 000146 00-08

THE RELATIONSHIP BETWEEN DEATH ANXIETY AND RELIGION IN PSYCHIATRIC PATIENTS. 000147 00-08

THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09

RELIGION AND HUMAN EXPERIENCE. 000161 00-09

PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09

THE ADAPTIVE FUNCTION OF RELIGION IN LATE ADOLESCENCE. 000166 00-09

THE ADOLESCENT AND HIS RELIGION: BELIEFS IN TRANSITION, 1970-1973. 000171 00-09

MRS. ETHER PHELPS STOKES HOYT (1877-1952) AND THE JOINT COMMITTEE ON RELIGION AND MEDICINE (1923-1936): A BRIEF SKETCH. 000231 00-11

RELATIONSHIPS OF PSYCHOLOGY OF RELIGION AND CLINICAL PASTORAL-EDUCATION. 000238 00-11

THE PLACE OF RELIGION IN THE TRAINING OF PASTORAL-COUNSELORS. 000282 00-12

RELIGION AND SUICIDAL BEHAVIOR. 000347 00-14

BELIEF IN AFTERLIFE, RELIGION, RELIGIOSITY AND LIFE-THREATENING EXPERIENCES. 000348 00-14

RELIGION AND SUICIDE -- A STUDY IN GROWTH. 000361 00-14

SOME COMPARISONS AMONG GUILT FEELINGS, RELIGION, AND SUICIDAL TENDENCIES IN DEPRESSED PATIENTS. 000366 00-14

SELF-DESTRUCTION AND RELIGION. 000368 00-14

ATTEMPTED SUICIDE AND RELIGION. 000379 00-14

DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14

SEX, RELIGION, AND RISK-TAKING BEHAVIOR AS CORRELATES OF DEATH ANXIETY. 000387 00-14

PERSPECTIVES ON DEATH IN RELATION TO POWERLESSNESS AND FORM OF PERSONAL RELIGION. 000389 00-14

THE UNDERSTANDING OF DEATH IN JAPANESE RELIGION. 000397 00-14

ANONYMOUS ALCOHOLICS. CHAPTER VII: A.A. AND RELIGION. 000427 00-15

PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE AND THEIR IMPLICATIONS FOR RELIGION. 000438 00-15

DRUGS, RELIGION AND PSYCHIATRY. 000454 00-15

DRUG USAGE: AN ALTERNATIVE TO RELIGION?. 000460 00-15

MEDITATION IN RELIGION AND PSYCHOTHERAPY. 000464 00-16

RELIGION AND AGING: AN ANALYSIS OF A LONGITUDINAL PANEL. 000515 00-17

RELIGION AND AGING IN A LONGITUDINAL PANEL. 000516 00-17

RELIGION AND THE AGING FAMILY. 000531 00-17

RELIGION IN THE LATER YEARS. 000532 00-17

PSYCHOTHERAPY OF THE AGED -- PROBLEMS OF RELIGION AND DEATH. 000542 00-17

FREE-EXERCISE OF RELIGION IN PRISONS -- THE RIGHT TO OBSERVE DIETARY LAWS. 000543 00-18

DELIMITING RELIGION IN THE CONSTITUTION: A CLASSIFICATION PROBLEM. 000545 00-18

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

RELIGION AND THE EXPECTATIONS OF MODERN SOCIETY TOWARDS THE ADOLESCENT. 000559 00-18

THE FREE-EXERCISE CLAUSE AS A DEFENSE TO INVOLUNTARY CIVIL COMMITMENT: BRINGING MENTAL-ILLNESS INTO RELIGION. 000561 00-18

RELIGION AND PSYCHOTHERAPY -- ETHICS, CIVIL-LIBERTIES, AND CLINICAL SAVVY: A CRITIQUE. 000562 00-18

CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION: REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA. 000576 00-18

PSYCHIATRISTS VIEWPOINTS ON RELIGION AND THEIR SERVICES TO RELIGIOUS INSTITUTIONS AND THE MINISTRY. 000587 00-19

MEDICINE AND RELIGION: A NATURAL ALLIANCE. 000598 00-19

PSYCHIATRY AND RELIGION: PROBLEMS AT THE INTERFACE. 000608 00-19

THE DICHOTOMY OF MAN: RELIGION VS. SCIENCE. 000612 00-19

IS RELIGION THERAPEUTICALLY SIGNIFICANT?. 000618 00-19

THE ROLE OF RELIGION IN PSYCHIATRY. 000619 00-19

CHANGING VIEWS TOWARD COMMUNITY IN RELIGION AND PSYCHIATRY. 000702 00-21

RELIGION AND BUREAUCRACY: A SPIRITUAL DIALOGUE. 000705 00-21

THE ROLE OF RELIGION IN A PATIENTS RECOVERY. 000715 00-21

RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN. 000798 00-22

A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22

INFORMATION PROCESS, SYSTEMS BEHAVIOR, AND THE STUDY OF RELIGION. 000866 00-23

PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23

LESSONS FROM ART THEORY FOR THE PSYCHOLOGY OF RELIGION. 000920 00-24

PROBLEMS OF DEFINING RELIGION. 000942 00-25

RELIGION AND INDIVIDUAL PSYCHOLOGY: INTRODUCTION. 000946 00-25

PSYCHOANALYSIS AND RELIGION. 000947 00-25

THE SOCIAL PSYCHOLOGY OF RELIGION. 000948 00-25

TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25

EXPERIMENTATION IN PSYCHOLOGY OF RELIGION: AN IMPOSSIBLE DREAM. 000954 00-25

THE RISE AND FALL OF THE PSYCHOLOGY OF RELIGION MOVEMENT. 000956 00-25

SOME SECOND THOUGHTS ON SUBSTANTIVE VERSUS FUNCTIONAL DEFINITIONS OF RELIGION. 000958 00-25

MASLOW AS THEORIST OF RELIGION: REFLECTIONS ON HIS POPULARITY AND PLAUSIBILITY. 000964 00-25

ABRAHAM MASLOWS CATEGORY OF PEAK-EXPERIENCES AND THE THEOLOGICAL CRITIQUE OF RELIGION. 000965 00-25

PSYCHOLOGY AND RELIGION. 000967 00-25

PUBLICATION TRENDS IN THE PSYCHOLOGY OF RELIGION TO 1974. 000971 00-25

SECULAR AND SACRED MODELS OF PSYCHOLOGY AND RELIGION. 000973 00-25

PSYCHOLOGICAL ASPECTS OF RELIGION IN THE LIFE OF MAN. 000976 00-25

RELIGION IN THE CARTOGRAPHY OF THE UNCONSCIOUS: A DISCUSSION OF STANISLAV GROFS REALMS OF THE HUMAN UNCONSCIOUS. 000985 00-25

UNKNOWN GOD MADE KNOWN (THE RELIGION OF PSYCHOLOGY). 000987 00-25

A SYNOPTIC APPROACH: RESOLVING PROBLEMS IN EMPIRICAL AND PHENOMENOLOGICAL APPROACHES TO THE PSYCHOLOGY OF RELIGION. 001006 00-25

THE RELATIONSHIP BETWEEN RELIGION AND COUNSELING/PSYCHOLOGY. 001009 00-25

PSYCHOLOGY AND RELIGION. WHY I AM NOT A CATHOLIC. 001017 00-25

PSYCHOLOGY AND RELIGION. LETTER TO PERE-BRUNO. 001019 00-25

PSYCHOLOGY AND RELIGION. JUNG AND RELIGIOUS-BELIEF. 001021 00-25

PSYCHOLOGY AND RELIGION. FOREWORD TO JUNG: SYMBOLISM OF THE SPIRIT. 001022 00-25

PSYCHOLOGY AND RELIGION. ON THE DISCOURSES OF THE BUDDHA. 001024 00-25

INTRINSIC RELIGION AND AUTHORITARIANISM: A DIFFERENTIATED RELATIONSHIP. 001025 00-25

AGGRESSION AND RELIGION: THE PSYCHOLOGY AND THEOLOGY OF THE PUNITIVE ELEMENT IN MAN. 001028 00-25

NOTES ON THE PSYCHICAL ROOTS OF RELIGION, WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF WESTERN CHRISTIANITY. 001029 00-25

PSYCHIATRY AND RELIGION: A VARIABLE HISTORY. 001034 00-25

DISCUSSION OF THE PAPER BY JOHN KLAUBER ON PHYSICAL ROOTS OF RELIGION. 001038 00-25

NEW METHODS IN THE PSYCHOLOGY OF RELIGION. 001039 00-25

CURRENT PERSPECTIVES IN THE PSYCHOLOGY OF RELIGION. 001040 00-25

PROBLEMS IN FREUDS PSYCHOLOGY OF RELIGION. 001044 00-25
COMMENT OF FENNS TOWARD A NEW SOCIOLOGY OF RELIGION. 001047 00-25
FUNCTIONS AND DIMENSIONS OF RELIGION. 001058 00-25
RELIGION AND REALITY. 001060 00-25
THE LIMITS OF THE SOCIOLOGY OF RELIGION: A CRITIQUE OF THE DURKHEIMIAN APPROACH. 001068 00-25
EMOTIONAL DEPENDENCY ASPECTS OF RELIGION. 001069 00-25
ATTRIBUTION THEORY AND THE PSYCHOLOGY OF RELIGION. 001071 00-25
A PSYCHOLOGICAL VIEW OF RELIGION IN THE 1970S. 001073 00-25
RELIGION, MENTAL-HEALTH AND THE PSYCHOANALYST. 001078 00-25
PERSONALITY AND RELIGION. 001079 00-25
PSYCHOLOGY OF RELIGION. 001082 00-25
RELIGION AND CONCEPTUAL MODELS OF BEHAVIOUR. 001083 00-25
ON THE PLACE OF RELIGION IN THE THOUGHT OF VIKTOR FRANKL. 001084 00-25
EXISTENTIAL PSYCHIATRY AND RELIGION 001088 00-25
COMPLEAT-PERSON: SOME THEORETICAL VIEWS AND RESEARCH FINDINGS FOR A THEOLOGICAL PSYCHOLOGY OF RELIGION. 001091 00-25
HUMANISTIC RELIGIOUS PSYCHOLOGY: A NEW CHAPTER IN THE PSYCHOLOGY OF RELIGION. 001095 00-25
PERFECTIONISM IN RELIGION AND PSYCHOTHERAPY OR: ON DISCERNING THE SPIRITS. 001099 00-25
RELIGION AND THE UNCONSCIOUS. 001101 00-25
PSYCHOLOGY AS RELIGION: THE CULT OF SELF-WORSHIP. 001102 00-25
JUNG AND RELIGION. 001103 00-25
AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25
EMPIRICAL STUDIES IN THE PSYCHOLOGY OF RELIGION: AN ASSESSMENT OF THE PERIOD 1960-1970. 001108 00-25
THE SCIENTIFIC STUDY OF RELIGION. 001114 00-25
THE RELIGION OF BLACKS IN THE UNITED-STATES: SOME RECENT TRENDS AND CURRENT CHARACTERISTICS. 001132 00-27
BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST. 001136 00-27
RELIGION: A PERSISTENT INSTITUTION IN A CHANGING APPALACHIA. 001142 00-27
CONFERENCE ON RELIGION AND MENTAL-HEALTH CONCEPTS. 001148 00-28
URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS. 001149 00-28
MATURING RELIGION. 001150 00-28
YOUR RELIGION: NEUROTIC OR HEALTHY?. 001151 00-28
THE ROLE OF RELIGION IN DEPRESSION. 001152 00-28
ENCOUNTERING ORTHODOX RELIGION IN PSYCHOTHERAPY. 001156 00-28
RELIGION AS A FACTOR IN EXTRUSION TO PUBLIC MENTAL-HOSPITALS. 001161 00-28
REFLECTIONS ON RELIGION AND THE VITAL BALANCE. 001165 00-28
PSYCHIATRIC PATIENTS RELIGION AND MMPI RESPONSES. 001193 00-28
A PATHOLOGICAL SURVEY OF THE RELIGION OF OUTPATIENTS -- TAKEN FROM THE MOST RECENT THREE YEARS OF STATISTICS ON THE OUTPATIENTS AT THE DEPARTMENT OF PSYCHIATRY, HOKKAIDO UNIVERSITY. 001200 00-28
THE RELIGION OF THE POOR: ESCAPE OF CREATIVE FORCE?. 001210 00-28
THE PSYCHOLOGY OF RELIGION. 001232 00-28
WHEN RELIGION GETS SICK. 001233 00-28
RELIGION AND MORALITY: A PSYCHOANALYTIC VIEW. 001234 00-28
ANTON T. BOISEN (1876-1965): BREAKING AN OPENING IN THE WALL BETWEEN RELIGION AND MEDICINE. 001239 00-28
MENTAL-DISORDERS ASSOCIATED WITH FOLK RELIGION. 001243 00-28
RELIGION AND PSYCHIATRIC PRACTICE. 001251 00-28
THE NEXT DECADE OF DIALOGUE -- RELIGION AND HEALTH. 001264 00-28
CLINICAL ASPECTS OF RELIGION AS NEUROSIS. 001267 00-28
THE ROLE OF RELIGION IN THE DEPRESSED HOUSEWIFE. 001272 00-28
THE PSYCHOLOGY OF RELIGION: HISTORICAL AND INTERPRETIVE READINGS. 001273 00-28
THE INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001283 00-28
INFLUENCE OF RELIGION ON MENTAL-ILLNESS IN INDIA. 001284 00-28
CONSTRUCTIVE COLLABORATORS: RELIGION AND PSYCHOLOGY. 001285 00-28
RELIGION AND VALUE. 001287 00-29
MENTAL-HEALTH & RELIGION. 001289 00-29
RELIGION LIVES. 001295 00-29
CIVIL RELIGION AND THE DEVELOPMENT OF PEOPLES. 001317 00-29
QUALITY OF LIFE WITHOUT RELIGION?. INTRODUCTORY STATEMENT OF THE BO-YIN-RA FOUNDATION, DARMSTADT. 001318 00-29
EVOLVING RELIGION. 001323 00-29
SOME CONTRIBUTIONS OF RELIGION TO MENTAL AND PHYSICAL HEALTH. 001328 00-29
WHAT IS THE SCHOOL DOING WITH RELIGION?. 001342 00-30
CREATIVITY AND RELIGIOUS DEVELOPMENT: TOWARD A STRUCTURAL FUNCTIONAL PSYCHOLOGY OF RELIGION. (TH.D. DISSERTATION). 001343 00-30
TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY. 001344 00-30
MEDICAL EDUCATION: THE PLACE OF RELIGION IN LEARNING THE ART. 001368 00-30
RELIGION AND THE SEVERELY RETARDED. 001370 00-30
RELIGION AND THE ASSIMILATION OF MEXICAN-AMERICANS. 001371 00-30
CONVENTION PAPERS: THEORY AND PRACTICE IN RELIGION AND EDUCATION. 001379 00-30
RELIGION, ALTERED STATES OF CONSCIOUSNESS AND SOCIAL CHANGE. 001410 00-31
PAIN AND RELIGION. A PSYCHOPHYSIOLOGICAL STUDY. 001411 00-31
RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31
NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION. 001424 00-31
PARAPSYCHOLOGY IN RELATION TO RELIGION. 001431 00-31
THE PARAPSYCHOLOGY OF RELIGION: A NEW BRANCH OF INQUIRY. 001464 00-31
WITCHCRAFT, RELIGION AND SUICIDES IN THE LIGHT OF THE WITCH HAMMER AND OWN CASES. 001576 00-34
RELIGION IN MODERN TURKEY. 001579 00-34
FICTIVE PARENT-CHILD RELATIONS IN JAPANESE RELIGION. 001600 00-34
CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34
MAGIC, SCIENCE AND RELIGION ON CHEJU-ISLAND. 001627 00-34
RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION. 001633 00-35
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35
PSYCHOANALYSIS OF RELIGION OF AN INDIAN PRIMITIVE TRIBE. 001659 00-35

CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35

RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION). 001679 00-35

RELIGION AND SEX IN A UNIVERSITY SAMPLE: DATA BEARING ON MOLS HYPOTHESIS. 001717 00-36

RELIGION AND SEX IN AUSTRALIA. 001718 00-36

RELIGION AND VIOLENCE: A PRIMER FOR WHITE AMERICANS. 001744 00-37

REVIVAL RELIGION AND ANTISLAVERY POLITICS. 001761 00-37

RELIGION AND ATTITUDES TOWARD ABORTION: A STUDY OF NURSES AND SOCIAL-WORKERS. 001764 00-37

JUVENILE DELINQUENCY, CRIME, AND RELIGION. 001776 00-37

RELIGION AS A DETERMINANT OF MILITANCY AND POLITICAL PARTICIPATION AMONG BLACK AMERICANS. 001778 00-37

RELIGION AND WOMENS SEX-ROLE TRADITIONALISM. (PH.D. DISSERTATION). 001783 00-37

RELIGION AND PREJUDICE. 001788 00-37

RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

SUBCULTURE OR ASSIMILATION?. A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE. 001790 00-37

THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES. 001792 00-37

IDEAL FAMILY SIZE AS AN INTERVENING VARIABLE BETWEEN RELIGION AND ATTITUDES TOWARD ABORTION. 001793 00-37

EDUCATION, RELIGION, MASS-MEDIA, AND DELINQUENT CONDUCT. 001800 00-37

WHATS HAPPENING TO RELIGION?. 001801 00-37

RELIGION AS A SOCIAL PHENOMENON. 001808 00-37

THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D.DISSERTATION). 001811 00-37

**RELIGIONS**

THE RESPONSE OF THREE NEW RELIGIONS TO THE CRISIS IN THE JAPANESE VALUE SYSTEM. 000121 00-05

LOGOTHERAPY AND EASTERN RELIGIONS. 000475 00-16

EXPLORING RELIGIONS: SOME INTIMATIONS AND SOME INDICATIONS. 000966 00-25

THE GREAT RELIGIONS AND ANGUISH. 001248 00-28

NEW INTRODUCTION: RELIGIONS, VALUES, AND PEAK-EXPERIENCES. 001452 00-31

WESTERN RELIGIONS AND HYPNOSIS. 001560 00-34

EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35

**RELIGIOSITY**

RELIGIOSITY AND DEVIANCE: APPLICATION OF AN ATTITUDE BEHAVIOR CONTINGENT CONSISTENCY MODEL. 000001 00-01

THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION). 000015 00-01

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03

PERSONALITY AND ATTITUDE CORRELATES OF RELIGIOSITY: A SOURCE OF CONTROVERSY. 000040 00-03

PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION). 000060 00-03

ACADEMIC DISCIPLINE AND FACULTY RELIGIOSITY IN SECULAR AND CHURCH-RELATED COLLEGES. 000062 00-03

RELIGIOSITY AND SOCIAL-DISTANCE: A COMMUNITY STUDY. (PH.D. DISSERTATION). 000088 00-04

RELIGIOSITY AS A FUNCTION OF AGE, EDUCATION, AND SEX. 000096 00-05

RELIGIOSITY, DOGMATISM, AND REPRESSION SENSITIZATION. 000140 00-07

BELIEF IN AFTERLIFE, RELIGION, RELIGIOSITY AND LIFE-THREATENING EXPERIENCES. 000348 00-14

THE RELATIONSHIP BETWEEN RELIGIOSITY AND THE FEAR OF DEATH. (PH.D. DISSERTATION). 000377 00-14

RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY. 000441 00-15

AGE & RELIGIOSITY IN AN URBAN ETHNIC COMMUNITY. 000526 00-17

A MULTIDIMENSIONAL APPROACH TO RELIGIOSITY AND DISENGAGEMENT. 000530 00-17

RELIGIOSITY AND SELF-DESTRUCTIVE CRISES IN THE INSTITUTIONALIZED ELDERLY. 000533 00-17

DIMENSIONS OF RELIGIOSITY RECONSIDERED; EVIDENCE FROM A CROSS-CULTURAL STUDY. 000986 00-25

MEASURING RELIGIOSITY BY DIRECT AND INDIRECT METHODS: A MULTIPLE REPLICATION. 001062 00-25

RELIGIOSITY IN YOUTH: A PERSONAL CONTROL AGAINST DEVIANT BEHAVIOR. 001327 00-29

RELIGIOSITY AND SECULAR ATTITUDES: THE CASE OF CATHOLIC PENTECOSTALS. 001496 00-33

PERSONALITY CORRELATES OF PLACEBO RESPONSIVITY AND RELIGIOSITY. 001661 00-35

RELIGIOSITY AND SEXUAL ATTITUDES AND BEHAVIOR AMONG COLLEGE STUDENTS. 001713 00-36

RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36

RELIGIOSITY AND BLACK MILITANCY: A REAPPRAISAL. 001734 00-37

SOCIAL DEPRIVATION AND RELIGIOSITY. 001747 00-37

RELIGIOSITY AND PREJUDICE: AN INTERDIMENSIONAL ANALYSIS. 001749 00-37

RELIGIOSITY AND CIVIL-RIGHTS MILITANCY. 001752 00-37

A STUDY OF THE RELATION OF RELIGIOSITY AND DELINQUENCY COMPARED TO PREVIOUS STUDIES. 001765 00-37

RELIGIOSITY AND PREJUDICE IN NORTHERN AND SOUTHERN CHURCHES. 001767 00-37

RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION). 001784 00-37

RELIGIOSITY AND ATTITUDES OF PREJUDICE AMONG CHURCH MEMBERS. (MASTERS THESIS). 001802 00-37

REBELLION, RELIGIOSITY, AND RACIAL PREJUDICE. 001818 00-37

**RELIGIOUS**

PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01

RELIGIOUS PRACTICES OF ADOLESCENTS IN A SOUTHERN COMMUNITY: 1964-1974. 000006 00-01

AGE DIFFERENCES ON FIVE DIMENSIONS OF RELIGIOUS INVOLVEMENT. 000007 00-01

THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01

PSYCHOLOGICAL ANOMIE AND RELIGIOUS IDENTITY IN TWO ADOLESCENT POPULATIONS. 000009 00-01

RELIGION IN THE SOCIAL-STUDIES: THE QUESTION OF RELIGIOUS ATTITUDES. 000010 00-01

TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE. 000018 00-01

CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02

THE LABORATORY METHOD AND BEHAVIOR CHANGE IN A RELIGIOUS INSTITUTION: AN EXPLORATORY STUDY. (PH.D. DISSERTATION). 000027 00-02

RELATIONSHIP BETWEEN AN INTENSIVE-GROUP-EXPERIENCE AND CHANGE IN CHURCH LEADERS RELIGIOUS ATTITUDES. (PH.D.DISSERTATION). 000029 00-02

RELIGIOUS APOSTASY AND POLITICAL RADICALISM. 000032 00-03

PERSONALITY CORRELATES OF RELIGIOUS COMMITMENT: A FURTHER VERIFICATION. 000034 00-03

DOGMATISM CORRELATION WITH STRENGTH OF RELIGIOUS CONVICTION. 000037 00-03

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION). 000038 00-03

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT. 000039 00-03

SOCIAL-WORK STUDENTS OPINIONS REGARDING RELIGIOUS ISSUES IN CASEWORK PRACTICE. (M.S.W. THESIS). 000041 00-03

POI CORRELATES OF A RELIGIOUS COMMITMENT INVENTORY. 000044 00-03

SOME PERSONALITY CORRELATES OF FOUR RELIGIOUS ORIENTATIONS. (ED.D. DISSERTATION). 000045 00-03

THE RELATION BETWEEN RELIGIOUS ATTITUDE AND CHARACTERISTICS OF PERSONALITY. 000046 00-03

RELIGIOUS VALUES AND THEIR EFFECT ON THE PERCEPTION OF A THERAPIST IN A PSYCHOTHERAPY ANALOGUE. 000048 00-03

THE COURSE OF COLLEGE RELIGIOUS CONFLICT. 000049 00-03

THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03

RELATIONSHIP BETWEEN RELIGIOUS ORTHODOXY AND THREE PERSONALITY VARIABLES. 000051 00-03

ARE WE MOVING TOWARDS SECULARIZATION OF RELIGIOUS VALUES IN YOUTH. 000056 00-03

RELIGIOUS CONSERVATISM IN A QUASI-LONGITUDINAL PERSPECTIVE. 000058 00-03

TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS. 000061 00-03

THE CONSTRUCTION OF AN AGREEMENT-DISAGREEMENT-ITEM-SCALE: A CONTEMPORARY SURVEY OF THE RELIGIOUS SENTIMENTS OF COLLEGE STUDENTS. (PH.D. DISSERTATION). 000065 00-03

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03

MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03

A MODEL OF CHANGE OF RELIGIOUS AFFILIATION. 000078 00-03

RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03

RELIGIOUS LOYALTY, DEFECTION, AND EXPERIMENTATION AMONG COLLEGE YOUTH. 000081 00-03

FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH.D. DISSERTATION). 000082 00-04

PERCEPTIONS OF COMMUNITY LIFE IN A CONGREGATION OF RELIGIOUS WOMEN. (PH.D.DISSERTATION). 000083 00-04

THIS WORLD AND THE OTHER: A COMPARATIVE ANALYSIS OF TWO RELIGIOUS GROUPS. (PH.D. DISSERTATION). 000084 00-04

CHANGE AND RECEPTIVITY TO CHANGE IN A RELIGIOUS CONGREGATION. (PH.D. DISSERTATION). 000087 00-04

THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS ON THE 16 PERSONALITY-FACTOR QUESTIONNAIRE. 000089 00-04

THE RELIGIOUS VALUE SYSTEM OF UNITARIAN UNIVERSALISTS. 000090 00-04

MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04

PUBLIC-OPINION AND RELIGIOUS TRADITIONS. 000094 00-04

CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05

BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05

THE SIGN OF CORRELATION BETWEEN RELIGIOUS AND ETHNIC ATTITUDES. 000110 00-05

CASTE AND SEX AS CORRELATES OF RELIGIOUS ATTITUDES OF ADOLESCENCE. 000114 00-05

THE PSYCHOLOGY OF RELIGION: A RELIGIOUS REVIVAL?. 000118 00-05

THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

RELIGIOUS CHANGES IN SOUTHWESTERN NIGERIA. 000128 00-06

A MULTIDIMENSIONAL RELIGIOUS ATTITUDE INVENTORY RELATED TO MULTIPLE MEASURES OF RACE. 000130 00-07

THE RELATIONSHIP BETWEEN RELIGIOUS KNOWLEDGE AND SELECTED COGNITIVE AND PERSONALITY VARIABLES. (ED.D. DISSERTATION). 000132 00-07

THE RELIGIOUS AS GROUP THERAPISTS: ATTITUDES AND CONFLICTS. 000133 00-07

A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION). 000137 00-07

MULTIVARIATE ANALYSES OF SOCIAL AND RELIGIOUS ATTITUDES. (PH.D. DISSERTATION). 000139 00-07

RELIGIOUS IDENTITY AND RESPONSE TO SERIOUS ILLNESS: A REPORT ON HEART PATIENTS. 000141 00-08

ASSESSMENT OF THE PATIENTS RELIGIOUS ATTITUDES IN THE PSYCHIATRIC CASE-STUDY. 000144 00-08

RELIGIOUS FACTORS IN THE CHILDS WORLD. 000153 00-09

DEVELOPMENT OF RELIGIOUS CONCEPTS AND MATURITY: A THREE STAGE MODEL. 000155 00-09

LETTERS TO GOD: A STUDY OF CHILDRENS RELIGIOUS CONCEPTS. 000159 00-09

INTELLECTUAL DEVELOPMENT: ANALYSIS OF RELIGIOUS CONTENT. 000160 00-09

COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09

COGNITIVE DEVELOPMENT IN PUPILS IN GRADES FOUR THROUGH TWELVE: THE INCIDENCE OF CONCRETE AND ABSTRACT RELIGIOUS THINKING. 000163 00-09

RESEARCH CONCERNING THE DEVELOPMENT OF RELIGIOUS THINKING IN FINNISH STUDENTS: A REPORT OF RESULTS. 000167 00-09

A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

CRISIS IN RELIGIOUS CAREERS: THE FRUSTRATIONS OF A VOCATIONAL PSYCHOLOGIST. 000172 00-10

THE AGING RELIGIOUS PRIEST. 000186 00-10

ON BEING PROFESSIONALLY RELIGIOUS. 000195 00-10

METHOD IN RELIGIOUS LIVING AND CLINICAL EDUCATION. 000207 00-11

AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12

RACE AND RELIGIOUS VOCATION: A STUDY OF THE SELF-IDENTIFICATION OF BLACK PRIESTS. (PH.D. DISSERTATION). 000294 00-13

FRANKLS WILL TO MEANING IN A RELIGIOUS ORDER. 000297 00-13

SEXUAL DEVIATIONS AND RELIGIOUS VOCATION. 000298 00-13

PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13

RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D.DISSERTATION). 000313 00-13

PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13

PERSONAL ORIENTATION INVENTORY: THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS. 000320 00-13

COMMITMENT TO RELIGIOUS LIFE: ECOLOGICAL AND PSYCHOLOGICAL FACTORS. (PH.D. DISSERTATION). 000323 00-13

ON THE PSYCHODYNAMICS OF THE RELIGIOUS VOCATION. 000325 00-13

PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13

CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION). 000332 00-13

SOCIAL CHARACTER IN A RELIGIOUS ORDER. (PH.D. DISSERTATION). 000337 00-13

THE RELATIONSHIP OF COUNSELOR ATTITUDES TO RELIGIOUS INVOLVEMENT AND OTHER SELECTED FACTORS. (ED.D.DISSERTATION). 000340 00-13

RELIGIOUS ORIENTATION AND DEATH FEARS. 000350 00-14

SUICIDE IN JEWISH LEGAL AND RELIGIOUS TRADITION. 000354 00-14

A COMPARISON OF GROUPS DIFFERING ON RELIGIOUS VARIABLES ON SEVERAL ATTITUDES TOWARD DEATH. (PH.D. DISSERTATION). 000356 00-14

RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL. 000357 00-14

RELIGIOUS SYMBOLISM IN LIMBU DEATH-BY-VIOLENCE. 000369 00-14

THE FEAR OF DEATH AND RELIGIOUS ATTITUDES AND BEHAVIOR. 000371 00-14

RELIGIOUS CORRELATES OF THE FEAR OF DEATH. 000413 00-14

RELIGIOUS CORRELATES OF DEATH ANXIETY. 000417 00-14

CONDITIONS OF CONSCIOUSNESS AND STAGES OF REALITY: A CRITICAL INVENTORY OF THE RECENT LITERATURE ON RELIGIOUS SOCIOLOGY. 000437 00-15

RELIGIOUS ALLEGIANCE OF DRUG USERS AMONG MONTREAL STUDENTS. 000439 00-15

RELIGIOUS ETHNIC DIFFERENCES IN ALCOHOL CONSUMPTION. 000459 00-15

TOWARD AN UNDERSTANDING OF RELIGIOUS NEEDS IN AGING PERSONS. 000518 00-17

AGING AND RELIGIOUS LIFE. 000521 00-17

CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17

LEADERSHIP TRAINING FOR PRERETIREMENT PROGRAMS IN RELIGIOUS COMMUNITIES. 000524 00-17

THE POSITION OF THE ELDERLY IN RELIGIOUS COMMUNITIES. 000528 00-17

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

ETHICAL AND RELIGIOUS ISSUES IN THE CARE OF TERMINALLY ILL PATIENTS. 000555 00-18

THE RELIGIOUS RIGHTS OF THE INCARCERATED. 000569 00-18

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 350 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

RELIGIOUS CHOICE AMONG MINORS AND PARENTAL AUTHORITY. FRENCH LAW AND THE ATTITUDE OF THE CATHOLIC CHURCH. 000580 00-18

DIFFERENCES IN VALUE SYSTEMS OF PERSONS WITH VARYING RELIGIOUS ORIENTATIONS. 000584 00-18

PSYCHIATRISTS VIEWPOINTS ON RELIGION AND THEIR SERVICES TO RELIGIOUS INSTITUTIONS AND THE MINISTRY. 000587 00-19

A STUDY OF THE RELATIONSHIPS BETWEEN RELIGIOUS AFFILIATION, RELIGIOUS PRACTICES AND MARITAL ADJUSTMENT. (PH.D. DISSERTATION). 000661 00-20

MENTAL-HEALTH CONSULTATION WITH RELIGIOUS LEADERS. 000689 00-21

THE RELIGIOUS FUNCTIONS OF PSYCHIATRY. 000707 00-21

A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22

RELIGIOUS TYPOLOGY AND THE SOCIAL IDEOLOGY OF THE CLERGY. 000869 00-23

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

SOME INTERESTING ETHICAL, MEDICAL, LEGAL, AND RELIGIOUS ASPECTS OF HYPNOSIS. PART II CONCLUSION. 000883 00-24

THE EFFECTS OF COUNSELING AND RELIGIOUS GROUPS UPON SELECTED PERSONALITY AND BEHAVIORAL VARIABLES. (PH.D. DISSERTATION). 000885 00-24

THE COUNSELOR AND RELIGIOUS QUESTIONING AND CONFLICTS. 000890 00-24

TRANSACTIONAL ANALYSIS AND SOME RELIGIOUS APPLICATION. (D.MIN. DISSERTATION). 000893 00-24

PERSONAL RELIGIOUS HISTORY AS A PASTORAL TOOL. 000908 00-24

ELICITED FANTASY AS A DIAGNOSTIC INDICATOR OF PSYCHOLOGICAL AND RELIGIOUS MOTIVATION FACTORS. (PH.D. DISSERTATION). 000925 00-24

HYPNOSIS IN RELIGIOUS PSYCHOLOGY. 000940 00-24

SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH.D. DISSERTATION). 000968 00-25

DEATH PERSPECTIVES AND RELIGIOUS ORIENTATION AS A FUNCTION OF CHRISTIAN FAITH WITH SPECIFIC REFERENCE TO BEING BORN-AGAIN. (PH.D. DISSERTATION). 000977 00-25

RELIGIOUS SYSTEMS AND PSYCHOTHERAPY. 000984 00-25

WOUNDED SELF: THE RELIGIOUS MEANING OF MENTAL SUFFERING. 000989 00-25

SURVEY OF THE RESPONSE TO BEHAVIORAL PSYCHOLOGY IN RECENT RELIGIOUS LITERATURE. 001010 00-25

SYMBOLS AND THE INTERPRETATION OF DREAMS. 6. THE FUNCTION OF RELIGIOUS SYMBOLS. 001018 00-25

MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS. 001055 00-25

ANXIETY AND RELIGIOUS GROWTH: A TALMUDIC PERSPECTIVE. 001089 00-25

HUMANISTIC RELIGIOUS PSYCHOLOGY: A NEW CHAPTER IN THE PSYCHOLOGY OF RELIGION. 001095 00-25

RELIGIOUS COMMITMENT AND ANXIETY LEVEL AS FUNCTION OF EGO STRENGTH. (PH.D. DISSERTATION). 001097 00-25

AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25

THE CIVIL RELIGIOUS DIMENSION: IS IT THERE?. 001112 00-25

BEHAVIORAL SCIENCE APPLICATIONS TO RELIGIOUS ORGANIZATIONS. 001117 00-26

WHY THEY FAIL: A SOCIOHISTORICAL ANALYSIS OF RELIGIOUS AND SECULAR COMMUNES. 001121 00-26

RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION). 001123 00-26

THE DISTRIBUTION OF INFLUENCE IN RELIGIOUS ORGANIZATIONS. 001127 00-26
THE RELIGIOUS FACTOR IN JEWISH IDENTIFICATION. 001137 00-27
THE PSYCHOTHERAPIST AS PRIEST, PROPHET, HOLY MAN, RELIGIOUS EDUCATOR AND PERSON. 001154 00-28
RELIGIOUS IDEAS AND PSYCHIATRIC DISORDERS. 001157 00-28
RELIGIOUS INFLUENCES ON BEHAVIOR OF THE GROUP THERAPIST. 001163 00-28
PSYCHOLOGICAL DYNAMICS IN RELIGIOUS LIVING. 001169 00-28
A PICTURE OF PSYCHOPATHOLOGICAL CONDITIONS IN MEMBERS OF RELIGIOUS COMMUNITIES. 001171 00-28
TRENDS AND CORRELATES OF RELIGIOUS ORTHODOXY IN COLLEGE STUDENT COUNSELING. 001172 00-28
MOWRER FROM THE RELIGIOUS PERSPECTIVE. 001175 00-28
CASE-HISTORY OF RELIGIOUS HALLUCINATIONS IN PSYCHOSIS. 001176 00-28
RELIGIOUS ORIENTATION AND MENTAL-HEALTH. (PH.D. DISSERTATION). 001177 00-28
RELIGIOUS ASPECTS OF THE SCHIZOPHRENIC EXPERIENCE. 001180 00-28
THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28
PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES. 001187 00-28
CLINICAL STATISTICAL RESEARCH ON MENTAL-DISEASES OF RELIGIOUS PEOPLE. 001188 00-28
CHRISTIAN RELIGIOUS HEALING. 001198 00-28
CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28
PSYCHOANALYSIS OF THE RELIGIOUS SYMBOL. 001208 00-28
TWO CASES OF EPILEPTIC PATIENTS WITH RELIGIOUS DELUSION. 001209 00-28
ADOLESCENT IDENTITY CRISIS AND RELIGIOUS CONVERSION: IMPLICATIONS FOR PSYCHOTHERAPY. 001212 00-28
RELIGIOUS DELUSIONS IN COUNTERCULTURE PATIENTS. 001213 00-28
PSYCHOTHERAPY FOR RELIGIOUS NEUROSES? COMMENTS ON COHEN AND SMITH. 001216 00-28
THE RELATIONSHIP OF PSYCHOLOGICAL NEEDS TO GOD CONCEPT AND RELIGIOUS PERCEPTIONS. (PH.D. DISSERTATION). 001217 00-28
RELIGIOUS ASPECTS SEEN IN TWO CASES OF ATYPICAL PSYCHOSIS. 001220 00-28
THE EFFECTS OF RELIGIOUS BACKGROUNDS ON EMOTIONAL PROBLEMS. 001226 00-28
PSYCHOLOGICAL AND PSYCHOPATHOLOGICAL PROBLEMS IN RELIGIOUS CROWDS. 001236 00-28
VICISSITUDES OF PSYCHOANALYTICALLY ORIENTED PSYCHOTHERAPY IN THE TREATMENT OF RELIGIOUS PROFESSIONALS. 001237 00-28
A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28
RELIGIOUS IDEATION OF A NARCISSISTICALLY DISTURBED INDIVIDUAL. 001242 00-28
THE RELATIONSHIPS OF INTRINSIC AND EXTRINSIC RELIGIOUS ORIENTATIONS TO SELECTED CRITERIA OF MENTAL-HEALTH. (PH.D. DISSERTATION). 001245 00-28
RELIGIOUS AUTHORITARIANISM AND PSYCHOPATHOLOGY IN COLLEGE STUDENTS. 001246 00-28
THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND THERAPY MODE ATTRACTION. (PH.D. DISSERTATION). 001249 00-28
ATTITUDES OF REHABILITATION FACILITY ADMINISTRATORS TOWARD RELIGIOUS PROGRAMMING. 001252 00-28
OBSESSION AND RELIGIOUS PSYCHOPATHOLOGY. 001255 00-28
DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL. 001261 00-28
PSYCHOPATHOLOGY AND RELIGIOUS COMMITMENT. 001269 00-28
CONSIDERATIONS OF THE RELIGIOUS DIMENSIONS OF EMOTIONAL DISORDER. 001275 00-28
THE RELIGIOUS DIMENSION IN PSYCHOLOGICAL COUNSELING. 001276 00-28
THE RELIGIOUS FACTOR IN MENTAL-ILLNESS. 001279 00-28
CHANGES IN RELIGIOUS CONCEPTS OF DEPRESSIVE PSYCHOSIS. 001280 00-28
RELATIONSHIP BETWEEN PERSONAL RELIGIOUS ORIENTATION AND POSITIVE MENTAL-HEALTH. (PH.D. DISSERTATION). 001290 00-29
THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND SELF-ACTUALIZATION AMONG SELECTED CATHOLIC RELIGIOUS GROUPS (PH.D. DISSERTATION). 001291 00-29
THE RELIGIOUS PERSONALITY. 001292 00-29
COMPARISON OF PERSONALITY CHARACTERISTICS WITH RELIGIOUS IDEALS OF HIGH-SCHOOL STUDENTS. (PH.D.DISSERTATION). 001300 00-29
FAMILY LIFE AND RELIGIOUS COMMITMENT. 001305 00-29
AUTHENTIC DETACHMENT IN RELIGIOUS LIVING. (MASTERS THESIS). 001307 00-29
THE SHATTERED SELF: THE PSYCHOLOGICAL AND RELIGIOUS SEARCH FOR SELF-HOOD. 001311 00-29
PERSONALITY FULFILLMENT IN RELIGIOUS LIFE. (PH.D. DISSERTATION). 001315 00-29
PERSONAL RESPONSIBILITY IN HUMAN LIVING: IMPLICATIONS FOR RELIGIOUS LIFE. (MASTERS THESIS). 001319 00-29
LEISURE IN THE LIFE OF THE PARTICIPATIVE RELIGIOUS. (MASTERS THESIS). 001332 00-29
RELIGIOUS ORIENTATION AND MEANING IN LIFE. 001333 00-29
MENTAL-HEALTH BENEFITS OF RELIGIOUS SALVATION. 001338 00-29
MENTAL-HYGIENE AND MANS RELIGIOUS VIEWPOINT. 001339 00-29
CREATIVITY AND RELIGIOUS DEVELOPMENT: TOWARD A STRUCTURAL FUNCTIONAL PSYCHOLOGY OF RELIGION. (TH.D. DISSERTATION). 001343 00-30
RELIGIOUS SOCIALIZATION IN THE JUNIOR SCHOOL. 001365 00-30
PARENTAL PERCEPTIONS OF ACADEMIC AND RELIGIOUS ORIENTATIONS OF PAROCHIAL EDUCATION IN ST.-LOUIS, MISSOURI. (PH.D. DISSERTATION). 001375 00-30
RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30
RELIGIOUS INSTRUCTIONS FOR MENTALLY-RETARDED CHILDREN. 001389 00-30
RELIGIOUS EDUCATIONAL RESEARCH IN THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF HELSINKI. 001399 00-30
EPISTEMOLOGY AND THE MATCHING OF INTENTIONS WITH MODELS IN RELIGIOUS TEACHING. 001402 00-30
AN EMPIRICAL STUDY OF RELIGIOUS MYSTICISM. 001421 00-31
RELIGIOUS ORIENTATION AND THE REPORT OF RELIGIOUS-EXPERIENCE. 001434 00-31
FORMS OF RELIGIOUS COMMITMENT AND INTENSE RELIGIOUS-EXPERIENCE. 001439 00-31
RELIGIOUS IMPLICATIONS OF PARANORMAL EVENTS OCCURRING DURING CHEMICALLY-INDUCED PSYCHEDELIC EXPERIENCE. 001448 00-31
RELIGIOUS PATHOLOGY OF HALLUCINATION. 001461 00-31
THE PSYCHOLOGICAL GAINS AND LOSSES OF RELIGIOUS CONVERSION. 001478 00-32
DEPRESSIVE DISORDERS AND RELIGIOUS CONVERSIONS. 001480 00-32
SUDDEN RELIGIOUS CONVERSIONS IN TEMPORAL LOBE EPILEPSY. 001481 00-32
RELIGIOUS CONVERSION AND IDENTITY: A STUDY IN RELATIONSHIP. (PH.D. DISSERTATION) 001482 00-32
RELIGIOUS CONVERSION AND THE MYSTICAL EXPERIENCE. 001483 00-32
CHANGE OF HEART: A TEST OF SOME WIDELY HELD THEORIES ABOUT RELIGIOUS CONVERSION. 001484 00-32

FAMILY BACKGROUND AND RELIGIOUS CONVERSION IN THE FINNISH MINISTRY. 001487 00-32

TONGUES OF MEN AND ANGELS: THE RELIGIOUS LANGUAGE OF PENTECOSTALISM. 001489 00-32

MANIFEST ANXIETY AS A CONTRIBUTING FACTOR IN RELIGIOUS CONVERSION. 001492 00-32

AFTER THE WASTE-LAND: PSYCHOLOGICAL FACTORS IN THE RELIGIOUS CONVERSION OF T. S. ELIOT. 001493 00-32

THE EFFECTIVENESS OF RELIGIOUS HEALING MOVEMENTS: A REVIEW OF RECENT LITERATURE. 001499 00-33

RELIGIOUS GLOSSOLALIA: A LONGITUDINAL-STUDY OF PERSONALITY CHANGES. 001516 00-33

SOCIOPSYCHODYNAMIC IMPLICATIONS OF SEVERAL RELIGIOUS PHENOMENA: PENTECOSTALISM (ON A CLINICAL CASE). 001524 00-33

EXPLAINING RELIGIOUS MOVEMENTS. 001536 00-34

RITUAL: CIVIC AND RELIGIOUS. 001540 00-34

CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001541 00-34

BIOPSYCHOLOGICAL DETERMINANTS OF RELIGIOUS RITUAL BEHAVIOR. 001552 00-34

SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION). 001553 00-34

VISUAL IMAGERY AND RELIGIOUS CEREMONIAL. 001555 00-34

THE SUN SHINES AT MIDNIGHT: A LITERARY AND RELIGIOUS THEME IN THE EAST AND WEST. 001567 00-34

RELIGIOUS SIGNIFICANCE OF LAKE-VICTORIA TO NATIVES. 001572 00-34

THE CURSILLO-DE-CRISTIANDAD: AN ANTHROPOLOGICAL ANALYSIS OF A CHRISTIAN RELIGIOUS MOVEMENT. (PH.D. DISSERTATION). 001578 00-34

A STUDY OF RELIGIOUS SYMBOLISM AMONG THE CHEYENNE INDIANS. (PH.D. DISSERTATION). 001587 00-34

SOCIOECONOMIC STATUS AND RELIGIOUS PARTICIPATION. 001588 00-34

GEOGRAPHICAL MOBILITY AND RELIGIOUS BEHAVIOUR. 001590 00-34

INTELLECTUALISM AND RELIGIOUS ATTENDANCE OF METROPOLITAN RESIDENTS. 001591 00-34

RELIGIOUS SUICIDES IN INDIA. 001595 00-34

RELIGIOUS TREATMENT OF MENTAL-ILLNESS IN TAMIL NADU. 001613 00-34

A RELIGIOUS SECT, ITS MENTAL-PATIENTS, ITS DOCTOR AND ITS PSYCHIATRISTS. 001632 00-35

SOCIOLOGICAL ANALYSIS OF RELIGIOUS CULT PHENOMENA. 001634 00-35

SELF-ATTITUDES AND DEVIANT BEHAVIOR: THE CASE OF THE CHARISMATIC RELIGIOUS MOVEMENT. 001647 00-35

RELIGIOUS CULTS AND TODAYS YOUNG ADULTS. 001648 00-35

ABANDONED BY GOD AND THE WORLD: THE RELIGIOUS UNDERGROUND IN OUR WORLD. 001649 00-35

MARRAPODI: THE STUDY OF AN INDIGENOUS RELIGIOUS COMMUNITY IN TRANSITION. 001653 00-35

GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

YOUTH AND CONTEMPORARY RELIGIOUS MOVEMENTS: PSYCHOSOCIAL FINDINGS. 001662 00-35

UMBANDA IN SAO-PAULO: RELIGIOUS INNOVATION IN A DEVELOPING SOCIETY. (PH.D. DISSERTATION). 001673 00-35

RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION). 001679 00-35

THE PEOPLE OF THE JESUS MOVEMENT: A PERSONALITY ASSESSMENT OF MEMBERS OF A FUNDAMENTALIST RELIGIOUS COMMUNITY. (PH.D. DISSERTATION). 001684 00-35

PSYCHEDELIC THEOPHANIES AND THE RELIGIOUS LIFE. 001685 00-35

THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY. 001690 00-35

WHAT RELIGIOUS REVIVAL?. 001691 00-35

RELIGIOUS MOVEMENTS IN CONTEMPORARY AMERICA. 001694 00-35

NOTES ON RELIGIOUS HISTORY, ATTITUDES, AND LAWS PERTAINING TO HOMOSEXUALITY. 001712 00-36

RELIGIOUS ATTITUDES AND PASTORAL-COUNSELING. 001719 00-36

RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR. 001727 00-36

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

THREE CURRENT RELIGIOUS ISSUES: MARRIAGE OF PRIESTS, INTERMARRIAGE, AND EUTHANASIA. 001733 00-37

CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37

RELIGIOUS LEARNING THROUGH INVOLVEMENT IN SOCIAL CONFLICT AND SERVICE. 001743 00-37

RELIGIOUS-BELIEFS, RELIGIOUS COMMITMENT, AND PREJUDICE. 001751 00-37

RELIGIOUS CONTROL AND DELINQUENT BEHAVIOR. 001756 00-37

A COGNITIVE THEORY OF ANTISEMITISM IN THE CONTEXT OF RELIGIOUS IDEOLOGY. 001763 00-37

PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES. 001771 00-37

RELIGIOUS COMMITMENT, SOCIAL-DISTANCE, AND AUTHORITARIANISM. 001774 00-37

MEASURING RELIGIOUS DIMENSIONS. 001775 00-37

THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION). 001779 00-37

THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION. 001782 00-37

RELIGIOSITY OF BLACK AMERICANS: RELIGIOUS IDEOLOGY, INSTITUTIONAL COMPLETENESS, AND CIVIL-RIGHTS MILITANCY. (PH.D. DISSERTATION). 001784 00-37

RELIGIOUS MATCHING STATUTES AND ADOPTION. 001786 00-37

THE RELIGIOUS FACTOR AND DELINQUENT BEHAVIOR. 001794 00-37

RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37

RELIGIOUS AND POLITICAL RADICALISM. (PH.D. DISSERTATION). 001798 00-37

ATTITUDE OF THE TWO RELIGIOUS GROUPS TOWARDS FAMILY PLANNING. 001803 00-37

PERCEPTIONS OF WOMEN RELIGIOUS REGARDING THE FEMALE ROLE. 001806 00-37

PUBLIC POLICY AND RELIGIOUS RESEARCH: METHODS AND TECHNIQUES. 001819 00-37

**RELIGIOUS-BEHAVIOR**

AGE DIFFERENCES AND DIMENSIONS OF RELIGIOUS-BEHAVIOR. 000131 00-07

INFLUENCE OF PEERS IN SHAPING RELIGIOUS-BEHAVIOR. 000150 00-09

RELIGIOUS-BEHAVIOR AND THE FEAR OF DEATH. 000378 00-14

EMERGENCY HELPING AND RELIGIOUS-BEHAVIOR. 000945 00-25

RESEARCH IN RELIGIOUS-BEHAVIOR: SELECTED READINGS. 000957 00-25

MENTAL STATUS AND RELIGIOUS-BEHAVIOR. 001214 00-28

**RELIGIOUS-BELIEF**

EXAMINATION OF INTERGENERATIONAL PATTERNS OF RELIGIOUS-BELIEF AND PRACTICE. 000020 00-01

DENOMINATIONAL DIFFERENCES IN RELIGIOUS-BELIEF, PRACTICE, ANXIETY, AND DOGMATISM. 000085 00-04

RELIGIOUS-BELIEF IN THE UNITED-STATES TODAY. 000098 00-05

RESPONSES TO RELIGION: STUDIES IN THE SOCIAL PSYCHOLOGY OF RELIGIOUS-BELIEF. 000136 00-07

RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14

EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS, FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18

DEPTH-PSYCHOLOGY AND RELIGIOUS-BELIEF. 000970 00-25

PSYCHOLOGY AND RELIGION. JUNG AND RELIGIOUS-BELIEF. 001021 00-25

RELIGIOUS-BELIEF AS A FACTOR IN OBEDIENCE TO DESTRUCTIVE COMMANDS. 001158 00-28

A STUDY OF RELIGIOUS-BELIEF AND PRACTICE AS RELATED TO ANXIETY AND DOGMATISM IN COLLEGE WOMEN. (ED.D. DISSERTATION). 001189 00-28

RELIGION AND THE ABORTION PATIENT: A STUDY OF ANXIETY AS A FUNCTION OF RELIGIOUS-BELIEF AND PARTICIPATION AND THE DECISION-MAKING PROCESS. (PH.D. DISSERTATION). 001789 00-37

**RELIGIOUS-BELIEFS**

RELIGIOUS-BELIEFS AND OTHER VALUES OF HIGH-SCHOOL STUDENTS. 000002 00-01

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

DETERMINANTS OF COLLEGE TEACHERS RELIGIOUS-BELIEFS AND PARTICIPATION. 000053 00-03

RELIGIOUS-BELIEFS AND SELF-DISCLOSURE. 000055 00-03

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03

THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03

CRITICIZING RELIGIOUS-BELIEFS. 000109 00-05

A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION). 000137 00-07

DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09

A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12

LSD, VIOLENCE AND RADICAL RELIGIOUS-BELIEFS. 000455 00-15

RELIGIOUS-BELIEFS OF CLERGY WIVES. 000640 00-20

DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22

THE SEAMY-SIDE OF CURRENT RELIGIOUS-BELIEFS. 001241 00-28

POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34

RELIGIOUS-BELIEFS, RELIGIOUS COMMITMENT, AND PREJUDICE. 001751 00-37

**RELIGIOUS-COUNSELING**

ATHENS AND JERUSALEM. THE UNIVERSITY AND RELIGIOUS-COUNSELING. 000832 00-22

**RELIGIOUS-EDUCATION**

REDUCING THE FEAR OF DEATH IN EARLY ADOLESCENTS THROUGH RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 000392 00-14

MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18

SECULAR AND RELIGIOUS-EDUCATION IN POLAND. 001346 00-30

ROCK-MUSIC AND RELIGIOUS-EDUCATION: A PROPOSED SYNTHESIS. 001351 00-30

RELIGIOUS-EDUCATION AMONG NORTH-AMERICAN INDIAN PEOPLES. 001352 00-30

RELIGIOUS-EDUCATION AS CONDITIONED BY MODERN PSYCHOLOGY AND PEDAGOGY. 001353 00-30

HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

B.F. SKINNER AND RELIGIOUS-EDUCATION. 001357 00-30

RESEARCH ON RELIGIOUS-EDUCATION IN THE SWEDISH SCHOOL SYSTEM. 001358 00-30

A NEW GENERATION SEEKS A FAITH TO LIVE BY: RELIGIOUS-EDUCATION IN KENYA. 001359 00-30

MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION). 001362 00-30

THE EFFECT OF TWO CURRICULA AND TWO METHODS OF RELIGIOUS-EDUCATION ON BEHAVIORAL MANAGEMENT OF INSTITUTIONALIZED MENTALLY-RETARDED. (ED.D. DISSERTATION). 001369 00-30

THE ISSUE OF ALIENATION IN THE ADULT RELIGIOUS-EDUCATION PROGRAM, CURSILLO IN CHRISTIANITY. (ED.D. DISSERTATION). 001376 00-30

RELIGIOUS-EDUCATION AS INQUIRY: THE THOUGHT OF HENRY NELSON WIEMAN. 001383 00-30

PHILOSOPHY AND RELIGIOUS-EDUCATION. 001385 00-30

RELIGIOUS-EDUCATION IN A PLURALIST SOCIETY: A BASIC COURSE IN HINDUISM. 001388 00-30

CONTEMPORARY RELIGIOUS-EDUCATION: A CASE OF ORGANIZATION SECULARIZATION?. 001392 00-30

CHRISTIAN RELIGIOUS-EDUCATION AS GOSPEL ACTION. 001393 00-30

THE ATTITUDES OF STUDENTS TOWARD RELIGIOUS-EDUCATION IN SECONDARY SCHOOL. 001394 00-30

RELIGIOUS-EDUCATION AND ETHNIC IDENTIFICATION: IMPLICATIONS FOR ETHNIC PLURALISM. 001395 00-30

RELIGIOUS-EDUCATION, VALUES, AND MORALS. 001403 00-30

PROJECT GROUPS IN RELIGIOUS-EDUCATION. 001404 00-30

I AM WITH YOU: AN INTRODUCTION TO THE RELIGIOUS-EDUCATION OF THE MENTALLY-HANDICAPPED. 001405 00-30

EFFECTS OF PRESCHOOL RELIGIOUS-EDUCATION ON EARLY PERSONALITY ADJUSTMENT. (PH.D. DISSERTATION). 001406 00-30

**RELIGIOUS-EXPERIENCE**

RELIGIOUS-EXPERIENCE AMONG THE YOUTHS. 000073 00-03

NORMATIVE AND MOTIVATIONAL DETERMINANTS OF REPORTED RELIGIOUS-EXPERIENCE IN TWO BAPTIST SAMPLES. 000086 00-04

RELIGIOUS-EXPERIENCE IN SCHIZOPHRENICS. 000142 00-08

THE RELIGIOUS-EXPERIENCE: ITS PRODUCTION AND INTERPRETATION. 000440 00-15

ZEN, PSYCHOTHERAPY, AND RELIGIOUS-EXPERIENCE. 000503 00-16

GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. 000936 00-24

RELIGIOUS-EXPERIENCE AS RELATED TO PSYCHOPATHOLOGY AND MALADJUSTMENT. (PH.D. DISSERTATION). 000995 00-25

STAGES OF RELIGIOUS-EXPERIENCE AND THE PATH OF DEPTH-PSYCHOLOGY. 001059 00-25

BODY AND SOUL: AN ESSAY ON GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001106 00-25

SELF-ACTUALIZATION AS RELATED TO FREQUENCY, RANGE, AND PATTERN OF RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001309 00-29

SELF-VALUATION IN RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001325 00-29

RELIGIOUS-EXPERIENCE: ITS NATURE AND FUNCTION IN THE HUMAN PSYCHE. THE FIRST JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001416 00-31

HYPNOTIC SUSCEPTIBILITY AND RELIGIOUS-EXPERIENCE. 001426 00-31

TRANCE, HEALING, AND HALLUCINATION: THREE FIELD STUDIES IN RELIGIOUS-EXPERIENCE. 001428 00-31

RELIGIOUS ORIENTATION AND THE REPORT OF RELIGIOUS-EXPERIENCE. 001434 00-31

HYPNOTIC SUSCEPTIBILITY AND REPORTED RELIGIOUS-EXPERIENCE. 001438 00-31

FORMS OF RELIGIOUS COMMITMENT AND INTENSE RELIGIOUS-EXPERIENCE. 001439 00-31

PSYCHOLOGICAL STRENGTH AND THE REPORT OF INTENSE RELIGIOUS-EXPERIENCE. 001440 00-31

TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

COMPARISON OF REPORTED RELIGIOUS-EXPERIENCE IN CAUCASIAN, AMERICAN-INDIAN, AND TWO MEXICAN-AMERICAN SAMPLES. 001565 00-34

THE IMPACT OF SET AND SETTING ON RELIGIOUS-EXPERIENCE IN NATURE. 001602 00-34

**RELIGIOUSLY**

THE RELATIONSHIP BETWEEN RELIGIOUS-BELIEFS AND ATTENDING THE FEAR PROVOKING RELIGIOUSLY ORIENTED MOVIE -- THE EXORCIST. 000077 00-03

DEATH ANXIETY IN RELIGIOUSLY VERY INVOLVED PERSONS. 000416 00-14

SOME ATTITUDINAL AND MOTIVATIONAL CHANGES AMONG HEROIN ADDICTS INVOLVED IN A RELIGIOUSLY ORIENTED PROGRAM OF REHABILITATION. (PH.D. DISSERTATION). 000451 00-15

A JUSTIFICATION AND A PROGRAM OF DEVELOPMENT FOR RELIGIOUSLY BASED FAMILY LIFE/COUNSELING CENTERS. (DR. P.H. DISSERTATION). 000629 00-20

**RELIGIOUSNESS**

PERSONALITY AND MENTAL-HEALTH CONCOMITANTS OF RELIGIOUSNESS IN LATE ADOLESCENT COLLEGE STUDENTS. (PH.D. DISSERTATION). 001326 00-29

RELIGIOUSNESS AND DEVALUATION OF A RAPE VICTIM. 001772 00-37

**REMARRIAGE**

DIVORCE AND REMARRIAGE: A PERSPECTIVE FOR COUNSELING. 000651 00-20

**REMEDIAL**

HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25

**REMMERS**

CHURCH OF THE NEW-SONG (ECLAT) CONSTITUTES A PROTECTED RELIGION. REMMERS V. BREWER, 361 F. SUPP. 537, (IOWA), U.S. DISTRICT COURT. S.D. IOWA. C.D. JULY 24, 1973. 000564 00-18

**RENEWAL**

SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC. 001531 00-33

**REORIENTATION**

WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

**REPLICATION**

MEASURING RELIGIOSITY BY DIRECT AND INDIRECT METHODS: A MULTIPLE REPLICATION. 001062 00-25

WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

**REPRESENTATION**

THE 6- TO 12-YEAR-OLD CHILDS REPRESENTATION OF THE EUCHARISTIC PRESENCE. 000156 00-09

**REPRESSION**

RELIGIOSITY, DOGMATISM, AND REPRESSION SENSITIZATION. 000140 00-07

**RESEARCH**

RESEARCH CONCERNING THE DEVELOPMENT OF RELIGIOUS THINKING IN FINNISH STUDENTS: A REPORT OF RESULTS. 000167 00-09

RESEARCH IN PASTORAL-COUNSELING: RETROSPECT AND PROSPECT. 000209 00-11

A SYMPOSIUM ON RESEARCH FOR THE PROFESSIONAL DOCTORATE. 000270 00-12

THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13

RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14

CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17

RESEARCH IN PASTORAL CARE AND COUNSELING. 000760 00-22

PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23

RESEARCH IN RELIGIOUS-BEHAVIOR: SELECTED READINGS. 000957 00-25

EFFECTIVE COUNSELING AND PSYCHOTHERAPY: AN INTEGRATIVE REVIEW OF RESEARCH. 000992 00-25

COMPLEAT-PERSON: SOME THEORETICAL VIEWS AND RESEARCH FINDINGS FOR A THEOLOGICAL PSYCHOLOGY OF RELIGION. 001091 00-25

CLINICAL STATISTICAL RESEARCH ON MENTAL-DISEASES OF RELIGIOUS PEOPLE. 001188 00-28

RESEARCH ON SOCIOCULTURAL FACTORS IN RELATION TO MENTAL-HEALTH IN THE REGION OF GORNJEG-POLIMLJE. 001190 00-28

RESEARCH ON RELIGIOUS-EDUCATION IN THE SWEDISH SCHOOL SYSTEM. 001358 00-30

RELIGIOUS EDUCATIONAL RESEARCH IN THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF HELSINKI. 001399 00-30

A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31

TWO NEW ARNO PRESS REPRINT SERIES: PERSPECTIVES IN PSYCHICAL RESEARCH AND THE OCCULT. 001472 00-31

PSYCHOLOGICAL INTERPRETATIONS OF GLOSSOLALIA: A REEXAMINATION OF RESEARCH. 001526 00-33

FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

HOMOSEXUALITY: CHRISTIAN ETHICS AND PSYCHOLOGICAL RESEARCH. 001706 00-36

A DESCRIPTIVE FIELD RESEARCH OF THE MALE HOMOSEXUAL AS A REQUISITE TOWARD A STRATEGY OF CHRISTIAN MINISTRY. (ED.D. DISSERTATION). 001722 00-36

CHRISTIAN FAITH AND ETHNIC PREJUDICE: A REVIEW AND INTERPRETATION OF RESEARCH. 001760 00-37

PUBLIC POLICY AND RELIGIOUS RESEARCH: METHODS AND TECHNIQUES. 001819 00-37

**RESERVATION**

ACCULTURATION AND RELIGION ON THE COLVILLE INDIAN RESERVATION. (PH.D.DISSERTATION). 0001[illegible]7 00-06

**RESIDENCE**

A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION). 000538 00-17

**RESIDENTS**

INTELLECTUALISM AND RELIGIOUS ATTENDANCE OF METROPOLITAN RESIDENTS. 001591 00-34

**RESIGNED**

RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13

**RESISTANCE**

FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM. 000075 00-03

**RESOUNDING**

THE RESOUNDING SILENCE: THE MANAGEMENT OF RITUALS. (PH.D. DISSERTATION). 001603 00-34

**RESOURCE**
THE CLERGY AS A MENTAL-HEALTH RESOURCE. I & II. 000588 00-19
CHILD ABUSE: VIEWING IT AS A NATIONAL PROBLEM AND THE CHURCH AS A RESOURCE. (D.MIN. DISSERTATION). 001762 00-37

**RESOURCES**
ABORTION? RESOURCES FOR PASTORAL-COUNSELING. 000585 00-18
THE CLERGYMANS USE OF MENTAL-HEALTH RESOURCES. 000695 00-21
PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22
AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25
SOURCES AND RESOURCES FOR TEACHING THE OCCULT. 001456 00-31

**RESPECT**
TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE. 000018 00-01
GENETICS, JUSTICE, AND RESPECT FOR HUMAN LIFE. 000550 00-18

**RESPONDING**
OPTIMAL RESPONDING: A PASTORAL DIALOGUE WITH TRANSACTIONAL ANALYSIS. 000902 00-24

**RESPONSE**
AN EXAMINATION OF CLERGY DISCONTENT AND ONE RESPONSE TO IT: FURTHER PROFESSIONALIZATION OF THE EPISCOPAL CLERGY. (PH.D. DISSERTATION). 000023 00-02
THE RESPONSE OF THREE NEW RELIGIONS TO THE CRISIS IN THE JAPANESE VALUE SYSTEM. 000121 00-05
SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06
RELIGIOUS IDENTITY AND RESPONSE TO SERIOUS ILLNESS: A REPORT ON HEART PATIENTS. 000141 00-08
A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22
SURVEY OF THE RESPONSE TO BEHAVIORAL PSYCHOLOGY IN RECENT RELIGIOUS LITERATURE. 001010 00-25
RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36
THE RESPONSE OF JEWISH FAMILY SERVICE TO THE ISSUE OF CONVERSION AND INTERMARRIAGE. 001817 00-37

**RESPONSES**
RESPONSES TO RELIGION: STUDIES IN THE SOCIAL PSYCHOLOGY OF RELIGIOUS-BELIEF. 000136 00-07
PSYCHIATRIC PATIENTS RESPONSES TO MMPI RELIGION ITEMS. 000146 00-08
PATTERNS OF DEPENDENCY AS RELATED TO PROJECTED RESPONSES OF CLERGYMEN TO MENTAL-HEALTH CONSULTATION. 000720 00-21
CONCRETENESS IN THE PASTORAL-COUNSELING RESPONSES OF ROMAN CATHOLIC CLERGY AND LAITY. (PH.D. DISSERTATION). 000922 00-24
PSYCHIATRIC PATIENTS RELIGION AND MMPI RESPONSES. 001193 00-28

**RESPONSIBILITIES**
DRUGS, MORALS AND FAMILY RESPONSIBILITIES. 000434 00-15
PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22

**RESPONSIBILITY**
AWARENESS AND TAKING RESPONSIBILITY AS TWO SIGNIFICANT GOALS OF PASTORAL-COUNSELING. 000795 00-22
PERSONAL RESPONSIBILITY IN HUMAN LIVING: IMPLICATIONS FOR RELIGIOUS LIFE. (MASTERS THESIS). 001319 00-29

**RESPONSIVITY**
PERSONALITY CORRELATES OF PLACEBO RESPONSIVITY AND RELIGIOSITY. 001661 00-35

**RESTITUTION**
SIN, GUILT AND MENTAL-HEALTH: CONFESSION AND RESTITUTION AS MEANS OF THERAPY. 000805 00-22

**RESTORATIVE**
PROTESTANT PASTORAL MEDICINE: GROUNDWORK OF A RESTORATIVE MINISTRY. 000943 00-25

**RESTORES**
DESPAIR THAT RESTORES. 000897 00-24

**RESTRICT**
PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

**RESURRECTION**
A RESURRECTION MODEL FOR SUICIDE PREVENTION THROUGH THE CHURCH. 000344 00-14
PSYCHEDELICISM: THE RESURRECTION OF DIONYSUS. 001663 00-35

**RETARDED**
THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA. 000691 00-21
A NOTE ON THE EFFECTS OF SAYING GRACE ON THE BEHAVIOR OF AN OPPOSITIONAL RETARDED BOY. 001331 00-29
RELIGION AND THE SEVERELY RETARDED. 001370 00-30

**RETICULUM**
HEALTH: AN INTEGRATIVE RETICULUM. 001312 00-29

**RETIREMENT**
A PERSONAL VIEW ON THE RETIREMENT PROCESS. 000175 00-10
THE DISENGAGEMENT THEORY OF AGING AND RETIREMENT APPLIED TO CLERGYMEN. (PH.D. DISSERTATION). 001063 00-25

**REVELATION**
TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY; PART 4: EPISTLE AND REVELATION. 000637 00-20

**REVISIONING**
REVISIONING PSYCHOLOGY. 000870 00-23

**REVISITED**
THE CLERGY AS MARRIAGE COUNSELORS: A SERVICE REVISITED. 000655 00-20
BIBLIOTHERAPY REVISITED. 000928 00-24
PROMETHEUS REVISITED. 001085 00-25
CHRISTIANITY AND FEAR REVISITED. 001159 00-28
BECOMING A WORLD SAVER REVISITED. 001664 00-35

**REVIVAL**
THE PSYCHOLOGY OF RELIGION: A RELIGIOUS REVIVAL?. 000118 00-05
THE SEPHARDIC REVIVAL IN THE UNITED-STATES: A CASE OF ETHNIC REVIVAL IN A MINORITY WITHIN A MINORITY. 001138 00-27
WHAT RELIGIOUS REVIVAL?. 001691 00-35
REVIVAL RELIGION AND ANTISLAVERY POLITICS. 001761 00-37

**REVOLUTION**
THE SPIRITUAL REVOLUTION: WOMENS LIBERATION AS THEOLOGICAL REEDUCATION. 001750 00-37

**RIGHT**
FREE-EXERCISE OF RELIGION IN PRISONS -- THE RIGHT TO OBSERVE DIETARY LAWS. 000543 00-18
AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION). 000581 00-18
THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25
THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION. 001782 00-37
THE RIGHT TO DIE. 001826 00-38

**RIGHTS**
PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

THE RELIGIOUS RIGHTS OF THE INCARCERATED. 000569 00-18

CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22

**RIGIDITY**

THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION, AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D DISSERTATION). 001329 00-29

**RISK-TAKING**

SEX, RELIGION, AND RISK-TAKING BEHAVIOR AS CORRELATES OF DEATH ANXIETY. 000387 00-14

**RITES**

CLINICAL AND ANTHROPOLOGICAL CULTURAL CONSIDERATIONS ON CERTAIN RELIGIOUS RITES AND PRACTICES OF EXORCISM. 001541 00-34

**RITUAL**

ON SITTING SHIVAH: THE USE OF RITUAL TO FACILITATE AND CONTROL MOURNING. 000362 00-14

THE INFLUENCE ON THE MOURNING PROCESS OF BELONGING TO A COMMUNITY AND OF RITUAL. 000403 00-14

PSYCHOPATHOLOGY AND RITUAL: FREUDS ESSAY OBSESSIVE ACTIONS AND RELIGIOUS PRACTICES. 001187 00-28

CONVERSION IN A BILLY GRAHAM CRUSADE: SPONTANEOUS EVENT OR RITUAL PERFORMANCE?. 001494 00-32

HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33

THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION. 001538 00-34

RITUAL: CIVIC AND RELIGIOUS. 001540 00-34

BIOPSYCHOLOGICAL DETERMINANTS OF RELIGIOUS RITUAL BEHAVIOR. 001552 00-34

STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

SYMBOLS AND PSYCHOTHERAPY: THE EXAMPLE OF YORUBA SACRIFICIAL RITUAL. 001594 00-34

RITUAL: PSYCHOANALYTIC STUDIES. (TRANS. D. BRYAN). 001597 00-34

ORIGINS OF THE PASSOVER SEDER IN RITUAL SACRIFICE. 001607 00-34

VOTIVE OFFERINGS AMONG GREEK-PHILADELPHIANS: A RITUAL PERSPECTIVE. (PH.D. DISSERTATION). 001617 00-34

BROTHERS, HUSBANDS, AND SOMETIMES SONS: KINSMEN IN NORTH-INDIA RITUAL. 001621 00-34

RITUAL DISSOCIATION AND POSSESSION BELIEF IN CARIBBEAN NEGRO RELIGION. 001633 00-35

THE HEALING OF MEMORIES: PSYCHOTHERAPEUTIC RITUAL AMONG CATHOLIC PENTECOSTALS. 001637 00-35

KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH. 001657 00-35

**RITUALIZED**

RITUALIZED SUFFERING AS A FACTOR IN HEALTH. 001609 00-34

**RITUALS**

OBSERVATIONS ON THE TRANSFORMING FUNCTION OF RITUALS AND THE PROLIFERATION OF PSYCHOTHERAPIES. 001592 00-34

THE RESOUNDING SILENCE: THE MANAGEMENT OF RITUALS. (PH.D. DISSERTATION). 001603 00-34

**RITVO**

AGGRESSION, ERROR AND TRUTH: A REPLY TO THE DISCUSSION BY SAMUEL RITVO. 001308 00-29

**ROCK-MUSIC**

ROCK-MUSIC AND RELIGIOUS-EDUCATION: A PROPOSED SYNTHESIS. 001351 00-30

**ROGERIAN**

CLIENT-CENTEREDNESS IN ROGERIAN THERAPY. 000905 00-24

**ROGERS**

ROGERS, PERLS, AND SCHUTZ IN THEOLOGICAL AND PHILOSOPHICAL PERSPECTIVE. 000969 00-25

CHRISTIAN CLIENT CONSIDERS CARL ROGERS. 001016 00-25

ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30

A STUDY OF CARL ROGERS PHILOSOPHY OF PERSONS AND ITS IMPLICATIONS FOR CHURCH EDUCATION. (ED.D. DISSERTATION). 001377 00-30

**ROKEACH**

THE ROKEACH VALUE SURVEY AND PERCEIVED CHRISTIAN VALUES. 000582 00-18

MENNONITES AND SOCIAL COMPASSION: THE ROKEACH HYPOTHESIS RECONSIDERED. 001680 00-35

**ROLE**

ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000054 00-03

THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED D. DISSERTATION). 000067 00-03

THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATT[illegible] IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

ROLE CONFLICT AND PSYCHOLOGICAL GROWTH IN THE PRIESTHOOD. (PH.D. DISSERTATION). 000174 00-10

THE CHAPLAINS ROLE IN CORRECTIONAL FACILITIES. 000178 00-10

THE PROFESSIONAL ROLE IDENTITY OF PASTORAL-COUNSELORS. (PH.D. DISSERTATION). 000182 00-10

THE EXPERIENCE OF ROLE CONFLICT IN PRIEST THERAPISTS. (PH.D. DISSERTATION). 000185 00-10

IMPACT OF CHURCH SIZE ON CLERGY ROLE AND CAREER. 000189 00-10

ROLE COMMITMENT PROCESSES AND THE AMERICAN CATHOLIC PRIESTHOOD. 000194 00-10

ROLE CONFLICT AND VALUE DIVERGENCE IN SISTER ADMINISTRATORS. (PH. D. DISSERTATION). 000196 00-10

THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13

ROLE SATISFACTION OF THE CATHOLIC PRIEST. 000311 00-13

DEATH AND BEREAVEMENT: THE ROLE OF THE BLACK CHURCH. 000384 00-14

EUTHANASIA, THE TERMINAL PATIENT AND THE PHYSICIANS ROLE. 000393 00-14

THE ROLE OF THE CLERGYMAN IN SUICIDE PREVENTION. 000401 00-14

THE ROLE OF SANCTION IN DRINKING BEHAVIOR. 000446 00-15

THE CHURCHS ROLE IN THE PROBLEM OF AGING. (REL.D. DISSERTATION). 000512 00-17

THE ROLE OF THE CLERGY IN THE LIFE OF THE AGED. (PH.D. DISSERTATION). 000519 00-17

THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19

THE PSYCHIATRISTS ROLE WITH PASTORS UNDER STRESS. 000597 00-19

STUDENT WELFARE AND GUIDANCE: THE PASTORAL ROLE OF THE ACADEMIC. 000607 00-19

THE ROLE OF RELIGION IN PSYCHIATRY. 000619 00-19

PASTORAL SUPPORT OF CLERGY ROLE DEVELOPMENT WITHIN LOCAL-CONGREGATIONS. 000665 00-21

THE CLERGYMANS ROLE IN COMMUNITY-MENTAL-HEALTH. 000670 00-21
THE INFLUENCE OF THE COMMUNITY ON THE MENTAL-HEALTH ROLE OF MINISTERS. 000671 00-21
ROLE OF THE CLERGY IN SERVING THE MENTALLY-RETARDED. 000672 00-21
THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA. 000691 00-21
THE ROLE OF RELIGION IN A PATIENTS RECOVERY. 000715 00-21
THE CLERGYMANS ROLE AND COMMUNITY-MENTAL-HEALTH. 000716 00-21
THE ROLE OF PASTORAL PSYCHOLOGY IN THE HELPING PROFESSIONS. 000719 00-21
THE ROLE OF THE HOSPITAL CHAPLAIN. 000727 00-22
THE PASTORS ROLE IN COUNSELING THE DEPRESSED. 000734 00-22
THE ROLE OF THE CHAPLAIN IN A MENTAL-HOSPITAL. 000747 00-22
THE FUNCTION OF THE SERMON IN THE PASTORS ROLE AS COUNSELOR. (PH.D.DISSERTATION). 000754 00-22
OSKAR PFISTER AND THE TAGGART REPORT: THE FIRST PASTORAL-COUNSELOR AND TODAYS ROLE PROBLEMS. 000783 00-22
THERAPIST IDENTIFICATION AND ROLE IDENTITY AS A BARRIER TO INTEGRATIVE CHRISTIAN COUNSELING. 000811 00-22
PASTORAL-COUNSELING: THE ROLE OF THE CLERGY IN MENTAL-HEALTH. 000817 00-22
THE CHAPLAINS ROLE IN CARE FOR THE DYING: TOWARD A NEW UNDERSTANDING. 000844 00-22
THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY. 000868 00-23
ROLE REVERSAL WITH GOD. 000916 00-24
THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25
THE ROLE OF FOLK HEALERS IN COMMUNITY-MENTAL-HEALTH SERVICES. 001144 00-27
THE ROLE OF RELIGION IN DEPRESSION. 001152 00-28
PERCEPTION OF MENTAL-DISORDER AND THE COUNSELING ROLE AMONG CLERGYMEN. (PH.D. DISSERTATION). 001197 00-28
THE ROLE OF RELIGION IN THE DEPRESSED HOUSEWIFE. 001272 00-28
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29
THE ROLE OF SMALL GROUPS IN ADULT CHRISTIAN EDUCATION. (PH.D. DISSERTATION). 001384 00-30
CURANDERAS: A UNIQUE ROLE FOR MEXICAN WOMEN. 001515 00-33
SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION). 001553 00-34
THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34
SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT. 001630 00-35
THE CHANGING ROLE OF WOMEN IN THE CATHOLIC CHURCH IN CHILE. 001758 00-37
SUBCULTURE OR ASSIMILATION? A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE. 001790 00-37
PERCEPTIONS OF WOMEN RELIGIOUS REGARDING THE FEMALE ROLE. 001806 00-37
THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM. 001814 00-37
POLITICAL ACTIVISM AMONG THE CLERGY: SOURCES OF A DEVIANT ROLE. 001821 00-37

**ROMAN**
ADJUSTMENT AND SELF-DISCLOSING BEHAVIOR OF ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000303 00-13
A COMPARISON OF THE DEGREE OF PASSIVE RECEPTIVENESS BETWEEN ROMAN CATHOLIC AND PROTESTANT CLERGYMEN. (PH.D. DISSERTATION). 000310 00-13
CLINICAL ASSESSMENT OF A PROFESSION: ROMAN CATHOLIC CLERGYMEN. 000312 00-13
RELIGIOUS LIBERALISM CONSERVATISM AND PSYCHOLOGICAL HEALTH IN A STUDY OF THE ROMAN CATHOLIC PRIESTHOOD. (PH.D.DISSERTATION). 000313 00-13
VOCATIONAL SATISFACTION AMONG ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000326 00-13
DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION). 000386 00-14
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20
CONCRETENESS IN THE PASTORAL-COUNSELING RESPONSES OF ROMAN CATHOLIC CLERGY AND LAITY. (PH.D. DISSERTATION). 000922 00-24
THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25
THE UNDERPRIVILEGED AND ROMAN CATHOLIC EDUCATION. 001348 00-30
THE ROMAN CATHOLIC WAY IN DEATH AND MOURNING. 001545 00-34

**ROOTS**
NOTES ON THE PSYCHICAL ROOTS OF RELIGION, WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF WESTERN CHRISTIANITY. 001029 00-25
DISCUSSION OF THE PAPER BY JOHN KLAUBER ON PHYSICAL ROOTS OF RELIGION. 001038 00-25
THE ROOTS OF CONSCIOUSNESS. 001050 00-25
TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33
THE THEATRE OF THE CATHOLIC CHURCH, ITS ROOTS AND RELATIONSHIP TO PSYCHODRAMA. 001593 00-34
GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

**RURAL**
THE RURAL CHURCH AND RURAL RELIGION: ANALYSIS OF DATA FROM CHILDREN AND YOUTH. 000012 00-01
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03
MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04
BUILDING CONSULTATIVE RELATIONSHIPS WITH RURAL FUNDAMENTALIST CLERGY. 000698 00-21
CONVENTIONAL RELIGION AND POLITICAL PARTICIPATION IN POSTWAR RURAL JAPAN. 001611 00-34
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

**SABBATH**
SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

**SACRAMENT**
THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34

**SACRAMENTAL**
GESTALT THERAPY AND THE SACRAMENTAL EXPERIENCE. 001076 00-25

**SACRED**
THE PROCESS OF CHANGE: SACRED AND SECULAR. 000871 00-23

SECULAR AND SACRED MODELS OF PSYCHOLOGY AND RELIGION. 000973 00-25

QUEST FOR THE SACRED IN NORTHERN PUGET-SOUND: AN INTERPRETATION OF POTLATCH. 001612 00-34

**SACRIFICE**
ORIGINS OF THE PASSOVER SEDER IN RITUAL SACRIFICE. 001607 00-34

**SACRIFICIAL**
SYMBOLS AND PSYCHOTHERAPY: THE EXAMPLE OF YORUBA SACRIFICIAL RITUAL. 001594 00-34

**SADAMA**
CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34

**SADISM**
ORAL SADISM: A CLUE TO ANTIJEWISHNESS. 001757 00-37

**SAINT**
THE SOLDIER SAINT -- A PSYCHOLOGICAL ANALYSIS OF THE CONVERSION OF IGNATIUS-OF-LOYOLA. 001485 00-32

**SAINT-ELIZABETHS**
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11

**SAINTS**
SAINTS AND PSYCHIATRY. 000328 00-13

THE FAR-OUT SAINTS OF THE JESUS COMMUNES: A FIRSTHAND REPORT AND INTERPRETATION OF THE JESUS PEOPLE MOVEMENT. 001816 00-37

**SALVATION**
SPIRITUAL SALVATION: LAST RESORT FOR ALCOHOLICS. 000462 00-15

AN ANALYSIS OF BOISENS, HILTNERS AND CLINEBELLS MODELS OF THE NATURE AND RELATION OF MENTAL-HEALTH AND SALVATION, WITH A CONSTRUCTIVE ATTEMPT TO EMBODY EMERGING DIRECTIVES. (PH.D. DISSERTATION). 000878 00-23

SECULAR SALVATION: LIFE CHANGE THROUGH EST. 000978 00-25

MENTAL-HEALTH BENEFITS OF RELIGIOUS SALVATION. 001338 00-29

THE SALVATION OF A DRUNK. 001486 00-32

**SAMPLE**
LEVEL OF BELIEF IN AFTERLIFE AND FOUR CATEGORIES OF FEAR OF DEATH IN A SAMPLE OF 60-YEAR-OLDS. 000375 00-14

RELIGION AND SEX IN A UNIVERSITY SAMPLE: DATA BEARING ON MOLS HYPOTHESIS. 001717 00-36

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**SAMPLES**
RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03

NORMATIVE AND MOTIVATIONAL DETERMINANTS OF REPORTED RELIGIOUS-EXPERIENCE IN TWO BAPTIST SAMPLES. 000086 00-04

COMPARISON OF REPORTED RELIGIOUS-EXPERIENCE IN CAUCASIAN, AMERICAN-INDIAN, AND TWO MEXICAN-AMERICAN SAMPLES. 001565 00-34

**SAN-DIEGO**
BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36

**SANCTION**
THE ROLE OF SANCTION IN DRINKING BEHAVIOR. 000446 00-15

**SANCTIONS**
AN INQUIRY INTO CHRISTIAN ETHICAL SANCTIONS FOR THE RIGHT TO HEALTH CARE. (PH.D. DISSERTATION). 000581 00-18

**SANTERIA**
SANTERIA: AFROCUBAN CONCEPTS OF DISEASE AND ITS TREATMENT IN MIAMI. 001605 00-34

**SAO-PAULO**
UMBANDA IN SAO-PAULO: RELIGIOUS INNOVATION IN A DEVELOPING SOCIETY. (PH.D.DISSERTATION). 001673 00-35

**SATISFACTION**
ROLE SATISFACTION OF THE CATHOLIC PRIEST. 000311 00-13

VOCATIONAL SATISFACTION AMONG ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000326 00-13

JOB SATISFACTION AND THE PROFESSIONAL CHRISTIAN EDUCATOR IN THE PRESBYTERIAN CHURCH, U. S. 001400 00-30

SATISFACTION WITH A RELIGIOUS ROLE PURSUED OCCUPATIONALLY OR RECREATIONALLY: A STUDY OF AMERICAN JEWISH CANTORS. (PH.D. DISSERTATION). 001553 00-34

**SATISFACTIONS**
AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION). 000293 00-13

**SATURDAY**
SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

**SAUCERS**
SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT. 001630 00-35

**SAVER**
BECOMING A WORLD SAVER REVISITED. 001664 00-35

**SCALE**
SCALE FOR THEOLOGICAL CONSERVATISM, AND ITS PERSONALITY CORRELATES. 000335 00-13

**SCENE**
CRUCIFIXION FANTASIES AND THEIR RELATION TO THE PRIMAL SCENE. 000990 00-25

**SCHEMATA**
PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23

**SCHISM**
AMERICAN PROTESTANT SCHISM: A FACTOR IN BLACK WHITE RELATIONS, 1950 TO 1975. (PH.D. DISSERTATION). 001770 00-37

**SCHIZOPHRENIA**
THE SIGNIFICANCE OF MORAL VALUES IN SCHIZOPHRENIA. 001179 00-28

THE HISTORICAL AND THEOLOGICAL IMPLICATIONS IN THE TREATMENT OF MENTAL-ILLNESS (WITH SPECIAL REFERENCE TO SCHIZOPHRENIA) (D.MIN. DISSERTATION). 001286 00-28

**SCHIZOPHRENIC**
RELIGIOUS ASPECTS OF THE SCHIZOPHRENIC EXPERIENCE. 001180 00-28

**SCHIZOPHRENICS**
RELIGIOUS-EXPERIENCE IN SCHIZOPHRENICS. 000142 00-08

**SCHOOL**
THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION) 000015 00-01

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18

COUNSELING IN A CHURCH DIRECTED SCHOOL. 000726 00-22

WHAT IS THE SCHOOL DOING WITH RELIGION?. 001342 00-30

CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30

RESEARCH ON RELIGIOUS-EDUCATION IN THE SWEDISH SCHOOL SYSTEM. 001358 00-30

RELIGIOUS SOCIALIZATION IN THE JUNIOR SCHOOL. 001365 00-30

ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30

THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30

RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30
THE THEOLOGICAL SCHOOL AS A THERAPEUTIC COMMUNITY. 001387 00-30
A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30
THE ATTITUDES OF STUDENTS TOWARD RELIGIOUS-EDUCATION IN SECONDARY SCHOOL. 001394 00-30
THE ROLE OF THE MUSLIM SCHOOL AS AN ALTERNATIVE TO SPECIAL EDUCATION FOR BILALIAN CHILDREN LABELED AS DEVIANT. (PH.D. DISSERTATION). 001596 00-34

**SCHOOLS**
VALUE SYSTEMS IN STATE AND CHURCH SCHOOLS. 000553 00-18
ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30
THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30
PAROCHIAL SCHOOLS IN THE BLACK CITIES. 001396 00-30

**SCHUTZ**
ROGERS, PERLS, AND SCHUTZ IN THEOLOGICAL AND PHILOSOPHICAL PERSPECTIVE. 000969 00-25

**SCIENCE**
PERSONALITY VARIABLES AS PREDICTORS OF ATTITUDES TOWARD SCIENCE AND RELIGION. 000003 00-01
SCIENCE, RELIGION, AND THE COUNTERCULTURE. 000095 00-05
THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05
THE DICHOTOMY OF MAN: RELIGION VS. SCIENCE. 000612 00-19
THE POLITICAL SCIENCE OF THE TEN COMMANDMENTS. 001086 00-25
BEHAVIORAL SCIENCE APPLICATIONS TO RELIGIOUS ORGANIZATIONS. 001117 00-26
ALTERNATIVE MEDICINE: THE SCIENCE OF SPIRITUAL HEALING. 001507 00-33
MAGIC, SCIENCE AND RELIGION ON CHEJU-ISLAND. 001627 00-34

**SCIENCES**
USING THE BEHAVIORAL SCIENCES IN CHURCH COMMITTEES. 000677 00-21

**SCIENTIFIC**
JUNG AND THE SCIENTIFIC ATTITUDE. 000980 00-25
THE SCIENTIFIC STUDY OF RELIGION. 001114 00-25
WHY SCIENTIFIC PROFESSIONALS BELIEVE MYSTICAL NONSENSE. 001423 00-31
FAITH HEALING: FINGER OF GOD?, OR SCIENTIFIC CURIOSITY. 001508 00-33

**SCIENTIST**
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: AS SEEN BY A SOCIAL SCIENTIST. 000704 00-21
COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST. 001615 00-34

**SCIENTISTS**
HEALTH AND ILLNESS BEHAVIOR OF CHRISTIAN SCIENTISTS. 001671 00-35

**SCREEN**
TAY-SACHS DISEASE: TO SCREEN OR NOT TO SCREEN?. 001799 00-37

**SEAMY-SIDE**
THE SEAMY-SIDE OF CURRENT RELIGIOUS-BELIEFS. 001241 00-28

**SEARCH**
PASTORAL-COUNSELING: IN SEARCH OF A NEW PARADIGM. 000774 00-22
THE SEARCH FOR SPIRITUAL MEANING. 001173 00-28
A SEARCH FOR MENTAL-HEALTH. 001202 00-28
THE SHATTERED SELF: THE PSYCHOLOGICAL AND RELIGIOUS SEARCH FOR SELF-HOOD. 001311 00-29
THE SEARCH FOR THE HOLY. 001446 00-31
ALTERNATE REALITIES, THE SEARCH FOR THE FULL HUMAN BEING. 001451 00-31
TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

**SEARCHING**
SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC. 001531 00-33

**SECOND**
YOGA IN AMERICA: THE SECOND COMING OF THE SERPENT. WHO REALLY OWNED EDEN?. 000468 00-16
THE SECOND LIFE. 000529 00-17
SOME SECOND THOUGHTS ON SUBSTANTIVE VERSUS FUNCTIONAL DEFINITIONS OF RELIGION. 000958 00-25
A SECOND LOOK AT B. F. SKINNER. 001033 00-25
AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25

**SECONDARY**
CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28
THE ATTITUDES OF STUDENTS TOWARD RELIGIOUS-EDUCATION IN SECONDARY SCHOOL. 001394 00-30

**SECT**
CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05
A RELIGIOUS SECT, ITS MENTAL-PATIENTS, ITS DOCTOR AND ITS PSYCHIATRISTS. 001632 00-35
ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY. 001690 00-35

**SECTARIAN**
ATTITUDES TOWARD JOINING AUTHORITARIAN ORGANIZATIONS AND SECTARIAN CHURCHES. 000093 00-04
CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION). 000960 00-25

**SECTARIANISM**
TOWARD A SOCIAL PSYCHOLOGICAL MODEL OF SECTARIANISM. (PH.D. DISSERTATION). 001652 00-35

**SECTION**
CLERGY AND MENTAL-ILLNESS: STUDY OF A SECTION FOR RELIGIOUS PATIENTS IN A PSYCHIATRIC HOSPITAL. 001207 00-28

**SECTS**
ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY. 001690 00-35

**SECULAR**
ACADEMIC DISCIPLINE AND FACULTY RELIGIOSITY IN SECULAR AND CHURCH-RELATED COLLEGES. 000062 00-03
RELIGION IN SECULAR SOCIETY: AN EMPIRICAL APPRAISAL. (PH.D. DISSERTATION). 000112 00-05
ADAPTING SECULAR POSTGRADUATE EDUCATION IN COUNSELING TO MEET THE NEEDS OF MINISTERS. 000251 00-12
POSTGRADUATE SECULAR EDUCATION IN COUNSELING FOR CLERGYMEN: PROPOSALS FOR COORDINATION. 000266 00-12
A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12
CATHOLIC SEMINARIANS IN A SECULAR INSTITUTION. 000593 00-19
THE PROCESS OF CHANGE: SACRED AND SECULAR. 000871 00-23
SECULAR AND SACRED MODELS OF PSYCHOLOGY AND RELIGION. 000973 00-25
SECULAR SALVATION: LIFE CHANGE THROUGH EST. 000978 00-25

WHY THEY FAIL: A SOCIOHISTORICAL ANALYSIS OF RELIGIOUS AND SECULAR COMMUNES. 001121 00-26
SECULAR AND RELIGIOUS-EDUCATION IN POLAND. 001346 00-30
RELIGIOSITY AND SECULAR ATTITUDES: THE CASE OF CATHOLIC PENTECOSTALS. 001496 00-33

**SECULAR-COUNSELING**
PASTORAL-COUNSELING STUDENTS AND SECULAR-COUNSELING STUDENTS: A COMPARISON. 000855 00-22

**SECULARIZATION**
ARE WE MOVING TOWARDS SECULARIZATION OF RELIGIOUS VALUES IN YOUTH. 000056 00-03
CONTEMPORARY RELIGIOUS-EDUCATION: A CASE OF ORGANIZATION SECULARIZATION? 001392 00-30
THE SECULARIZATION OF U. S. CATHOLIC BIRTH CONTROL PRACTICES. 001732 00-36

**SECURITY**
PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18
THE JESUS PEOPLE: CHANGES IN SECURITY AND LIFE-STYLE AS A FUNCTION OF NONCONFORMIST RELIGIOUS INFLUENCE. 001687 00-35

**SEDER**
ORIGINS OF THE PASSOVER SEDER IN RITUAL SACRIFICE. 001607 00-34

**SEEDS**
THE STREETCORNER PREACHER: SOWING GOOD SEEDS BY THE WAYSIDE. 000181 00-10

**SEEING**
SEEING GOD IN SIGNS OF LOVE. 001823 00-38

**SEEKERS**
SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT. 001630 00-35

**SEER**
THE CULT OF THE SEER IN THE ANCIENT MIDDLE-EAST. 001667 00-35

**SEGERSTEDT**
SEGERSTEDT ON WE-FEELING: A REFINEMENT OF COMFORT CHALLENGE. 000972 00-25

**SELECTION**
PSYCHOLOGICAL TESTING FOR MINISTERIAL SELECTION. 000243 00-12

**SELF**
PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09
CHILDRENS CONCEPTS ON GOD AND SELF: DEVELOPMENTAL SEQUENCES. (PH.D. DISSERTATION). 000169 00-09
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13
WOUNDED SELF: THE RELIGIOUS MEANING OF MENTAL SUFFERING. 000989 00-25
PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25
THE SHATTERED SELF: THE PSYCHOLOGICAL AND RELIGIOUS SEARCH FOR SELF-HOOD. 001311 00-29
THE LOST SELF CHANGES: GESTALT AND CHRISTIAN CONCEPTS OF REBIRTH. 001330 00-29
SELF, SPIRIT POSSESSION AND WORLD VIEW: AN ILLUSTRATION FROM EGYPT. 001589 00-34
A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35

**SELF-ACCEPTANCE**
STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE. 000682 00-21

**SELF-ACTUALIZATION**
SELF-ACTUALIZATION IN CLINICAL PASTORAL-EDUCATION. (PH.D. DISSERTATION). 000216 00-11
AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12
SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13
SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13
SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS. 000458 00-15
THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16
BEYOND SELF-ACTUALIZATION: COMMENTS ON THE LIFE AND DEATH OF STEPHEN THE MARTYR. 001005 00-25
JUNGS CONCEPT OF SELF-ACTUALIZATION AND TEILHARD-DE-CHARDINS PHILOSOPHY. 001064 00-25
THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND SELF-ACTUALIZATION AMONG SELECTED CATHOLIC RELIGIOUS GROUPS (PH.D. DISSERTATION). 001291 00-29
SELF-ACTUALIZATION AS RELATED TO FREQUENCY, RANGE, AND PATTERN OF RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001309 00-29
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29
DIFFERENTIAL TRIGGERING OF MYSTICAL EXPERIENCE AS A FUNCTION OF SELF-ACTUALIZATION. 001442 00-31

**SELF-ATTITUDES**
SELF-ATTITUDES AND DEVIANT BEHAVIOR: THE CASE OF THE CHARISMATIC RELIGIOUS MOVEMENT. 001647 00-35

**SELF-AWARENESS**
STUDY OF A MENTAL-HEALTH CONSULTATION PROGRAM FOR CLERGY, WITH EMPHASIS ON ITS CONTRIBUTION TO CONSULTEE SELF-AWARENESS AND SELF-ACCEPTANCE. 000682 00-21

**SELF-CARE**
A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION). 000538 00-17

**SELF-CONCEPT**
SELF-CONCEPT CHANGE IN MINISTERS AND MISSIONARIES. 000299 00-13
RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13
MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18
COMPONENTS OF SELF-CONCEPT AMONG ELEMENTARY-SCHOOL CHILDREN IN LOW AND MIDDLE SOCIOECONOMIC LEVELS. (PH.D. DISSERTATION). 001360 00-30

**SELF-CONCEPTS**
RELATIONSHIPS BETWEEN THE SELF-CONCEPTS OF CHILDREN AND THEIR CONCEPTS OF GOD. (PH.D. DISSERTATION). 000148 00-09

**SELF-CONTROL**
THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29

**SELF-DESTRUCTION**
SELF-DESTRUCTION AND RELIGION. 000368 00-14

**SELF-DESTRUCTIVE**
RELIGIOSITY AND SELF-DESTRUCTIVE CRISES IN THE INSTITUTIONALIZED ELDERLY. 000533 00-17

**SELF-DISCLOSING**
ADJUSTMENT AND SELF-DISCLOSING BEHAVIOR OF ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000303 00-13

**SELF-DISCLOSURE**
RELIGIOUS-BELIEFS AND SELF-DISCLOSURE. 000055 00-03
SELF-DISCLOSURE IN BIBLICAL PERSPECTIVE. 001320 00-29

**SELF-ESTEEM**
THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01
ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000054 00-03
THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION). 000304 00-13
RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

**SELF-FULFILLMENT**
SELF-FULFILLMENT, ASCETICISM, AND THE FUNCTION OF AUTHORITY. 000120 00-05

**SELF-HOOD**
THE SHATTERED SELF: THE PSYCHOLOGICAL AND RELIGIOUS SEARCH FOR SELF-HOOD. 001311 00-29

**SELF-IDENTIFICATION**
RACE AND RELIGIOUS VOCATION: A STUDY OF THE SELF-IDENTIFICATION OF BLACK PRIESTS. (PH.D. DISSERTATION). 000294 00-13

**SELF-IMAGE**
THE IMPORTANCE OF SELF-IMAGE IN MENTAL-HEALTH. 001335 00-29

**SELF-INSTRUCTIONAL**
AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14

**SELF-LIBERATION**
YOGA AS A WAY OF SELF-LIBERATION. 001564 00-34
PATTERNS AND PROCESSES OF SELF-LIBERATION IN THE NEAR EASTERN-SUFISM (ART OF REBIRTH). 001629 00-35

**SELF-PERCEPTIVE**
SELF-PERCEPTIVE DISPOSITIONS OF EPISCOPAL CLERGY WIVES. 000191 00-10

**SELF-REALIZATION**
AUTONOMY, INTEGRATION AND INTIMACY AS PROBLEMS OF SELF-REALIZATION IN NUNS. 001211 00-28

**SELF-RECONSTITUTION**
SELF-RECONSTITUTION PROCESSES: A PRELIMINARY REPORT. 001490 00-32

**SELF-UNDERSTANDING**
PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

**SELF-VALUATION**
SELF-VALUATION IN RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001325 00-29

**SELF-WORSHIP**
PSYCHOLOGY AS RELIGION: THE CULT OF SELF-WORSHIP. 001102 00-25

**SEMANTIC**
A COMPARATIVE STUDY OF FORMER AND CURRENT SOUTHERN-BAPTIST MINISTERS USING THE SEMANTIC DIFFERENTIAL TECHNIQUE AND PERSONAL DATA QUESTIONNAIRES. (ED.D. DISSERTATION). 000308 00-13
MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS. 001055 00-25

**SEMINAR**
INTEGRATING THEORY WITH EXPERIENTIAL LEARNING IN A TRAINING OF TRAINERS SEMINAR. 000277 00-12
TRAINING FAMILY LIFE LEADERS IN DEVELOPING-COUNTRIES: A SEMINAR APPROACH. 000650 00-20
PSYCHOLOGY OF GOTHARD AND BASIC YOUTH CONFLICTS SEMINAR. 000974 00-25

**SEMINARIANS**
TOWARD A MODEL OF VOCATIONAL PERSISTENCE AMONG SEMINARIANS: III. 000183 00-10
THE DEVELOPMENT AND EVALUATION OF A COMMUNITY-MENTAL-HEALTH EDUCATION PROGRAM FOR SEMINARIANS. 000256 00-12
THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13
SOME PERSONALITY DIFFERENCES BETWEEN SEMINARIANS AND NONSEMINARIANS. 000306 00-13
RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13
CATHOLIC SEMINARIANS IN A SECULAR INSTITUTION. 000593 00-19

**SEMINARS**
PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13

**SEMINARY**
TOWARD DEVELOPING A MARRIAGE ENRICHMENT PROGRAM FOR SEMINARY COUPLES. (D.MIN. DISSERTATION). 000264 00-12
SEMINARY TRAINING AND PERSONALITY CHANGE. 000284 00-12
THE IMPACT OF THE SEMINARY EXPERIENCE ON THE MARITAL RELATIONSHIP. 000291 00-13
SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13
SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13
PERSONALITY CHANGES AMONG STUDENTS IN A CONSERVATIVE SEMINARY. 000321 00-13
AN ORIENTATION PROGRAM FOR SEMINARY STUDENTS. 001366 00-30
FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37

**SEMISTRUCTURED**
ELICITING MYSTICAL STATES OF CONSCIOUSNESS WITH SEMISTRUCTURED NATURE EXPERIENCES. 001436 00-31

**SENIOR**
THE LOCAL-CHURCH IN SERVICE TO THE SENIOR ADULT. (D.MIN. DISSERTATION). 000536 00-17
THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17

**SENSE**
SIN AND THE SENSE OF GUILT. 001185 00-28
THE GUILT COMPLEX, SENSE OF GUILT, AND FORMULATION OF RELATIVE THERAPY. 001218 00-28

**SENSITIVITY**
THE USE OF SENSITIVITY TRAINING IN A UNIT OF PROFESSIONAL EDUCATION. 000222 00-11
AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D. DISSERTATION). 000265 00-12
A STUDY OF THE RELATIONSHIP OF SENSITIVITY GROUP INSIGHTS TO THE PREACHING MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000910 00-24
IN DEFENSE OF SENSITIVITY TRAINING. 000935 00-24

**SENSITIZATION**
RELIGIOSITY, DOGMATISM, AND REPRESSION SENSITIZATION. 000140 00-07

**SENSORY**
THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000937 00-24

**SENTIMENTS**
THE CONSTRUCTION OF AN AGREEMENT-DISAGREEMENT-ITEM-SCALE: A CONTEMPORARY SURVEY OF THE RELIGIOUS SENTIMENTS OF COLLEGE STUDENTS. (PH.D. DISSERTATION). 000065 00-03

DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL.
001261 00-28

**SEPARATION**
THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH D. DISSERTATION).
000647 00-20

SEPARATION INDIVIDUATION IN DEVELOPMENT OF ALTERNATIVE RELIGIOUS COMMITMENTS: A PSYCHOANALYTIC PERSPECTIVE. (PH D. DISSERTATION).
000968 00-25

**SEPHARDIC**
THE SEPHARDIC REVIVAL IN THE UNITED-STATES: A CASE OF ETHNIC REVIVAL IN A MINORITY WITHIN A MINORITY.
001138 00-27

**SEQUENCES**
CHILDRENS CONCEPTS ON GOD AND SELF: DEVELOPMENTAL SEQUENCES. (PH D. DISSERTATION).
000169 00-09

**SERENITY**
THE SERPENTINE SERENITY OF EST.
000763 00-22

**SERMON**
THE FUNCTION OF THE SERMON IN THE PASTORS ROLE AS COUNSELOR. (PH D DISSERTATION).
000754 00-22

**SERMON-ON-THE-MOUNT**
SERMON-ON-THE-MOUNT NOW (FOR THE CHURCH NOW).
001828 00-38

**SERMONS**
SHARED FANTASY IN PURITAN SERMONS.
001032 00-25

**SERPENT**
YOGA IN AMERICA: THE SECOND COMING OF THE SERPENT. WHO REALLY OWNED EDEN?
000468 00-16

ON THE SERPENT CULT AND PSYCHOACTIVE PLANTS.
001641 00-35

**SERPENTINE**
THE SERPENTINE SERENITY OF EST.
000763 00-22

**SERVICE**
AN APOSTOLATE TO THE DYING ... A COMMUNITY SERVICE.
000365 00-14

CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM.
000522 00-17

THE LOCAL-CHURCH IN SERVICE TO THE SENIOR ADULT. (D MIN. DISSERTATION).
000536 00-17

THE CLERGY AS MARRIAGE COUNSELORS: A SERVICE REVISITED.
000655 00-20

AN ANALYSIS OF THE DEVELOPMENT AND GROWTH OF PASTORAL-COUNSELING CENTERS OPERATING BETWEEN 1960-70 AND THE APPLICATION OF THE RESULTS TO THE DESIGN AND IMPLEMENTATION OF THE KNOX AREA PASTORAL-COUNSELING SERVICE. (ED D. DISSERTATION).
000668 00-21

PASTORAL PSYCHOTHERAPY: THE FEE FOR SERVICE MODEL, AND PROFESSIONAL IDENTITY.
000688 00-21

PROCESS MANAGEMENT: BAD THEOLOGY IN THE SERVICE OF THE CHURCH.
000693 00-21

CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND.
000699 00-21

THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH D. DISSERTATION).
001689 00-35

RELIGIOUS LEARNING THROUGH INVOLVEMENT IN SOCIAL CONFLICT AND SERVICE.
001743 00-37

THE RESPONSE OF JEWISH FAMILY SERVICE TO THE ISSUE OF CONVERSION AND INTERMARRIAGE.
001817 00-37

**SERVICES**
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED D. DISSERTATION).
000080 00-03

PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126, S.D. IL. 1976.
000546 00-18

PSYCHIATRISTS VIEWPOINTS ON RELIGION AND THEIR SERVICES TO RELIGIOUS INSTITUTIONS AND THE MINISTRY.
000587 00-19

THE MARRIAGE COUNSELING SERVICES IN AUSTRALIA.
000643 00-20

SOCIAL CONTROL IMPLICATIONS OF MENTAL-HEALTH SERVICES: SOME ETHICAL ISSUES.
000674 00-21

SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY.
000676 00-21

THE CLERGYMAN IN COMMUNITY HEALTH SERVICES.
000703 00-21

THE ROLE OF FOLK HEALERS IN COMMUNITY-MENTAL-HEALTH SERVICES.
001144 00-27

**SET**
THE IMPACT OF SET AND SETTING ON RELIGIOUS-EXPERIENCE IN NATURE.
001602 00-34

**SETTING**
THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING.
000108 00-05

THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION).
000540 00-17

JEWISH EDUCATION IN THE GROUP WORK SETTING.
001345 00-30

THE IMPACT OF SET AND SETTING ON RELIGIOUS-EXPERIENCE IN NATURE.
001602 00-34

A PASTORAL PERSPECTIVE ON VIOLENCE IN THE URBAN SETTING.
001810 00-37

**SETTLEMENT**
THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D. DISSERTATION).
001811 00-37

**SEVEN**
KUNDALINI YOGA: SEVEN LEVELS OF CONSCIOUSNESS.
000469 00-16

SEVEN STATES OF CONSCIOUSNESS.
001413 00-31

**SEVENTEENTH**
THE MEDICAL TEACHING OF DEMONOLOGY IN THE SEVENTEENTH AND EIGHTEENTH-CENTURIES.
001554 00-34

DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.
001557 00-34

**SEVENTEENTH-CENTURY**
RELIGION AND THE CONCEPTION OF YOUTH IN SEVENTEENTH-CENTURY ENGLAND.
000017 00-01

**SEVENTH-DAY**
A STUDY OF RELIGIOUS ETHNOCENTRISM, SEVENTH-DAY ADVENTIST RELIGIOUS-BELIEFS, AND ATTITUDES TOWARD PSYCHOTHERAPY. (PH.D. DISSERTATION).
000137 00-07

THE DEVELOPMENT OF A PROPOSED PROGRAM OF PRISON MINISTRY FOR SEVENTH-DAY ADVENTIST LAYMEN. (D.MIN. DISSERTATION).
000714 00-21

**SEVENTIES**
THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES.
001792 00-37

**SEVERELY**
RELIGION AND THE SEVERELY RETARDED.
001370 00-30

**SEX**
AGE AND SEX DIFFERENCES IN THE ADOLESCENT IMAGE OF JESUS.
000016 00-01

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY.
000070 00-03

RELIGIOSITY AS A FUNCTION OF AGE, EDUCATION, AND SEX.
000096 00-05

CASTE AND SEX AS CORRELATES OF RELIGIOUS ATTITUDES OF ADOLESCENCE.
000114 00-05

THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH D. DISSERTATION).
000158 00-09

SEX, RELIGION, AND RISK-TAKING BEHAVIOR AS CORRELATES OF DEATH ANXIETY.
000387 00-14

SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972.
000566 00-18

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337

F.SUPP. 1252, (WISCONSIN, U.S.DISTRICT COURT, E.D.WISCONSIN, FEBRUARY 11, 1972. 000567 00-18
CHANGES IN MORAL BELIEF AMONG SIXTH-FORM BOYS AND GIRLS OVER A SEVEN-YEAR PERIOD IN RELATION TO RELIGIOUS-BELIEF, AGE, AND SEX DIFFERENCE. 000586 00-18
SEX EDUCATION IN MEDIEVAL CHRISTIANITY. 001701 00-36
RELIGION AND SEX IN A UNIVERSITY SAMPLE: DATA BEARING ON MOLS HYPOTHESIS. 001717 00-36
RELIGION AND SEX IN AUSTRALIA. 001718 00-36
A THEOLOGICAL CONVERSATION WITH TWO SEX EDUCATION PROGRAMS FOR THE CHURCH. (D.MIN. DISSERTATION). 001723 00-36

**SEX-ROLE**
MALE AND FEMALE, CREATED HE THEM: AN ENCOUNTER OF SEX-ROLE STEREOTYPES IN CPE. 001705 00-36
RELIGION AND WOMENS SEX-ROLE TRADITIONALISM. (PH.D. DISSERTATION). 001783 00-37

**SEX-ROLES**
CHANGING SEX-ROLES AND PROTESTANTISM AMONG THE NAVAJO WOMEN IN RAMAH. 001697 00-36

**SEXUAL**
SEXUAL DEVIATIONS AND RELIGIOUS VOCATION. 000298 00-13
MORALS AND SEXUAL DEVIANCY. 001704 00-36
RELIGIOSITY AND SEXUAL ATTITUDES AND BEHAVIOR AMONG COLLEGE STUDENTS. 001713 00-36
RELIGIOSITY AND PREMARITAL SEXUAL PERMISSIVENESS: A RESPONSE TO THE REISS-HELTSLEY AND BRODERICK DEBATE. 001724 00-36
RELIGIOUS PREFERENCE, PRACTICE, AND PERSONAL SEXUAL ATTITUDES AND BEHAVIOR. 001727 00-36
A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**SEXUAL-DYSFUNCTION**
CHRISTIAN PERSPECTIVES ON THE TREATMENT OF SEXUAL-DYSFUNCTION. 001703 00-36

**SEXUALITY**
CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02
HUMAN SEXUALITY: ISSUES IN COUNSELING. 001699 00-36
HERESY, WITCHCRAFT, AND SEXUALITY. 001700 00-36
SEXUALITY AND BIRTH CONTROL DECISIONS AMONG LEBANESE COUPLES. 001702 00-36
THREE CONTRIBUTIONS TO UNDERSTANDING HUMAN SEXUALITY. 001708 00-36
HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36
GANDHIS STRUGGLE WITH SEXUALITY. 001720 00-36
SEXUALITY AND THE COUNSELING PASTOR. 001726 00-36
OBSERVATIONS ON SEXUALITY IN THE ELDERLY BY A THEOLOGIAN. 001729 00-36
NOTES ON THE CHRISTIAN MEANING OF SEXUALITY. 001730 00-36

**SHADOW**
JESUS, PAUL AND THE SHADOW. 001080 00-25

**SHAKERS**
SHAKERS, THE. 001831 00-38

**SHAMAN**
KOREAN FERTILITY CULT FOR CHILDREN IN SHAMAN RITUAL AND MYTH. 001657 00-35

**SHAMANISM**
TANGSIN: CHEJU SHAMANISM. 000502 00-16
COMPONENTS OF KOREAN SHAMANISM. 001573 00-34
SHAMANISM: THE DAWN OF A HEALING PROFESSION. 001601 00-34
SHAMANISM AND CONCEPTS OF DISEASE IN A MAYAN-INDIAN COMMUNITY. 001616 00-34
SHAMANISM AMONG THE SOUTHWEST AFRICAN HAIN-OM. 001622 00-34
ANALYTIC PSYCHOLOGICAL STUDY OF SHAMANISM. 001676 00-35

**SHAMANISTIC**
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA. 001598 00-34

**SHAPE**
A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

**SHAPING**
INFLUENCE OF PEERS IN SHAPING RELIGIOUS-BEHAVIOR. 000150 00-09

**SHATTERED**
THE SHATTERED SELF: THE PSYCHOLOGICAL AND RELIGIOUS SEARCH FOR SELF-HOOD. 001311 00-29

**SHERPA**
THE SHERPA TEMPLE AS A MODEL OF THE PSYCHE. 000490 00-16

**SHIVAH**
ON SITTING SHIVAH: THE USE OF RITUAL TO FACILITATE AND CONTROL MOURNING. 000362 00-14

**SHORT-TERM**
USING SHORT-TERM INTERVENTION WITH PRIESTS. 001174 00-28

**SICK**
THE PRIESTS CARE OF THE TERMINALLY SICK. 000799 00-22
WHEN RELIGION GETS SICK. 001233 00-28

**SICKNESS**
THE TORAH VIEW OF MENTAL-ILLNESS: SIN OR SICKNESS?. 001146 00-27

**SIELAFF**
PRISONERS RIGHTS -- RELIGION -- PRISON AUTHORITIES MAY RESTRICT ATTENDANCE AT RELIGIOUS SERVICES FOR REASONS OF SECURITY. COCHRAN V. SIELAFF, 405 F.SUPP. 1126. S.D. IL, 1976. 000546 00-18

**SIGNIFICANCE**
THE SIGNIFICANCE OF OSKAR PFISTERS IN-DEPTH PASTORAL CARE. 000791 00-22
THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION). 001045 00-25
THE SIGNIFICANCE OF MORAL VALUES IN SCHIZOPHRENIA. 001179 00-28
SUBLIME ANTHROPOMORPHISM: THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31
RELIGIOUS SIGNIFICANCE OF LAKE-VICTORIA TO NATIVES. 001572 00-34
THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION. 001688 00-35

**SIGNIFICANT**
PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION). 000060 00-03
IS RELIGION THERAPEUTICALLY SIGNIFICANT?. 000618 00-19
AWARENESS AND TAKING RESPONSIBILITY AS TWO SIGNIFICANT GOALS OF PASTORAL-COUNSELING. 000795 00-22

**SILENCE**
BEYOND THE WALL OF SILENCE: PASTORAL CARE OF THE STROKE PATIENT. 000751 00-22
SILENCE AS CREATIVE THERAPY: A CONTEMPLATIVE APPROACH TO PASTORAL CARE. 000912 00-24
THE RESOUNDING SILENCE: THE MANAGEMENT OF RITUALS. (PH.D. DISSERTATION). 001603 00-34
SOUNDS OF SILENCE. 001805 00-37

**SILENCING**
SILENCING THE QUESTION OF GOD: THE WAYS OF JUNG AND SUZUKI. 000951 00-25

**SIN**
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16
SIN, GUILT AND MENTAL-HEALTH: CONFESSION AND RESTITUTION AS MEANS OF THERAPY. 000805 00-22
THEOLOGICAL ISSUES OF SIN IN MENTAL-HEALTH TREATMENT. 000877 00-23
PSYCHOLOGY, THEOLOGY, AND SIN. 001041 00-25
THE TORAH VIEW OF MENTAL-ILLNESS: SIN OR SICKNESS?. 001146 00-27
SIN AND THE SENSE OF GUILT. 001185 00-28
MENTAL-ILLNESS AS SIN: SIN AS NEUROSIS. 001268 00-28
SIN AND MADNESS: STUDIES IN NARCISSISM. 001274 00-28

**SIN-BYUNG**
SIN-BYUNG: A CULTURE BOUND DEPERSONALIZATION SYNDROME. 001204 00-28

**SINFUL**
THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28

**SINGAPORE**
CROSS-CULTURAL CLINICAL PASTORAL TRAINING IN SINGAPORE. 000223 00-11
CULTURAL-RELIGIOUS TRANCE STATES IN SINGAPORE. 001414 00-31

**SINGLE**
MANS GREATEST SINGLE PROBLEM. 000708 00-21

**SISTER**
ROLE CONFLICT AND VALUE DIVERGENCE IN SISTER ADMINISTRATORS. (PH. D. DISSERTATION). 000196 00-10

**SISTERS**
PERSONALITY DIFFERENCES BETWEEN HIGH AND LOW DOGMATISM GROUPS OF CATHOLIC SEMINARS AND RELIGIOUS SISTERS. 000307 00-13
POLITICAL AND RELIGIOUS-BELIEFS OF CATHOLICS AND ATTITUDES TOWARD LAY DRESS OF SISTERS. 001534 00-34

**SITTING**
ON SITTING SHIVAH: THE USE OF RITUAL TO FACILITATE AND CONTROL MOURNING. 000362 00-14

**SITUATIONAL**
FROM JERUSALEM TO JERICHO: A STUDY OF SITUATIONAL AND DISPOSITIONAL VARIABLES IN HELPING BEHAVIOR. 000033 00-03
TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

**SITUATIONS**
THE STRUCTURE OF CONCERN: THE MINISTRY IN DEATH RELATED SITUATIONS. 000860 00-22

**SIX-MONTHS**
A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

**SIXTEENTH**
DEVIL EXORCISM: PRACTICES OF THE CATHOLIC CHURCH IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. 001557 00-34

**SIXTIES**
THE DILEMMA OF AN ACTIVIST CHURCH: PROTESTANT RELIGION IN THE SIXTIES AND SEVENTIES. 001792 00-37

**SIZE**
IMPACT OF CHURCH SIZE ON CLERGY ROLE AND CAREER. 000189 00-10
IDEAL FAMILY SIZE AS AN INTERVENING VARIABLE BETWEEN RELIGION AND ATTITUDES TOWARD ABORTION. 001793 00-37

**SKILLS**
TRAINING IN BASIC PASTORAL-COUNSELING SKILLS: A COMPARISON OF A MICROTRAINING APPROACH WITH A SKILLS PRACTICE APPROACH. 000267 00-12
URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS. 001149 00-28

**SKINNER**
A SECOND LOOK AT B. F. SKINNER. 001033 00-25
B.F. SKINNER AND RELIGIOUS-EDUCATION. 001357 00-30

**SKINNERIAN**
TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25

**SLAVE**
SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

**SLAVERY**
MODERN SLAVERY. 001302 00-29

**SMALL**
MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20
THE ROLE OF SMALL GROUPS IN ADULT CHRISTIAN EDUCATION. (PH.D. DISSERTATION). 001384 00-30

**SMITH**
JOSEPH SMITH: THE VERDICT OF DEPTH-PSYCHOLOGY. 001160 00-28
PSYCHOTHERAPY FOR RELIGIOUS NEUROSES?. COMMENTS ON COHEN AND SMITH. 001216 00-28

**SOCIAL**
CHURCH ATTENDANCE, SOCIAL ORIENTATION AND PERCEPTION OF ADULT CARING AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000004 00-01
THE EFFECT OF PEER AND AUTHORITY SOCIAL INFLUENCE ON THE RELIGIOUS ATTITUDES AND BELIEFS OF MALES AND FEMALES WHO ARE INTRINSIC AND EXTRINSIC IN RELIGIOUS ORIENTATION. (PH.D. DISSERTATION). 000050 00-03
ATTITUDES TOWARD POVERTY, SOCIAL SERVICES, AND ADHERENCE TO THE PROTESTANT ETHIC IN A RURAL COLORADO COMMUNITY. (ED.D. DISSERTATION). 000080 00-03
CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY. 000104 00-05
RESPONSES TO RELIGION: STUDIES IN THE SOCIAL PSYCHOLOGY OF RELIGIOUS-BELIEF. 000136 00-07
MULTIVARIATE ANALYSES OF SOCIAL AND RELIGIOUS ATTITUDES. (PH.D. DISSERTATION). 000139 00-07
MINISTERIAL CAREERS IN EIGHTEENTH-CENTURY NEW-ENGLAND: THE SOCIAL CONTEXT, 1700-1760. 000193 00-10
CLINICAL PASTORAL-EDUCATION AND SOCIAL STRUCTURES. 000214 00-11
THE INFLUENCE OF THEOLOGY, DENOMINATION, AND VALUES UPON THE POSITIONS OF CLERGY ON SOCIAL ISSUES. 000309 00-13
SOCIAL CHARACTER IN A RELIGIOUS ORDER. (PH.D. DISSERTATION). 000337 00-13
PERSONALITY CHARACTERISTICS OF MINISTERS AND THEIR SOCIAL CHANGE ACTIVITY. (PH.D. DISSERTATION). 000338 00-13
RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY. 000441 00-15
DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES. 000457 00-15
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16
ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION. 000548 00-18
MARRIAGE/FAMILY/CHILD COUNSELORS ATTITUDES TOWARD DIVORCE AS RELATED TO SELECTED SOCIAL CHARACTERISTICS. (PH.D. DISSERTATION). 000646 00-20
SOCIAL CONTROL IMPLICATIONS OF MENTAL-HEALTH SERVICES: SOME ETHICAL ISSUES. 000674 00-21
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: AS SEEN BY A SOCIAL SCIENTIST. 000704 00-21
RELIGIOUS TYPOLOGY AND THE SOCIAL IDEOLOGY OF THE CLERGY. 000869 00-23

PASTORAL-COUNSELING IN THE CONTEXT OF SOCIAL ACTION. 000891 00-24
THE SOCIAL PSYCHOLOGY OF RELIGION. 000948 00-25
THE NATURE OF MAN: A SOCIAL PSYCHOLOGICAL PERSPECTIVE. 001001 00-25
ORGANIZATIONAL CONTROL AND SOCIAL CHANGE. 001130 00-26
FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH.D. DISSERTATION). 001140 00-27
SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28
A CROSS-CULTURAL STUDY OF SOME FAMILIAL AND SOCIAL FACTORS IN DEPRESSIVE ILLNESS. 001183 00-28
PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28
SOCIAL EYES AND FAMILY MINDEDNESS. 001310 00-29
RELIGION, ALTERED STATES OF CONSCIOUSNESS AND SOCIAL CHANGE. 001410 00-31
LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION). 001466 00-31
THE SOCIAL AND PSYCHOLOGICAL REALITY OF EUROPEAN WITCHCRAFT BELIEFS. 001548 00-34
SOCIAL DIMENSIONS OF OCCULT PARTICIPATION: THE GNOSTICA STUDY. 001562 00-34
TOWARD A SOCIAL PSYCHOLOGICAL MODEL OF SECTARIANISM. (PH.D. DISSERTATION). 001652 00-35
GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35
MENNONITES AND SOCIAL COMPASSION: THE ROKEACH HYPOTHESIS RECONSIDERED. 001680 00-35
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35
THE USE OF DENOMINATION IS SOCIOLOGICAL EXPLANATION: THE CASE OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001739 00-37
CLERGYMAN AND SOCIAL ACTION. 001740 00-37
RELIGIOUS LEARNING THROUGH INVOLVEMENT IN SOCIAL CONFLICT AND SERVICE. 001743 00-37
SOCIAL DEPRIVATION AND RELIGIOSITY. 001747 00-37
THE APPLICATION OF ETHNOMETHODOLOGY TO CHRISTIAN SOCIAL ACTION PROGRAMS. 001754 00-37
THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION). 001779 00-37
PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO SOCIAL ACTION. 001807 00-37
RELIGION AS A SOCIAL PHENOMENON. 001808 00-37
ALIENATION AND SOCIAL INVOLVEMENT. (PH.D.DISSERTATION). 001809 00-37
ON THE ADEQUACIES OF THE UTILIZATION OF THE CONCEPT OF DENOMINATION IN THE EXPLANATION OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001813 00-37
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

**SOCIAL-DESIRABILITY**
SOCIAL-DESIRABILITY AS A FACTOR IN CHRISTIAN EDUCATION. 001381 00-30

**SOCIAL-DISTANCE**
RELIGIOSITY AND SOCIAL-DISTANCE: A COMMUNITY STUDY. (PH.D. DISSERTATION). 000088 00-04
AN ATTITUDINAL STUDY OF SOCIAL-DISTANCE BETWEEN THE MEXICAN-AMERICAN AND THE CHURCH. (PH.D. DISSERTATION). 000125 00-06
RELIGIOUS COMMITMENT, SOCIAL-DISTANCE, AND AUTHORITARIANISM. 001774 00-37

**SOCIAL-STUDIES**
RELIGION IN THE SOCIAL-STUDIES: THE QUESTION OF RELIGIOUS ATTITUDES. 000010 00-01

**SOCIAL-WORK**
SOCIAL-WORK STUDENTS OPINIONS REGARDING RELIGIOUS ISSUES IN CASEWORK PRACTICE. (M.S.W. THESIS). 000041 00-03
RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03
PROTESTANT CONTRIBUTIONS TO AMERICAN SOCIAL-WORK, 1870-1912. (PH.D. DISSERTATION). 001780 00-37

**SOCIAL-WORKER**
THE SOCIAL-WORKER AND THE CHAPLAIN: INSTITUTIONAL TEAMMATES. 000590 00-19
HELPING THE CANCER PATIENT: THE MINISTER AND THE SOCIAL-WORKER. 000735 00-22

**SOCIAL-WORKERS**
RELIGION AND ATTITUDES TOWARD ABORTION: A STUDY OF NURSES AND SOCIAL-WORKERS. 001764 00-37

**SOCIALIZATION**
RELIGIOUS SOCIALIZATION IN THE JUNIOR SCHOOL. 001365 00-30

**SOCIALLY**
FACTORS IN AND CHANNELS OF COMMUNITY INVOLVEMENT OF SELECTED PROTESTANT SOCIALLY ACTIVE CHURCHES IN NEW-YORK-CITY. (PH.D. DISSERTATION). 001122 00-26
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30
SOCIALLY REINFORCED OBSESSING: A REPLY. 001547 00-34
COMMENT ON SOCIALLY REINFORCED OBSESSING: ETIOLOGY OF A DISORDER IN A CHRISTIAN SCIENTIST. 001615 00-34

**SOCIETIES**
THE DIVINITY: ITS SUBSTANCE AND STRUCTURE, PARTICULARLY IN THE SO-CALLED PRIMITIVE SOCIETIES. (D.D. DISSERTATION). 001037 00-25

**SOCIETY**
RELIGION AND THE LOSS OF MEANING: IDENTITY PROBLEMS IN MODERN SOCIETY. 000102 00-05
RELIGION IN SECULAR SOCIETY: AN EMPIRICAL APPRAISAL. (PH.D. DISSERTATION). 000112 00-05
THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05
LIVING IN A DRUG USING SOCIETY. 000453 00-15
BUDDHISM AND SOCIETY IN MODERN SRI-LANKA. 000496 00-16
THE EBENEZER SOCIETY: A COMPREHENSIVE GERIATRIC PROGRAM. 000511 00-17
AGING: ITS CHALLENGE TO THE INDIVIDUAL AND TO SOCIETY. 000514 00-17
RELIGION AND THE EXPECTATIONS OF MODERN SOCIETY TOWARDS THE ADOLESCENT. 000559 00-18
DIVORCE IN CONTEMPORARY CHURCH AND SOCIETY. 000664 00-20
GUILT, SOCIETY AND PERSONALITY. 001253 00-28
RELIGIOUS-EDUCATION IN A PLURALIST SOCIETY: A BASIC COURSE IN HINDUISM. 001388 00-30
THE FOLK PSYCHIATRY OF KOREA (I): CONCEPTS OF MENTAL-ILLNESS AMONG SHAMANISTIC SOCIETY IN KOREA. 001598 00-34
UMBANDA IN SAO-PAULO: RELIGIOUS INNOVATION IN A DEVELOPING SOCIETY. (PH.D.DISSERTATION). 001673 00-35
HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36

**SOCIOCULTURAL**
SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS. 000458 00-15

SOCIOCULTURAL FACTORS IN COLLABORATION OF CLERGY IN AN INNER-CITY COMMUNITY-MENTAL-HEALTH PROGRAM. (PH.D. DISSERTATION). 000673 00-21

TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

RESEARCH ON SOCIOCULTURAL FACTORS IN RELATION TO MENTAL-HEALTH IN THE REGION OF GORNJEG-POLIMLJE. 001190 00-28

TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

**SOCIODEMOGRAPHIC**

DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES. 000457 00-15

**SOCIODRAMA**

SOCIODRAMA IN A CHURCH GROUP. 001748 00-37

**SOCIOECONOMIC**

COMPONENTS OF SELF-CONCEPT AMONG ELEMENTARY-SCHOOL CHILDREN IN LOW AND MIDDLE SOCIOECONOMIC LEVELS. (PH.D. DISSERTATION). 001360 00-30

SOCIOECONOMIC STATUS AND RELIGIOUS PARTICIPATION. 001588 00-34

**SOCIOHISTORICAL**

WHY THEY FAIL: A SOCIOHISTORICAL ANALYSIS OF RELIGIOUS AND SECULAR COMMUNES. 001121 00-26

**SOCIOLOGICAL**

THE CORRECTIONAL CHAPLAINCY: SOCIOLOGICAL PERSPECTIVES IN A TIME OF RAPID CHANGE. 000788 00-22

TOWARD A SOCIOLOGICAL INTERPRETATION OF THE CATHOLIC PENTECOSTAL MOVEMENT. 001520 00-33

SOCIOLOGICAL ANALYSIS OF RELIGIOUS CULT PHENOMENA. 001634 00-35

RELIGION AND THE COUNTERCULTURE PHENOMENON: SOCIOLOGICAL AND RELIGIOUS ELEMENTS IN THE FORMATION OF AN INTENTIONAL COUNTERCULTURE COMMUNITY. (PH.D. DISSERTATION). 001679 00-35

THE USE OF DENOMINATION IS SOCIOLOGICAL EXPLANATION: THE CASE OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001739 00-37

**SOCIOLOGISTS**

FIELD RESEARCH AND FUTURE HISTORY: PROBLEMS POSED FOR ETHNOGRAPHIC SOCIOLOGISTS BY THE DOOMSDAY CULT MAKING GOOD. 001666 00-35

**SOCIOLOGY**

CONDITIONS OF CONSCIOUSNESS AND STAGES OF REALITY: A CRITICAL INVENTORY OF THE RECENT LITERATURE ON RELIGIOUS SOCIOLOGY. 000437 00-15

SOCIOLOGY AND MENTAL-HEALTH: A NEW INTERSECTION. 000723 00-21

COMMENT OF FENNS TOWARD A NEW SOCIOLOGY OF RELIGION. 001047 00-25

THE LIMITS OF THE SOCIOLOGY OF RELIGION: A CRITIQUE OF THE DURKHEIMIAN APPROACH. 001068 00-25

**SOCIOMETRIC**

IDENTIFICATION OF MINISTERIAL CLIQUES: A SOCIOMETRIC APPROACH. 000242 00-12

**SOCIOPSYCHODYNAMIC**

SOCIOPSYCHODYNAMIC IMPLICATIONS OF SEVERAL RELIGIOUS PHENOMENA: PENTECOSTALISM (ON A CLINICAL CASE). 001524 00-33

**SOCIOPSYCHOLOGICAL**

AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16

**SOCIORELIGIOUS**

SOCIORELIGIOUS AND PSYCHOLOGICAL STUDY OF THE TRANSVESTITE CULT IN INDIA (HIZADA CULT). 001675 00-35

SOCIORELIGIOUS FACTORS IN FERTILITY DECLINE. 001698 00-36

**SODOMY**

SODOMY IN ECCLESIASTICAL LAW AND THEORY. 001707 00-36

**SOLDIER**

THE SOLDIER SAINT -- A PSYCHOLOGICAL ANALYSIS OF THE CONVERSION OF IGNATIUS-OF-LOYOLA. 001485 00-32

**SON**

THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM. 000839 00-22

THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON. 001250 00-28

**SONS**

BROTHERS, HUSBANDS, AND SOMETIMES SONS: KINSMEN IN NORTH-INDIA RITUAL. 001621 00-34

**SOUL**

SUICIDE AND THE SOUL. 000364 00-14

TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25

PROSPECTS FOR THE SOUL. 001104 00-25

BODY AND SOUL: AN ESSAY ON GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. (PH.D.DISSERTATION). 001106 00-25

**SOULS**

NURTURING THE SOULS OF BLACK FOLK. 000739 00-22

**SOUNDS**

SOUNDS OF SILENCE. 001805 00-37

**SOURCES**

SOURCES OF HUMANITARIANISM: VIETNAMESE ATTITUDES TOWARD THE WAR-DISABLED. 000097 00-05

SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28

SOURCES AND RESOURCES FOR TEACHING THE OCCULT. 001456 00-31

SOURCES OF RECRUITMENT TO CATHOLIC PENTECOSTALISM. 001509 00-33

A NORTH INDIAN HEALER AND THE SOURCES OF HIS POWER. 001563 00-34

FAMILY AND CEREMONIAL AUTHORITY: THE SOURCES OF LEADERSHIP IN AN INDIGENOUS AFRICAN CHURCH. 001654 00-35

POLITICAL ACTIVISM AMONG THE CLERGY: SOURCES OF A DEVIANT ROLE. 001821 00-37

**SOUTH**

SLAVE RELIGION IN THE ANTEBELLUM SOUTH: A STUDY OF THE ROLE OF AFRICANISMS IN THE BLACK RESPONSE TO CHRISTIANITY. (PH.D. DISSERTATION). 000123 00-06

PROTESTANT CHURCHES AND MEXICAN-AMERICANS IN SOUTH TEXAS. (PH.D.DISSERTATION). 001143 00-27

FAMILY PLANNING AMONG MEXICAN-AMERICANS OF SOUTH TEXAS. (PH.D. DISSERTATION). 001710 00-36

**SOUTH-CAROLINA**

SUIT BY SATURDAY SABBATH OBSERVER DISMISSED FOR PROCEDURAL REASONS. GARNER V. E. I. DUPONT-DE-NEMOURS, ETC., 416 F.SUPP. 682. U.S. DISTRICT COURT. SOUTH-CAROLINA. JUNE 9, 1975. 000571 00-18

**SOUTH-KOREA**

THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION. 001538 00-34

**SOUTHERN**

RELIGIOUS PRACTICES OF ADOLESCENTS IN A SOUTHERN COMMUNITY: 1964-1974. 000006 00-01

GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16

RELIGIOSITY AND PREJUDICE IN NORTHERN AND SOUTHERN CHURCHES. 001767 00-37

**SOUTHERN-BAPTIST**

ATTITUDES OF KENTUCKY SOUTHERN-BAPTIST PASTORS TOWARD MENTAL-RETARDATION: NATURE AND DETERMINANTS. (PH.D. DISSERTATION). 000288 00-13

A COMPARATIVE STUDY OF FORMER AND CURRENT SOUTHERN-BAPTIST MINISTERS USING THE SEMANTIC DIFFERENTIAL TECHNIQUE AND PERSONAL DATA QUESTIONNAIRES. (ED.D. DISSERTATION). 000308 00-13

**SOUTHWEST**

CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34

SHAMANISM AMONG THE SOUTHWEST AFRICAN HAIN-OM. 001622 00-34

**SOUTHWESTERN**
RELIGIOUS CHANGES IN SOUTHWESTERN NIGERIA. 000128 00-06

**SPACE**
DEATH AND CONSCIOUSNESS: NEW CONCEPTS IN THE SPACE AGE. 000390 00-14
THE DEVELOPMENT AND CHANGE OF THE PEYOTE CEREMONY THROUGH TIME AND SPACE. (PH.D. DISSERTATION). 001544 00-34
THE INFLUENCE OF CHURCH PARTICIPATION ON THE BEHAVIOR IN SPACE OF BLACK RURAL MIGRANTS WITHIN BEDFORD-STUYVESANT: A SOCIAL SPACE ANALYSIS. (PH.D. DISSERTATION). 001820 00-37

**SPEAKING**
ON SPEAKING CLEARLY WHILE COUNSELING ABOUT LIFE AND DEATH DECISIONS. 000551 00-18
THE PSYCHOLOGY OF SPEAKING IN TONGUES. 001512 00-33
SPEAKING IN TONGUES: GLOSSOLALIA BIBLIOGRAPHY. 001521 00-33

**SPECIALISTS**
GOALS AND ISSUES IN THE TRAINING OF PASTORAL-COUNSELING SPECIALISTS. (PH.D. DISSERTATION). 000865 00-22

**SPINAL-CORD**
BEING DIFFERENT AN ONTO-THEOLOGICAL APPROACH TO THE HUMAN PHENOMENON OF SPINAL-CORD INJURY. (PH.D. DISSERTATION). 000749 00-22

**SPIRIT**
HEALTH CARE, THE HUMAN SPIRIT AND THE CHURCHS MINISTRY. 000604 00-19
PSYCHOLOGY AND RELIGION. FOREWORD TO JUNG: SYMBOLISM OF THE SPIRIT. 001022 00-25
BLACK CATHOLICISM AND THE SPIRIT OF WEBER. 001135 00-27
WEDGE: THE EXTRAORDINARY COMMUNICATION OF AN EARTHBOUND SPIRIT. 001458 00-31
SELF, SPIRIT POSSESSION AND WORLD VIEW: AN ILLUSTRATION FROM EGYPT. 001589 00-34

**SPIRITISM**
PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26

**SPIRITS**
CAUGHT BETWEEN ANCESTORS AND SPIRITS: FIELD REPORT OF A KOREAN MANSINS HEALING KUT. 000482 00-16
PERFECTIONISM IN RELIGION AND PSYCHOTHERAPY OR ON DISCERNING THE SPIRITS. 001099 00-25
TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001518 00-33

**SPIRITUAL**
RECOGNIZING YOUR PATIENTS SPIRITUAL NEEDS. 000145 00-08
ON DYING AND DYING WELL: MORAL AND SPIRITUAL ASPECTS. 000352 00-14
SPIRITUAL SALVATION: LAST RESORT FOR ALCOHOLICS. 000462 00-15
PSYCHOLOGICAL CHANGE THROUGH THE SPIRITUAL TEACHER: IMPLICATIONS FOR PSYCHOTHERAPY. (PH.D. DISSERTATION). 000480 00-16
SPIRITUAL EDUCATION IN A JAPANESE BANK. 000493 00-16
THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION). 000540 00-17
SPIRITUAL CONSIDERATIONS IN PSYCHOTHERAPY. 000617 00-19
RELIGION AND BUREAUCRACY: A SPIRITUAL DIALOGUE. 000705 00-21
SPIRITUAL DIRECTION AND PASTORAL-COUNSELING. 000728 00-22
A PSYCHOLOGICAL MODEL WITH A SPIRITUAL DIMENSION. 000950 00-25
NEW FACES OF SPIRITUAL PRIDE. 001096 00-25
THE SEARCH FOR SPIRITUAL MEANING. 001173 00-28
MYSTICISM: SPIRITUAL QUEST OR PSYCHIC DISORDER?. 001430 00-31
SPIRITUAL HEALING. 001495 00-33
ALTERNATIVE MEDICINE: THE SCIENCE OF SPIRITUAL HEALING. 001507 00-33
THE SPIRITUAL EXPERIENCE: SPECULATIONS ON ITS NATURE AND DYNAMICS. 001529 00-33
THE SPIRITUAL REVOLUTION: WOMENS LIBERATION AS THEOLOGICAL REEDUCATION. 001750 00-37

**SPIRITUALIST**
MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**SPIRITUALISTIC**
ON OCCULTISM. ON SPIRITUALISTIC PHENOMENA. 001443 00-31
SPIRITUALISTIC CURANDERISMO. (PH.D. DISSERTATION). 001610 00-34

**SPIRITUALISTS**
PUERTO-RICAN SPIRITUALISTS VIEW MENTAL-ILLNESS: THE FAITH HEALER AS A PARAPROFESSIONAL. 001517 00-33
THE MEMBERSHIP OF A CULT: THE SPIRITUALISTS NATIONAL UNION. 001670 00-35

**SPIRITUALITY**
THE PSYCHODYNAMICS OF SPIRITUALITY. 001042 00-25
FRANKL, ADLER, AND SPIRITUALITY. 001065 00-25
THE PSYCHODYNAMICS OF SPIRITUALITY: A FOLLOW-UP. 001221 00-28
WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION). 001766 00-37

**SPOUSE**
THE MINISTERS SPOUSE AS PERSON. (D.MIN. DISSERTATION). 001301 00-29

**SPOUSES**
PERCEPTION OF STRESS AMONG CLERGY AND THEIR SPOUSES. 000177 00-10
THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH.D. DISSERTATION). 000647 00-20

**SRI-LANKA**
BUDDHISM AND SOCIETY IN MODERN SRI-LANKA. 000496 00-16

**STABILIZATION**
THE CALLING BACK OF ANCESTORS IN CHEJU-DO (SOUTH-KOREA): A RITUAL FOR MENTAL STABILIZATION. 001538 00-34

**STAGE**
DEVELOPMENT OF RELIGIOUS CONCEPTS AND MATURITY: A THREE STAGE MODEL. 000155 00-09

**STAGES**
CONDITIONS OF CONSCIOUSNESS AND STAGES OF REALITY: A CRITICAL INVENTORY OF THE RECENT LITERATURE ON RELIGIOUS SOCIOLOGY. 000437 00-15
STAGES OF RELIGIOUS-EXPERIENCE AND THE PATH OF DEPTH-PSYCHOLOGY. 001059 00-25
STAGES OF THE DREAM CONCEPT AMONG HASIDIC CHILDREN. 001568 00-34

**STANDARDS**
TOWARD STANDARDS OF CARE FOR THE TERMINALLY ILL. PART III: A FEW GUIDING PRINCIPLES. 000373 00-14
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**STATE**
THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05
THE STATE OF THE CLINICAL PASTORAL MOVEMENT IN THE US BASED ON SELECTIVE LITERATURE. 000221 00-11
HIGH, AVERAGE AND LOW RATED CLERGYMEN IN A STATE HOSPITAL CLINICAL PROGRAM. 000263 00-12
THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16
VALUE SYSTEMS IN STATE AND CHURCH SCHOOLS. 000553 00-18

CHURCH AND STATE.
000560 00-18

USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973.
000565 00-18

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976.
000570 00-18

THE ROLE OF THE STATE CENTER CHAPLAIN IN THE EFFORT TO DIGNIFY AND NORMALIZE THE LIVES OF RETARDED PEOPLE IN PENNSYLVANIA.
000691 00-21

**STATEMENT**

QUALITY OF LIFE WITHOUT RELIGION?. INTRODUCTORY STATEMENT OF THE BO-YIN-RA FOUNDATION, DARMSTADT.
001318 00-29

**STATES**

RELIGION, ALTERED STATES OF CONSCIOUSNESS AND SOCIAL CHANGE.
001410 00-31

SEVEN STATES OF CONSCIOUSNESS.
001413 00-31

CULTURAL-RELIGIOUS TRANCE STATES IN SINGAPORE.
001414 00-31

ELICITING MYSTICAL STATES OF CONSCIOUSNESS WITH SEMISTRUCTURED NATURE EXPERIENCES.
001436 00-31

STATES OF CONSCIOUSNESS.
001469 00-31

TRANCE AND POSSESSION STATES.
001473 00-31

**STATISTICAL**

CLINICAL STATISTICAL RESEARCH ON MENTAL-DISEASES OF RELIGIOUS PEOPLE.
001188 00-28

**STATUS**

THE RELATIONSHIP BETWEEN A MINISTERS LEVEL OF SELF-ESTEEM, STATUS, INVOLVEMENT IN A RESEARCH PROJECT AND REFERRAL COUNSELING PRACTICES. (PH.D. DISSERTATION).
000304 00-13

MENTAL STATUS AND RELIGIOUS-BEHAVIOR.
001214 00-28

DENOMINATIONAL MEMBERSHIP, EXPRESSION OF RELIGIOUS SENTIMENTS AND STATUS UPON ADMISSION TO A PSYCHIATRIC HOSPITAL.
001261 00-26

SOCIOECONOMIC STATUS AND RELIGIOUS PARTICIPATION.
001588 00-34

BIBLE AND THE STATUS OF WOMEN EQUALITY SUBORDINATION LEADERSHIP.
001711 00-36

**STATUTES**

RELIGIOUS MATCHING STATUTES AND ADOPTION.
001786 00-37

**STEPHEN**

BEYOND SELF-ACTUALIZATION: COMMENTS ON THE LIFE AND DEATH OF STEPHEN THE MARTYR.
001005 00-25

**STEREOTYPES**

PARISH CLERGY AND THE AGED: EXAMINING STEREOTYPES.
000527 00-17

MALE AND FEMALE, CREATED HE THEM: AN ENCOUNTER OF SEX-ROLE STEREOTYPES IN CPE.
001705 00-36

**STERILIZATION**

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS.
001725 00-36

PASTORAL CONSIDERATIONS ON ABORTION AND STERILIZATION.
001822 00-37

**STIGMATA**

STIGMATA -- PASSION AND PUNISHMENT: A MODERN CASE-HISTORY.
001502 00-33

A CASE OF STIGMATA.
001506 00-33

**STOREFRONT**

FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH.D. DISSERTATION).
001140 00-27

**STORM**

RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION).
001123 00-26

**STRATEGIES**

RACISM AND SUBURBAN CONGREGATIONS: STRATEGIES FOR CHANGE. (PH.D. DISSERTATION).
001735 00-37

**STRATEGY**

PASTORAL CARE FOR PASTORS: TOWARD A CHURCH STRATEGY.
000781 00-22

A DESCRIPTIVE FIELD RESEARCH OF THE MALE HOMOSEXUAL AS A REQUISITE TOWARD A STRATEGY OF CHRISTIAN MINISTRY. (ED.D. DISSERTATION).
001722 00-36

**STREETCORNER**

THE STREETCORNER PREACHER: SOWING GOOD SEEDS BY THE WAYSIDE.
000181 00-10

**STREETS**

WHEN THE CHAPEL MEETS THE STREETS.
001125 00-26

**STRESS**

PERCEPTION OF STRESS AMONG CLERGY AND THEIR SPOUSES.
000177 00-10

THE IDENTIFICATION OF EMOTIONAL STRESS AND SPIRITUAL NEEDS OF SENIOR CITIZENS IN AN INSTITUTIONAL SETTING. (D.MIN. DISSERTATION).
000540 00-17

THE PSYCHIATRISTS ROLE WITH PASTORS UNDER STRESS.
000597 00-19

STRESS AND SUSTO IN A MEXICAN-INDIAN COMMUNITY.
001195 00-28

HUMAN ADAPTATION TO STRESS AND CHANGE.
001336 00-29

**STRICKEN**

A MINISTRY TO THE REPEATEDLY GRIEF STRICKEN.
000732 00-22

**STROKE**

BEYOND THE WALL OF SILENCE: PASTORAL CARE OF THE STROKE PATIENT.
000751 00-22

**STRUCTURAL**

CREATIVITY AND RELIGIOUS DEVELOPMENT: TOWARD A STRUCTURAL FUNCTIONAL PSYCHOLOGY OF RELIGION. (TH.D. DISSERTATION).
001343 00-30

**STRUCTURE**

CHURCH, SECT, AND CONGREGATION IN HINDUISM: AN EXAMINATION OF SOCIAL STRUCTURE AND RELIGIOUS AUTHORITY.
000104 00-05

THE STRUCTURE OF CONCERN: THE MINISTRY IN DEATH RELATED SITUATIONS.
000860 00-22

THE DIVINITY, ITS SUBSTANCE AND STRUCTURE, PARTICULARLY IN THE SO-CALLED PRIMITIVE SOCIETIES. (D.D. DISSERTATION).
001037 00-25

STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL.
001571 00-34

**STRUCTURES**

SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS.
000126 00-06

CLINICAL PASTORAL-EDUCATION AND SOCIAL STRUCTURES.
000214 00-11

**STRUGGLE**

GANDHIS STRUGGLE WITH SEXUALITY.
001720 00-36

**STUBBORN**

THE BIBLICAL CONCEPTION OF PSYCHOPATHY: THE LAW OF THE STUBBORN AND REBELLIOUS SON.
001250 00-28

**STUDENT**

GRIEF WORK IN THE STUDENT PASTORS LEARNING.
0002[illegible]9 00-12

STUDENT WELFARE AND GUIDANCE: THE PASTORAL ROLE OF THE ACADEMIC.
000607 00-19

TRENDS AND CORRELATES OF RELIGIOUS ORTHODOXY IN COLLEGE STUDENT COUNSELING.
001172 00-28

PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES.
001771 00-37

**STUDENTS**

RELIGIOUS-BELIEFS AND OTHER VALUES OF HIGH-SCHOOL STUDENTS.
000002 00-01

THE RELATIONSHIP OF RELIGIOSITY TO SCHOOL BEHAVIOR OF PUBLIC HIGH-SCHOOL STUDENTS. (ED.D. DISSERTATION).
000015 00-01

THE RELATIONSHIP OF RELIGIOUS ORIENTATION, PREJUDICE, AND DOGMATISM IN THREE GROUPS OF CHRISTIAN COLLEGE STUDENTS. (PH.D. DISSERTATION).
000038 00-03

THE ASSESSMENT OF RELIGIOSITY IN EVANGELICAL COLLEGE STUDENTS AND ITS RELATIONSHIP TO PRIOR FAMILY RELIGIOUS INVOLVEMENT.
000039 00-03

SOCIAL-WORK STUDENTS OPINIONS REGARDING RELIGIOUS ISSUES IN CASEWORK PRACTICE. (M.S.W. THESIS).
000041 00-03

SOME PERSONALITY CORRELATES OF CERTAIN RELIGIOUS-BELIEFS, ATTITUDES, PRACTICES, AND EXPERIENCES IN STUDENTS ATTENDING A

FUNDAMENTALIST PENTECOSTAL CHURCH COLLEGE. (PH.D. DISSERTATION). 000042 00-03

CHANGES IN RELIGION AMONG COLLEGE STUDENTS, 1948 TO 1974. 000047 00-03

ATTITUDES OF COLLEGE STUDENTS AND THEIR CHANGES: A 37-YEAR STUDY. 000057 00-03

THE CONSTRUCTION OF AN AGREEMENT-DISAGREEMENT-ITEM-SCALE: A CONTEMPORARY SURVEY OF THE RELIGIOUS SENTIMENTS OF COLLEGE STUDENTS. (PH.D. DISSERTATION). 000065 00-03

RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03

MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03

RELIGIOUS ORIENTATIONS OF THREE SAMPLES OF GRADUATE STUDENTS IN CLINICAL PSYCHOLOGY, SOCIAL-WORK, AND COUNSELING AND GUIDANCE. 000079 00-03

BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05

SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS. 000126 00-06

RESEARCH CONCERNING THE DEVELOPMENT OF RELIGIOUS THINKING IN FINNISH STUDENTS: A REPORT OF RESULTS. 000167 00-09

A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS. 000233 00-11

AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D DISSERTATION). 000265 00-12

A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12

SOME LIFE HISTORY, ATTITUDINAL, AND MORAL DEVELOPMENT CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. (PH.D. DISSERTATION). 000316 00-13

SOME LIFE HISTORY AND ATTITUDINAL CORRELATES OF SELF-ACTUALIZATION AMONG EVANGELICAL SEMINARY STUDENTS. 000317 00-13

PERSONALITY CHANGES AMONG STUDENTS IN A CONSERVATIVE SEMINARY. 000321 00-13

DRUGS AND CATHOLIC STUDENTS. 000433 00-15

RELIGIOUS ALLEGIANCE OF DRUG USERS AMONG MONTREAL STUDENTS. 000439 00-15

PASTORAL-COUNSELING STUDENTS AND SECULAR-COUNSELING STUDENTS: A COMPARISON. 000855 00-22

CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION). 000960 00-25

RELIGIOUS AUTHORITARIANISM AND PSYCHOPATHOLOGY IN COLLEGE STUDENTS. 001246 00-28

COMPARISON OF PERSONALITY CHARACTERISTICS WITH RELIGIOUS IDEALS OF HIGH-SCHOOL STUDENTS. (PH.D.DISSERTATION). 001300 00-29

PERSONALITY AND MENTAL-HEALTH CONCOMITANTS OF RELIGIOUSNESS IN LATE ADOLESCENT COLLEGE STUDENTS. (PH.D. DISSERTATION). 001326 00-29

AN ORIENTATION PROGRAM FOR SEMINARY STUDENTS. 001366 00-30

THE HOME ENVIRONMENT OF STUDENTS IN A HIGH-ACHIEVING CITY PAROCHIAL SCHOOL AND A NEARBY PUBLIC SCHOOL. 001374 00-30

RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION). 001380 00-30

THE ATTITUDES OF STUDENTS TOWARD RELIGIOUS-EDUCATION IN SECONDARY SCHOOL. 001394 00-30

RELIGIOSITY AND SEXUAL ATTITUDES AND BEHAVIOR AMONG COLLEGE STUDENTS. 001713 00-36

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

ABORTION ATTITUDES AMONG CATHOLIC COLLEGE STUDENTS. 001737 00-37

**STYLE**

DIFFERENCES IN STYLE OF PASTORAL-COUNSELING AS A FUNCTION OF RELIGIOUS-BELIEFS AND ATTITUDES TOWARD HUMAN NATURE. 000803 00-22

**SUBCULTURE**

THE HOMOSEXUAL SUBCULTURE AT WORSHIP: A PARTICIPANT OBSERVATION STUDY. 001696 00-36

SUBCULTURE OR ASSIMILATION?. A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE. 001790 00-37

**SUBGROUPS**

DIFFERENTIATION OF CLERGY SUBGROUPS ON THE BASIS OF VOCATIONAL INTERESTS. 000341 00-13

GLOSSOLALIA: THE PERSONALITY CORRELATES OF CONVENTIONAL AND UNCONVENTIONAL SUBGROUPS. (PH.D. DISSERTATION). 001263 00-28

**SUBLIME**

SUBLIME ANTHROPOMORPHISM THE SIGNIFICANCE OF JEWISH MYSTICISM FOR PERSONAL AND COMMUNAL EXISTENCE. (PH.D. DISSERTATION). 001447 00-31

**SUBMERGENCE**

ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT. 001769 00-37

**SUBORDINATION**

BIBLE AND THE STATUS OF WOMEN EQUALITY SUBORDINATION LEADERSHIP. 001711 00-36

**SUBSTANCE**

THE DIVINITY, ITS SUBSTANCE AND STRUCTURE, PARTICULARLY IN THE SO-CALLED PRIMITIVE SOCIETIES. (D.D. DISSERTATION). 001037 00-25

**SUBSTANTIVE**

SOME SECOND THOUGHTS ON SUBSTANTIVE VERSUS FUNCTIONAL DEFINITIONS OF RELIGION. 000955 00-25

**SUBURBAN**

FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH D. DISSERTATION). 000082 00-04

THE RELATION BETWEEN THE DEVELOPMENT OF PIAGETIAN CONCEPTS OF GOD AND RAIN AND AGE, RELIGION AND SEX AMONG SUBURBAN CHILDREN. (PH.D. DISSERTATION). 000158 00-09

REFERRAL PATTERNS AMONG MENTAL-HEALTH AGENTS IN THREE SUBURBAN COMMUNITIES. 000684 00-21

RACISM AND SUBURBAN CONGREGATIONS: STRATEGIES FOR CHANGE. (PH.D. DISSERTATION). 001735 00-37

**SUBURBIA**

THE PERILS OF MODEL SWAPPING: A VIEW FROM MEDICAL SUBURBIA. 001773 00-37

**SUFFERING**

THE AMERICAN ATTITUDE TOWARD SUFFERING. 000072 00-03

CHRISTIAN THEOLOGY: THE PROBLEM OF SUFFERING. 000881 00-23

WOUNDED SELF: THE RELIGIOUS MEANING OF MENTAL SUFFERING. 000989 00-25

SUFFERING TO GROW. 001014 00-25

THE CHRISTIAN AND THE CONTINUING PROBLEMS OF HUMAN LIFE: WAYS IN WHICH BELIEFS IN THE POWER OF GOD HELP PEOPLE OF FIRST-BAPTIST TO COPE WITH DEATH, SUFFERING AND INJUSTICE. (D.MINN. DISSERTATION). 001324 00-29

RITUALIZED SUFFERING AS A FACTOR IN HEALTH. 001609 00-34

**SUFI**

A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35

**SUGGESTION**

PSYCHOTHERAPY, FAITH HEALING, AND SUGGESTION. 001501 00-33

**SUICIDAL**
RELIGION AND SUICIDAL BEHAVIOR. 000347 00-14
SOME COMPARISONS AMONG GUILT FEELINGS, RELIGION, AND SUICIDAL TENDENCIES IN DEPRESSED PATIENTS. 000366 00-14
A GROUP APPROACH TO GUILT IN DEPRESSIVE AND SUICIDAL PATIENTS. 000914 00-24

**SUICIDE**
SUICIDE AND ISLAMIC LAW. 000343 00-14
A RESURRECTION MODEL FOR SUICIDE PREVENTION THROUGH THE CHURCH. 000344 00-14
SUICIDE IN JEWISH LEGAL AND RELIGIOUS TRADITION. 000354 00-14
THEOLOGICAL REFLECTIONS ON SUICIDE. 000355 00-14
RELIGION AND SUICIDE -- A STUDY IN GROWTH. 000361 00-14
SUICIDE AND THE SOUL. 000364 00-14
ATTEMPTED SUICIDE AND RELIGION. 000379 00-14
THE ROLE OF THE CLERGYMAN IN SUICIDE PREVENTION. 000401 00-14
SUICIDE DOWN THE AGES. 000404 00-14
A HOSPITAL CHAPLAIN VIEWS SUICIDE. 000405 00-14

**SUICIDES**
WITCHCRAFT, RELIGION AND SUICIDES IN THE LIGHT OF THE WITCH HAMMER AND OWN CASES. 001576 00-34
RELIGIOUS SUICIDES IN INDIA. 001595 00-34

**SUICIDOLOGY**
AN EXPERIMENTAL COURSE FOR CLERGYMEN IN SUICIDOLOGY AND CRISIS INTERVENTION. 000239 00-11

**SUNDAY**
SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18
THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30
A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

**SUPEREGO**
SUPEREGO AND THE GOOD LIFE. 000961 00-25

**SUPERNATURAL**
SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS. 000126 00-06
TECHNOLOGY AND THE SUPERNATURAL. 001092 00-25

**SUPERSTITION**
THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05

**SUPERVISION**
SUPERVISION IN PASTORAL CARE AND COUNSELING: A PREREQUISITE FOR EFFECTIVE MINISTRY. 000205 00-11
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11
PASTORAL SUPERVISION TODAY. 000229 00-11
ISSUES IN SUPERVISION DURING A TRAINING YEAR. 000255 00-12
SUPERVISION AS THEOLOGICAL METHOD. 000259 00-12
PASTORAL SUPERVISION AS AN INTERPERSONAL EXPERIENCE. 000261 00-12
SUPERVISION OF PASTORAL PSYCHOTHERAPY. 000275 00-12
SUPERVISION OF LAY PASTORAL CARE. 000283 00-12

**SUPERVISOR**
PEERSHIP WITH THE SUPERVISOR AS A CRITERION FOR ADVANCED CPE. 000232 00-11

**SUPPORTIVE**
EGO AS THERAPEUTIC BAROMETER: NOTES ON EGO STRENGTH AND SUPPORTIVE COUNSELING. 001056 00-25
AN EXAMINATION OF THE RELATIONSHIP BETWEEN EDUCATIONALLY SUPPORTIVE HOME ENVIRONMENTAL FACTORS AND ACADEMIC PERFORMANCE OF SOCIALLY DISADVANTAGED ANGLO, BLACK, AND CHICANO CHILDREN IN SELECTED PAROCHIAL ELEMENTARY-SCHOOLS. (PH.D. DISSERTATION). 001350 00-30

**SURGERY**
THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19

**SURRENDER**
ON SURRENDER. 001471 00-31
SEARCHING FOR SURRENDER: A CATHOLIC CHARISMATIC RENEWAL GROUPS ATTEMPT TO BECOME GLOSSOLALIC. 001531 00-33

**SURVIVAL**
CONCEPTS OF SURVIVAL. 000410 00-14

**SUSCEPTIBILITY**
HYPNOTIC SUSCEPTIBILITY AND RELIGIOUS-EXPERIENCE. 001426 00-31
HYPNOTIC SUSCEPTIBILITY AND REPORTED RELIGIOUS-EXPERIENCE. 001438 00-31

**SUSTO**
STRESS AND SUSTO IN A MEXICAN-INDIAN COMMUNITY. 001195 00-28

**SUZUKI**
SILENCING THE QUESTION OF GOD: THE WAYS OF JUNG AND SUZUKI. 000951 00-25

**SWAPPING**
THE PERILS OF MODEL SWAPPING: A VIEW FROM MEDICAL SUBURBIA. 001773 00-37

**SWEDISH**
RESEARCH ON RELIGIOUS-EDUCATION IN THE SWEDISH SCHOOL SYSTEM. 001358 00-30

**SWITZERLAND**
CROSS-CULTURAL CPE IN SWITZERLAND. 000240 00-11

**SYMBIOSIS**
THE BINDING OF THE SON: PSYCHOANALYTIC REFLECTIONS ON THE SYMBIOSIS OF ANTISEMITISM AND ANTIGENTILISM. 000839 00-22

**SYMBOL**
PSYCHOANALYSIS OF THE RELIGIOUS SYMBOL. 001208 00-28
HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

**SYMBOLIC**
SYNAGOGUE LIFE: A STUDY IN SYMBOLIC INTERACTION. 000124 00-06
DEVELOPMENT OF THE GOD CONCEPT: A SYMBOLIC INTERACTION APPROACH. 000152 00-09
PASTORAL PSYCHOTHERAPY AND THE SYMBOLIC. 000904 00-24
THE SYMBOLIC LIFE. 001023 00-25
PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25

**SYMBOLISM**
RELIGIOUS SYMBOLISM IN LIMBU DEATH-BY-VIOLENCE. 000369 00-14
PSYCHOLOGY AND RELIGION. FOREWORD TO JUNG: SYMBOLISM OF THE SPIRIT. 001022 00-25
A STUDY OF RELIGIOUS SYMBOLISM AMONG THE CHEYENNE INDIANS. (PH.D. DISSERTATION). 001587 00-34

**SYMBOLS**
SYMBOLS AND THE INTERPRETATION OF DREAMS. 6. THE FUNCTION OF RELIGIOUS SYMBOLS. 001018 00-25
SYMBOLS AND PSYCHOTHERAPY: THE EXAMPLE OF YORUBA SACRIFICIAL RITUAL. 001594 00-34
THE EFFECT OF PLANNED CHANGE IN SYMBOLS ON CORPORATE WORSHIP EXPERIENCE. (PH.D. DISSERTATION). 001599 00-34

**SYMPTOM**
SYMPTOM EXPRESSION IN CHRISTIAN AND BUDDHIST HOSPITALIZED PSYCHIATRIC PATIENTS OF JAPANESE DESCENT IN HAWAII. 000474 00-16

**SYNAGOGUE**
SYNAGOGUE LIFE: A STUDY IN SYMBOLIC INTERACTION. 000124 00-06

**SYNDROME**
THE MAD-AT-GOD SYNDROME. 000539 00-17
THE ETIOLOGY AND DYNAMICS OF THE MASOCHISTIC SYNDROME WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (ED.D.DISSERTATION). 000792 00-22
SIN-BYUNG: A CULTURE-BOUND DEPERSONALIZATION SYNDROME. 001204 00-28
THE SOCIAL PSYCHOLOGY OF PREJUDICE: THE RELIGIOUS SYNDROME AND A BELIEF IN FREE-WILL. (PH.D. DISSERTATION). 001779 00-37

**SYNOPTIC**
A SYNOPTIC APPROACH: RESOLVING PROBLEMS IN EMPIRICAL AND PHENOMENOLOGICAL APPROACHES TO THE PSYCHOLOGY OF RELIGION. 001006 00-25

**SYNTHESIS**
ROCK-MUSIC AND RELIGIOUS-EDUCATION: A PROPOSED SYNTHESIS. 001351 00-30

**SYSTEM**
A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM. 000068 00-03
THE RELIGIOUS VALUE SYSTEM OF UNITARIAN UNIVERSALISTS. 000090 00-04
THE RESPONSE OF THREE NEW RELIGIONS TO THE CRISIS IN THE JAPANESE VALUE SYSTEM. 000121 00-05
CHAPLAIN ADMITS HUMANE PRISON PROGRESS, BUT EMPHASIZES, GOD LEFT OUT OF PRISON SYSTEM. 000713 00-21
RESEARCH ON RELIGIOUS-EDUCATION IN THE SWEDISH SCHOOL SYSTEM. 001358 00-30

**SYSTEMS**
DISEASE ETIOLOGIES IN NONWESTERN MEDICAL SYSTEMS. 000099 00-15
BELIEF SYSTEMS AND PSYCHOLOGICAL CONCEPTS OF ANCIENT EGYPT TO THE END OF THE OLD KINGDOM (2200 BC). 000119 00-05
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11
ON MOURNING AND ANNIVERSARIES: THE RELATIONSHIP OF CULTURALLY CONSTITUTED DEFENSIVE SYSTEMS TO INTRA-PSYCHIC ADAPTIVE PROCESSES. 000399 00-14
VALUE SYSTEMS IN STATE AND CHURCH SCHOOLS. 000553 00-18
DIFFERENCES IN VALUE SYSTEMS OF PERSONS WITH VARYING RELIGIOUS ORIENTATIONS. 000584 00-18
SYSTEMS PASTORAL CARE. 000709 00-21
INFORMATION PROCESS, SYSTEMS BEHAVIOR, AND THE STUDY OF RELIGION. 000866 00-23
RELIGIOUS SYSTEMS AND PSYCHOTHERAPY. 000984 00-25
A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27
CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28
NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION. 001424 00-31
MENTAL-HEALTH PRACTITIONERS AWARENESS OF THE SPIRITUALIST BELIEF SYSTEMS HELD BY THEIR POTENTIAL CLIENT POPULATION OF CARIBBEAN PEOPLES. (M.S.W. THESIS). 001574 00-34

**TAGGART**
OSKAR PFISTER AND THE TAGGART REPORT: THE FIRST PASTORAL-COUNSELOR AND TODAYS ROLE PROBLEMS. 000785 00-22

**TAIPING**
HUNG HSIU-CHUANS MENTAL-ILLNESS AND THE TAIPING REBELLION. 001505 00-33

**TALMUD**
MENTAL-DISORDERS IN THE BIBLE AND TALMUD. (TRANS FRED ROSNER). 001240 00-28

**TALMUDIC**
ANXIETY AND RELIGIOUS GROWTH: A TALMUDIC PERSPECTIVE. 001089 00-25
THE CONCEPT OF MADNESS AND ITS IMPLICATIONS IN THE TALMUDIC LITERATURE AND ITS EXEGESIS. 001191 00-28

**TAMIL**
RELIGIOUS TREATMENT OF MENTAL-ILLNESS IN TAMIL NADU. 001613 00-34

**TANGSIN**
TANGSIN: CHEJU SHAMANISM. 000502 00-16

**TANTRIC**
TANTRIC CANNABIS USE IN INDIA. 000425 00-15

**TASK**
TOWARD A TASK CENTERED CHRISTIANITY. 000873 00-23
THE TASK OF DEPTH-PSYCHOLOGICAL BIBLE INTERPRETATION. 000882 00-23

**TAY-SACHS**
TAY-SACHS DISEASE: TO SCREEN OR NOT TO SCREEN?. 001799 00-37

**TEACHER**
ZEN ENLIGHTENMENT WITHOUT A TEACHER: THE CASE OF MRS. COURTOIS, AN AMERICAN. 000479 00-16
PSYCHOLOGICAL CHANGE THROUGH THE SPIRITUAL TEACHER: IMPLICATIONS FOR PSYCHOTHERAPY. (PH.D. DISSERTATION). 000480 00-16
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30
MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION). 001362 00-30

**TEACHERS**
DETERMINANTS OF COLLEGE TEACHERS RELIGIOUS-BELIEFS AND PARTICIPATION. 000053 00-03
CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30
A STUDY OF SUNDAY CHURCH SCHOOL TEACHERS PERSONALITY CHARACTERISTICS AND ATTITUDES TOWARD CHILDREN. (PH.D. DISSERTATION). 001391 00-30

**TEACHING**
A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28
TEACHING RELIGION TO MINORITY GROUPS: CONTENT, METHOD AND CULTURAL COMPATIBILITY. 001344 00-30
THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30
EPISTEMOLOGY AND THE MATCHING OF INTENTIONS WITH MODELS IN RELIGIOUS TEACHING. 001402 00-30
SOURCES AND RESOURCES FOR TEACHING THE OCCULT. 001456 00-31
THE MEDICAL TEACHING OF DEMONOLOGY IN THE SEVENTEENTH AND EIGHTEENTH-CENTURIES. 001554 00-34

**TEACHINGS**
AMERICAN-INDIAN TEACHINGS AS A PHILOSOPHICAL BASE FOR COUNSELING AND PSYCHOTHERAPY. (ED.D. DISSERTATION). 001115 00-25

**TEAM**
THE CHAPLAIN AS A MEMBER OF THE PSYCHIATRIC TEAM. 000614 00-19
MINISTERIAL WORK IN THE THERAPEUTIC TEAM. 000615 00-19
LAWYER AND PASTORAL-COUNSELOR: TEAM FOR DIVORCE COUNSELING. 000626 00-20

**TEAMMATES**
THE SOCIAL-WORKER AND THE CHAPLAIN: INSTITUTIONAL TEAMMATES. 000590 00-19

**TEAMWORK**
CARE OF THE DYING 4: TEAMWORK. 000376 00-14

**TECHNIQUE**
A COMPARATIVE STUDY OF FORMER AND CURRENT SOUTHERN-BAPTIST MINISTERS USING THE SEMANTIC DIFFERENTIAL TECHNIQUE AND PERSONAL DATA QUESTIONNAIRES. (ED.D. DISSERTATION). 000308 00-13
MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS. 001055 00-25

**TECHNIQUES**
CRISIS INTERVENTION TECHNIQUES FOR THE MINISTER. 000930 00-24

THE SENSORY AWARENESS EXERCISES AND THE NONVERBAL TECHNIQUES: A CRITIQUE WITH SPECIAL REFERENCE TO PASTORAL-COUNSELING. (PH.D. DISSERTATION).
000937 00-24

AN APPROACH TO SOME PHILOSOPHICAL CONCEPTS OF MARCEL AND HEIDEGGER, USING VARIOUS PSYCHOLOGICAL TECHNIQUES. (PH.D. DISSERTATION).
001087 00-25

PUBLIC POLICY AND RELIGIOUS RESEARCH: METHODS AND TECHNIQUES.
001819 00-37

**TECHNOLOGY**

A PROPOSAL FOR LAY MOBILIZATION IN EVANGELISM UTILIZING BEHAVIORAL TECHNOLOGY.
000712 00-21

TECHNOLOGY AND THE SUPERNATURAL.
001092 00-25

**TEEN**

FORMULATING A TEEN MARRIAGE POLICY.
000659 00-20

**TEILHARD-DE-CHARDINS**

JUNGS CONCEPT OF SELF-ACTUALIZATION AND TEILHARD-DE-CHARDINS PHILOSOPHY.
001064 00-25

**TEMPERANCE**

LYMAN BEECHER AND THE TEMPERANCE CRUSADE.
000461 00-15

ORGANIZATIONAL GOAL SUBMERGENCE: THE METHODIST CHURCH AND THE FAILURE OF THE TEMPERANCE MOVEMENT.
001769 00-37

**TEMPLE**

THE SHERPA TEMPLE AS A MODEL OF THE PSYCHE.
000490 00-16

**TEMPORAL**

SUDDEN RELIGIOUS CONVERSIONS IN TEMPORAL LOBE EPILEPSY.
001481 00-32

**TEMPTATION**

FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM.
000075 00-03

**TEN**

THE POLITICAL SCIENCE OF THE TEN COMMANDMENTS.
001086 00-25

**TEN-COMMANDMENTS**

THE TEN-COMMANDMENTS, INSTRUMENTAL AND TERMINAL VALUES.
000579 00-18

**TENDAI-SEN**

ZEN, TENDAI-SEN AND NAIKAN.
000498 00-16

**TENSION**

GENERATIONS IN TENSION: INTERGENERATIONAL DIFFERENCES AND CONTINUITIES IN RELIGION AND RELIGION RELATED BEHAVIOR.
000059 00-03

THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION).
000509 00-16

HOPE RECONCILIATION AND DYNAMIC TENSION.
001094 00-25

**TERMINAL**

EUTHANASIA, THE TERMINAL PATIENT AND THE PHYSICIANS ROLE.
000393 00-14

FINDING RECONCILIATION AND PEACE WHEN FACING A TERMINAL ILLNESS.
000406 00-14

THE TEN-COMMANDMENTS, INSTRUMENTAL AND TERMINAL VALUES.
000579 00-18

THE PHYSICIAN AND MINISTER CARING FOR THE TERMINAL PATIENT.
000610 00-19

TERMINAL ILLNESS: A MINISTRY OF CARING FAMILIES TO FAMILIES. (D.MIN. DISSERTATION).
000830 00-22

CARE DURING TERMINAL ILLNESS.
000862 00-22

**TERMINALLY**

RELIGIOUS CONVICTION AND FEAR OF DEATH AMONG THE HEALTHY AND THE TERMINALLY ILL.
000357 00-14

TOWARD STANDARDS OF CARE FOR THE TERMINALLY ILL. PART III: A FEW GUIDING PRINCIPLES.
000373 00-14

HOSPICE MOVEMENT PROVIDES HUMANE ALTERNATIVE FOR TERMINALLY ILL PATIENTS.
000374 00-14

AN INVESTIGATION OF COUNSELOR EMPATHY WITH TERMINALLY ILL PATIENTS ON ATTITUDE TOWARD AFTERLIFE, FEAR OF DEATH, AND DENIAL. (ED.D. DISSERTATION).
000383 00-14

ETHICAL AND RELIGIOUS ISSUES IN THE CARE OF TERMINALLY ILL PATIENTS.
000555 00-18

COUNSELING THE TERMINALLY ILL.
000740 00-22

THE PRIESTS CARE OF THE TERMINALLY SICK.
000799 00-22

PASTORAL CARE OF THE TERMINALLY ILL PATIENT AND THE FAMILY. (PH.D. DISSERTATION).
000849 00-22

**TERMINOLOGY**

CONCEPTS AND TERMINOLOGY IN INTERRELIGIOUS MARRIAGE.
000632 00-20

**TEST**

A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM.
000068 00-03

PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS.
000165 00-09

RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY.
000441 00-15

BLACK RELIGION AS BOTH OPIATE AND INSPIRATION OF CIVIL-RIGHTS MILITANCE: PUTTING MARXS DATA TO THE TEST.
001136 00-27

CHANGE OF HEART: A TEST OF SOME WIDELY HELD THEORIES ABOUT RELIGIOUS CONVERSION.
001484 00-32

**TESTIMONY**

TESTIMONY AS A COMMITMENT MECHANISM IN CATHOLIC PENTECOSTAL PRAYER GROUPS.
001519 00-33

**TESTING**

PSYCHOLOGICAL TESTING FOR MINISTERIAL SELECTION.
000243 00-12

TESTING THE SPIRITS: AN EMPIRICAL SEARCH FOR THE SOCIOCULTURAL SITUATIONAL ROOTS OF THE CATHOLIC PENTECOSTAL RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION).
001518 00-33

**TESTS**

PSYCHOLOGICAL TESTS.
000428 00-15

**TEXAS**

EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976.
000573 00-18

PROTESTANT CHURCHES AND MEXICAN-AMERICANS IN SOUTH TEXAS. (PH.D.DISSERTATION).
001143 00-27

FAMILY PLANNING AMONG MEXICAN-AMERICANS OF SOUTH TEXAS. (PH.D. DISSERTATION).
001710 00-36

**TEXT**

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTER TRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DIS[illegible]ON).
0[illegible]252 00-12

**TEXTURES**

TRADITIONAL INDIAN TEXTURES AND CONTEXTS.
001668 00-35

**THAI**

COMMENTS ON THE INTEGRATION OF THAI RELIGION.
000116 00-05

GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES.
000467 00-16

THE COSMOLOGICAL AND PERFORMATIVE SIGNIFICANCE OF A THAI CULT OF HEALING THROUGH MEDITATION.
001688 00-35

**THEATRE**

THE THEATRE OF THE CATHOLIC CHURCH, ITS ROOTS AND RELATIONSHIP TO PSYCHODRAMA.
001593 00-34

**THEATRICAL**

THEATRICAL ELEMENTS IN VOODOO: THE CASE FOR DIFFUSION.
001692 00-35

**THEME**

GROUP MAINTENANCE: A COMMON THEME IN GROUP PSYCHOTHERAPY AND PASTORAL LEADERSHIP.
000777 00-22

THE SUN SHINES AT MIDNIGHT: A LITERARY AND RELIGIOUS THEME IN THE EAST AND WEST.
001567 00-34

**THEMES**

EMERGING THEMES OF MINISTRY AND MENTAL-HEALTH: CONVENTION KEYNOTE ADDRESS.
000025 00-02

**THEOLOGIAN**

APPLICATION AND EFFECTIVENESS OF ANALYTICALLY ORIENTED, PROFESSIONAL CONTINUING-EDUCATION EXEMPLIFIED BY THE PROTESTANT THEOLOGIAN. 000257 00-12

PFISTER AS PASTORAL THEOLOGIAN. 001270 00-28

OBSERVATIONS ON SEXUALITY IN THE ELDERLY BY A THEOLOGIAN. 001729 00-36

**THEOLOGIANS**

SOME SPECIFICS ABOUT THE PSYCHOANALYTIC GROUP WORK WITH THEOLOGIANS. 000336 00-13

HEALING AND RELATED CONCEPTS USED BY PHILOSOPHERS AND THEOLOGIANS OF CLASSIC AGE AND THE MIDDLE-AGES AS PRECURSORS OF THE CONCEPT OF REMEDIAL EDUCATION. 001105 00-25

**THEOLOGICAL**

THEOLOGICAL CONSULTANTS IN HOSPITALS AND MENTAL-HEALTH CENTERS. 000180 00-10

A COMPARATIVE INVESTIGATION OF THE PERSONALITY PROFILES OF CPE AND NON-CPE THEOLOGICAL STUDENTS. 000233 00-11

SUPERVISION AS THEOLOGICAL METHOD. 000259 00-12

AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12

PASTORAL PSYCHOLOGY: THE NEXT 20 YEARS: IN RELATION TO THEOLOGICAL EDUCATION. 000272 00-12

SCALE FOR THEOLOGICAL CONSERVATISM, AND ITS PERSONALITY CORRELATES. 000335 00-13

A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

THEOLOGICAL REFLECTIONS ON SUICIDE. 000355 00-14

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

THEOLOGICAL CONSULTATION IN MENTAL-HOSPITALS. 000613 00-19

IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22

TOWARDS AN INDIGENOUS MODEL FOR PASTORAL-COUNSELING AND CARE, BASED ON SOME SOCIOCULTURAL, ANTHROPOLOGICAL AND THEOLOGICAL PRESUPPOSITIONS OF CERTAIN NIGERIAN PEOPLE. (PH.D. DISSERTATION). 000769 00-22

A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22

THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY. 000868 00-23

THEOLOGICAL ISSUES OF SIN IN MENTAL-HEALTH TREATMENT. 000877 00-23

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

PERSONAL RELIGION AND PSYCHOLOGICAL SCHEMATA: A RESEARCH APPROACH TO A THEOLOGICAL PSYCHOLOGY OF RELIGION. 000880 00-23

ABRAHAM MASLOWS CATEGORY OF PEAK-EXPERIENCES AND THE THEOLOGICAL CRITIQUE OF RELIGION. 000965 00-25

ROGERS, PERLS, AND SCHUTZ IN THEOLOGICAL AND PHILOSOPHICAL PERSPECTIVE. 000969 00-25

THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25

PASTORAL ECSTASY AND THE AUTHENTIC SELF: THEOLOGICAL MEANINGS IN SYMBOLIC DISTANCE. 001052 00-25

COMPLEAT-PERSON: SOME THEORETICAL VIEWS AND RESEARCH FINDINGS FOR A THEOLOGICAL PSYCHOLOGY OF RELIGION 001091 00-25

THE HISTORICAL AND THEOLOGICAL IMPLICATIONS IN THE TREATMENT OF MENTAL-ILLNESS (WITH SPECIAL REFERENCE TO SCHIZOPHRENIA). (D.MIN. DISSERTATION). 001286 00-28

THE THEOLOGICAL SCHOOL AS A THERAPEUTIC COMMUNITY. 001387 00-30

THE DYNAMICS OF FORGIVENESS IN COMMUNITY: A STUDY OF THE THEOLOGICAL MEANING AND PASTORAL IMPLICATIONS OF PROCESSES OF FORGIVENESS IN EXPERIENCES OTHER THAN THE CELEBRATION OF THE SACRAMENT OF PENANCE. (TH.D. DISSERTATION). 001582 00-34

HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36

A THEOLOGICAL CONVERSATION WITH TWO SEX EDUCATION PROGRAMS FOR THE CHURCH. (D.MIN. DISSERTATION). 001723 00-36

THE SPIRITUAL REVOLUTION: WOMENS LIBERATION AS THEOLOGICAL REEDUCATION. 001750 00-37

**THEOLOGICALLY**

THE PROBLEM OF HOSTILITY PSYCHOLOGICALLY AND THEOLOGICALLY CONSIDERED. 001015 00-25

**THEOLOGY**

THE INFLUENCE OF THEOLOGY, DENOMINATION, AND VALUES UPON THE POSITIONS OF CLERGY ON SOCIAL ISSUES. 000309 00-13

DRUG USE & ABUSE: STUDIES IN MAN, MEDICINE AND THEOLOGY. 000429 00-15

SUMMARY OF THE CONCLUSIONS OF A CONFERENCE ON THE THEOLOGY OF AGING. 000523 00-17

MORAL THEOLOGY AND THE MODERN CATHOLIC COLLEGE. 000557 00-18

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY; PART 4: EPISTLE AND REVELATION. 000637 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY, PART 3: GOSPELS AND ACTS. 000638 00-20

TOWARD A BIBLICAL THEOLOGY OF MARRIAGE AND FAMILY: PART ONE: PENTATEUCH AND HISTORICAL BOOKS. 000639 00-20

PROCESS MANAGEMENT: BAD THEOLOGY IN THE SERVICE OF THE CHURCH. 000693 00-21

PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21

MINISTRY TO THE DYING, A HEARTFELT TURN IN THEOLOGY. 000733 00-22

BRINGING TOGETHER PSYCHOLOGY AND THEOLOGY: REFLECTIONS ON MINISTRY TO THE BEREAVED. 000787 00-22

A PSYCHOLOGICAL AND THEOLOGICAL RESPONSE TO A CASE OF DEMON POSSESSION, WITH PARTICULAR REFERENCE TO THE THEOLOGY OF REINHOLD NIEBUHR. (D.MIN. DISSERTATION). 000789 00-22

PASTORAL CARE AND PASTORAL THEOLOGY. 000875 00-23

CHRISTIAN THEOLOGY: THE PROBLEM OF SUFFERING. 000881 00-23

A THEOLOGY FOR PSYCHODRAMA: IN MEMORY OF JACOB L. MORENO, M.D., FOUNDER OF GROUP PSYCHOTHERAPY AND PSYCHODRAMA. 000918 00-24

PERSONAL IDENTITY AND CREATIVE SELF-UNDERSTANDING: CONTRIBUTIONS OF JEAN PIAGET AND ERIK ERIKSON TO THE PSYCHOLOGICAL FOUNDATIONS OF THEOLOGY. 000982 00-25

JUNG AND THEOLOGY: A BIBLIOGRAPHICAL STUDY. 001008 00-25

AGGRESSION AND RELIGION: THE PSYCHOLOGY AND THEOLOGY OF THE PUNITIVE ELEMENT IN MAN. 001028 00-25

PSYCHOLOGY, THEOLOGY, AND SIN. 001041 00-25

TOWARD A THEOLOGY OF HUMAN AGGRESSION. 001048 00-25

THE PSYCHOLOGY OF FAITH: AN ATTEMPT TO DEFINE THE RELATIONSHIP BETWEEN PSYCHOLOGY AND THEOLOGY. 001054 00-25

PERSPECTIVES ON THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY. 001057 00-25

THE VULNERABLE HERO: THEOLOGY AND THE GOALS OF THERAPY. 001181 00-28

ANXIETY: FREUD AND THEOLOGY 001227 00-28

THEOLOGY AND LEISURE: IMPLICATIONS FOR THE HANDICAPPED. (D.MIN. DISSERTATION). 001293 00-29

HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

CHRISTIAN THEOLOGY AND EDUCATIONAL THEORY: CAN THERE BE CONNECTIONS?. 001364 00-30

CONDUCTING AN ADULT EDUCATION COURSE IN THEOLOGY. 001386 00-30

RELIGIOUS EDUCATIONAL RESEARCH IN THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF HELSINKI. 001399 00-30

MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31

THEOLOGY, DEATH AND THE FUNERAL LITURGY. 001566 00-34

WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION). 001766 00-37

THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM. 001814 00-37

**THEOMANIA**

CHEMICALLY-INDUCED THEOMANIA AND MYSTICAL ECSTASY AS THE SUPREME PARAPSYCHOLOGICAL EVENT. 000426 00-15

**THEOPHANIES**

PSYCHEDELIC THEOPHANIES AND THE RELIGIOUS LIFE. 001685 00-35

**THEORETICAL**

A THEORETICAL PSYCHOLOGICAL MODEL OF THE RELATIONSHIP OF GOD CONCEPT TO IDENTITY IN A CONSENSUAL RELIGIOUS PERSON AND ITS THEOLOGICAL IMPLICATIONS FOR PASTORAL-COUNSELING. (TH.D. DISSERTATION). 000879 00-23

COMPLEAT-PERSON: SOME THEORETICAL VIEWS AND RESEARCH FINDINGS FOR A THEOLOGICAL PSYCHOLOGY OF RELIGION. 001091 00-25

WHAT MOTIVATES CHURCH PARTICIPATION?. REVIEW, REPLICATION AND THEORETICAL REORIENTATION IN NEW-ZEALAND. 001539 00-34

CULTS: SOME THEORETICAL AND PRACTICAL PERSPECTIVES. 001686 00-35

**THEORIES**

PARENTS, SELF, AND GOD: A TEST OF COMPETING THEORIES OF INDIVIDUAL RELIGION RELATIONSHIPS. 000165 00-09

A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27

CHANGE OF HEART: A TEST OF SOME WIDELY HELD THEORIES ABOUT RELIGIOUS CONVERSION. 001484 00-32

**THEORIST**

MASLOW AS THEORIST OF RELIGION: REFLECTIONS ON HIS POPULARITY AND PLAUSIBILITY. 000964 00-25

**THEORY**

A THEORY OF GOD CONCEPT READINESS: FROM THE PIAGETIAN THEORIES OF CHILD ARTIFICIALISM AND THE ORIGIN OF RELIGIOUS FEELING IN CHILDREN. 000170 00-09

WEIGHING PSYCHOANALYTIC THEORY FOR PASTORAL-COUNSELING AND CLINICAL PASTORAL-EDUCATION. 000226 00-11

INTEGRATING THEORY WITH EXPERIENTIAL LEARNING IN A TRAINING OF TRAINERS SEMINAR. 000277 00-12

IMPLICATIONS OF JUNGIAN THEORY FOR THE EDUCATION OF CANDIDATES FOR THE CATHOLIC PRIESTHOOD. (PH.D. DISSERTATION). 000285 00-12

RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY. 000441 00-15

THE THEORY OF PERSONALITY IN THE BHAGAVAD-GITA: A STUDY IN TRANSPERSONAL PSYCHOLOGY. 000463 00-16

TOWARD A HINDU THEORY OF CREATIVITY. 000477 00-16

A PSYCHIATRIC CONSIDERATION OF KOAN OF ZEN BUDDHISM FROM THE VIEWPOINT OF MORITA THEORY. 000504 00-16

NOTES TOWARD A THEORY OF VALUES: THE PLACE OF VALUES. 000563 00-18

IDENTIFICATION THEORY AND CHRISTIAN MORAL EDUCATION. 000583 00-18

ADLERIAN THEORY AND PASTORAL-COUNSELING. 000886 00-24

THEORY OF CRISIS INTERVENTION. 000913 00-24

LESSONS FROM ART THEORY FOR THE PSYCHOLOGY OF RELIGION. 000920 00-24

COMMUNICATION THEORY AND PETITIONARY PRAYER. 000993 00-25

TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25

THE SIGNIFICANCE OF BUBERS I-THOU PHILOSOPHY FOR COUNSELING THEORY AND PRACTICE. (PH.D. DISSERTATION). 001045 00-25

THE DISENGAGEMENT THEORY OF AGING AND RETIREMENT APPLIED TO CLERGYMEN. (PH.D. DISSERTATION). 001063 00-25

ATTRIBUTION THEORY AND THE PSYCHOLOGY OF RELIGION. 001071 00-25

PROTESTANT CHRISTIAN EDUCATION AND PERSONALITY DEVELOPMENT: WITH REFERENCE TO THE PERSONALITY DEVELOPMENT THEORY OF GORDON W. ALLPORT. (PH.D. DISSERTATION). 001361 00-30

CHRISTIAN THEOLOGY AND EDUCATIONAL THEORY: CAN THERE BE CONNECTIONS?. 001364 00-30

CONVENTION PAPERS: THEORY AND PRACTICE IN RELIGION AND EDUCATION. 001379 00-30

LABELING THEORY AND THE OCCULT: A SOCIAL PSYCHOLOGICAL STUDY OF DEVIANCY AND POWER. (PH.D. DISSERTATION). 001466 00-31

TOWARD A THEORY OF CONVERSION AND COMMITMENT TO THE OCCULT. 001665 00-35

SODOMY IN ECCLESIASTICAL LAW AND THEORY. 001707 00-36

A COGNITIVE THEORY OF ANTISEMITISM IN THE CONTEXT OF RELIGIOUS IDEOLOGY. 001763 00-37

**THERAPEUTIC**

MINISTERIAL WORK IN THE THERAPEUTIC TEAM. 000615 00-19

THE IMPACT OF THERAPEUTIC MARITAL SEPARATION ON SPOUSES IN PASTORAL MARRIAGE COUNSELING. (TH.D. DISSERTATION). 000647 00-20

A STUDY OF DIFFERENCES BETWEEN COUNSELING PSYCHOLOGISTS DOCTORALLY DEGREED PREVIOUS TO AND FOLLOWING 1960 CONCERNING RELIGION AND CERTAIN RELIGIOUS PRINCIPLES AS A THERAPEUTIC ADJUNCT IN COUNSELING. (ED.D. DISSERTATION). 000863 00-22

EGO AS THERAPEUTIC BAROMETER: NOTES ON EGO STRENGTH AND SUPPORTIVE COUNSELING. 001056 00-25

AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25

PUERTO-RICAN SPIRITISM: PART 2 -- AN INSTITUTION WITH PREVENTIVE AND THERAPEUTIC FUNCTIONS IN COMMUNITY PSYCHIATRY. 001118 00-26

THE THEOLOGICAL SCHOOL AS A THERAPEUTIC COMMUNITY. 001387 00-30

THERAPEUTIC TOUCH: THE IMPRIMATUR OF NURSING. 001513 00-33

THERAPEUTIC ASPECTS OF PUERTO-RICAN CULT PRACTICES. 001658 00-35

**THERAPEUTICALLY**

IS RELIGION THERAPEUTICALLY SIGNIFICANT?. 000618 00-19

**THERAPIST**

RELIGIOUS VALUES AND THEIR EFFECT ON THE PERCEPTION OF A THERAPIST IN A PSYCHOTHERAPY ANALOGUE. 000048 00-03

THE CHAPLAIN AS THERAPIST. 000782 00-22

THERAPIST IDENTIFICATION AND ROLE IDENTITY AS A BARRIER TO INTEGRATIVE CHRISTIAN COUNSELING. 000811 00-22

ASSERTIVE TRAINING AND THE CHRISTIAN THERAPIST. 000907 00-24

RELIGIOUS INFLUENCES ON BEHAVIOR OF THE GROUP THERAPIST. 001163 00-28

THE THERAPIST AND CHRISTIAN CLIENT IN RELATIONSHIP. 001230 00-28

**THERAPISTS**

THE RELIGIOUS AS GROUP THERAPISTS: ATTITUDES AND CONFLICTS. 000133 00-07

THE EXPERIENCE OF ROLE CONFLICT IN PRIEST THERAPISTS. (PH D. DISSERTATION). 000185 00-10
A FAMILY THERAPISTS APPROACH TO WORKING WITH AN ORTHODOX JEWISH CLIENTELE. 000919 00-24

**THERAPY**
BELIEF: AN ESSENTIAL FACTOR IN MODERN THERAPY. 000115 00-05
A BRIEF COMMENT ON NAIKAN THERAPY. 000481 00-16
ZEN AND MORITA THERAPY. 000484 00-16
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16
MARITAL THERAPY WITH FORMER PRIESTS. 000622 00-20
IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22
SIN, GUILT AND MENTAL-HEALTH: CONFESSION AND RESTITUTION AS MEANS OF THERAPY. 000805 00-22
PASTORAL THERAPY INTERVENTION WITH THE FAMILY OF THE LINGERING PATIENT. (PH.D. DISSERTATION). 000842 00-22
CLIENT-CENTEREDNESS IN ROGERIAN THERAPY. 000905 00-24
SILENCE AS CREATIVE THERAPY: A CONTEMPLATIVE APPROACH TO PASTORAL CARE. 000912 00-24
BEHAVIOR THERAPY AND JOBS RECOVERY. 000921 00-24
THE GROWING EDGE OF GESTALT THERAPY. 000923 00-24
FAMILY THERAPY AND PASTORAL CARE. 000934 00-24
GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. 000936 00-24
TOWARD A THERAPY OF BEING. 000939 00-24
GESTALT THERAPY AND THE SACRAMENTAL EXPERIENCE. 001076 00-25
BODY AND SOUL: AN ESSAY ON GESTALT THERAPY AND RELIGIOUS-EXPERIENCE. (PH.D. DISSERTATION). 001106 00-25
AFTER THERAPY WHAT? LAY THERAPEUTIC RESOURCES IN RELIGIOUS PERSPECTIVE: THE SECOND JOHN G. FINCH SYMPOSIUM ON PSYCHOLOGY AND RELIGION. 001107 00-25
THE VULNERABLE HERO: THEOLOGY AND THE GOALS OF THERAPY. 001181 00-28
THE GUILT COMPLEX, SENSE OF GUILT, AND FORMULATION OF RELATIVE THERAPY. 001218 00-28
PSYCHOTHERAPEUTIC DYNAMICS IN AFRICAN BEWITCHED PATIENTS: TOWARD A MULTIDIMENSIONAL THERAPY IN SOCIAL PSYCHIATRY. (TH.D. DISSERTATION). 001219 00-28
THE RELATIONSHIP BETWEEN RELIGIOUS ORIENTATION AND THERAPY MODE ATTRACTION. (PH.D. DISSERTATION). 001249 00-28
GROUP THERAPY FOR CATHOLIC NUNS. 001258 00-28
A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35
TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35

**THINKING**
PERSONALITY AND DEMOGRAPHIC CORRELATES ASSOCIATED WITH CONCEPTUAL RELIGIOUS THINKING AND RELIGIOUS ORTHODOXY IN CHILDREN AND ADOLESCENTS. (PH.D. DISSERTATION). 000005 00-01
COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09
COGNITIVE DEVELOPMENT IN PUPILS IN GRADES FOUR THROUGH TWELVE: THE INCIDENCE OF CONCRETE AND ABSTRACT RELIGIOUS THINKING. 000163 00-09
RESEARCH CONCERNING THE DEVELOPMENT OF RELIGIOUS THINKING IN FINNISH STUDENTS: A REPORT OF RESULTS. 000167 00-09

**THOUGHT**
DEATH IN CLASSICAL CHRISTIAN THOUGHT. 000407 00-14
ON THE ORIGINS OF KOREAN THOUGHT. 000495 00-16
ANCIENT INDIAN PSYCHIATRIC THOUGHT AND PHILOSOPHY OVER THE AGES. 000501 00-16
ON THE PLACE OF RELIGION IN THE THOUGHT OF VIKTOR FRANKL. 001084 00-25
RELIGIOUS-EDUCATION AS INQUIRY: THE THOUGHT OF HENRY NELSON WIEMAN. 001383 00-30
HUMAN SEXUALITY: NEW DIRECTIONS IN AMERICAN CATHOLIC THOUGHT: A STUDY COMMISSIONED BY THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA. 001714 00-36

**THOUGHTS**
RELIGION AND BEREAVEMENT: COUNSEL FOR THE PHYSICIAN, ADVICE FOR THE BEREAVED, THOUGHTS FOR THE CLERGYMAN. 000798 00-22
GOD AND BEHAVIOR MOD: SOME THOUGHTS CONCERNING THE RELATIONSHIPS BETWEEN BIBLICAL PRINCIPLES AND BEHAVIOR MODIFICATION. 000887 00-24
SOME SECOND THOUGHTS ON SUBSTANTIVE VERSUS FUNCTIONAL DEFINITIONS OF RELIGION. 000958 00-25

**THREE-MODE**
MEASURING RELIGIOUS ATTITUDES USING THE SEMANTIC DIFFERENTIAL TECHNIQUE: AN APPLICATION OF THREE-MODE FACTOR ANALYSIS. 001055 00-25

**TIME**
EST ONE MORE TIME. 000244 00-12
A TIME TO DIE. 000420 00-14
THE CORRECTIONAL CHAPLAINCY: SOCIOLOGICAL PERSPECTIVES IN A TIME OF RAPID CHANGE. 000788 00-22
A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22
A TIME LIMITED GROUP EXPERIENCE WITH A RELIGIOUS TEACHING ORDER. 001238 00-28
THE DEVELOPMENT AND CHANGE OF THE PEYOTE CEREMONY THROUGH TIME AND SPACE. (PH.D. DISSERTATION). 001544 00-34

**TIMES**
PASTORAL MINISTRY BETWEEN THE TIMES. 000764 00-22
A CASE OF WITCHCRAFT IN MODERN TIMES. A STUDY OF THE PSYCHOSOCIAL CONDITIONING FACTORS OF MODERN OCCULTISM. 001625 00-34

**TITLE-VII**
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT. 000574 00-18

**TONGUES**
TONGUES OF MEN AND ANGELS: THE RELIGIOUS LANGUAGE OF PENTECOSTALISM. 001489 00-32
THE PSYCHOLOGY OF SPEAKING IN TONGUES. 001512 00-33
SPEAKING IN TONGUES: GLOSSOLALIA BIBLIOGRAPHY. 001521 00-33

**TOOL**
LOGOTHERAPY AS A PASTORAL TOOL. 000896 00-24
PERSONAL RELIGIOUS HISTORY AS A PASTORAL TOOL. 000908 00-24

**TORAH**
THE TORAH VIEW OF MENTAL-ILLNESS: SIN OR SICKNESS? 001146 00-27

**TOTAL**
AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16
A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION). 000538 00-17
INNER FREEDOM THROUGH A TOTAL COMMITMENT TO JESUS CHRIST. 001303 00-29

**TOUCH**
THE TOUCH OF LONELINESS. 000810 00-22
THERAPEUTIC TOUCH: THE IMPRIMATUR OF NURSING. 001513 00-33

**TOURNIER**
THE CHRISTIAN PSYCHOLOGY OF PAUL TOURNIER. 000981 00-25

**TOWN**
FAIRFIELD: A STUDY OF PLURALISM AND INTEGRATION IN THE RELIGIOUS LIFE OF A SUBURBAN TOWN. (PH.D. DISSERTATION). 000082 00-04

**TOXIC**
INTOXICATION AND ECSTASY: THE PHENOMENA OF TOXIC ECSTASY IN YOUNG PEOPLE. 000430 00-15

**TOXICOMANIA**
ABSOLUTE DEPENDENCE OR TOXICOMANIA AS A MINOR FORM OF MYSTICISM. 000449 00-15

**TOYNBEES**
CONTRIBUTIONS TO PSYCHOHISTORY: II. TOYNBEES STUDY OF HISTORY: A CONTRIBUTION TO THE PSYCHOLOGY OF CRISIS CULTS AND RELIGION. 001660 00-35

**TRADITION**
THE CHANGING FAMILY PATTERN AND THE PERSISTENCE OF TRADITION IN THE JEWISH COMMUNITY: A CASE-STUDY. 000111 00-05
SUICIDE IN JEWISH LEGAL AND RELIGIOUS TRADITION. 000354 00-14
ON THE CONFLICTS BETWEEN BIOLOGICAL AND SOCIAL EVOLUTION AND BETWEEN PSYCHOLOGY AND MORAL TRADITION. 000548 00-18
THE ENCOUNTER GROUP MOVEMENT AND THE TRADITION OF CHRISTIAN ENTHUSIASM AND MYSTICISM. (PH.D. DISSERTATION). 001093 00-25
A NOTE ON THE CONCEPT OF SELF, AND THE THERAPY AND PRACTICE OF PSYCHOLOGICAL HELP IN THE SUFI TRADITION. 001631 00-35

**TRADITIONAL**
TRADITIONAL RELIGIOUS ORTHODOXY, RESPECT FOR AUTHORITY AND NONCONFORMITY IN ADOLESCENCE. 000018 00-01
PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION) 000060 00-03
TRADITIONAL AND NONTRADITIONAL RELIGIOUS INTERESTS AMONG FEMALE COLLEGE AGE CHRISTIANS. 000061 00-03
EXPERIMENTAL AND TRADITIONAL PARISHES: A PSYCHOLOGICAL STUDY OF CERTAIN GROUPS IN THE CATHOLIC CHURCH. (PH.D. DISSERTATION). 000091 00-04
PSYCHIATRY IN TRADITIONAL CHINESE MEDICINE. 000470 00-16
HOW TRADITIONAL JUDAISM HELPS THE AGED MEET THEIR PSYCHOLOGICAL NEEDS. 000535 00-17
A DEFENSE OF THE TRADITIONAL CHRISTIAN ETHIC. 000552 00-18
EXISTING CONCEPTS OF MENTAL-ILLNESS IN DIFFERENT CULTURES AND TRADITIONAL FORMS OF TREATMENT. 001153 00-28
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30
TRADITIONAL INDIAN TEXTURES AND CONTEXTS. 001668 00-35

**TRADITIONALISM**
RELIGION AND WOMENS SEX-ROLE TRADITIONALISM. (PH.D. DISSERTATION). 001783 00-37

**TRADITIONS**
PUBLIC-OPINION AND RELIGIOUS TRADITIONS. 000094 00-04

**TRAINED**
FACTORS AFFECTING RACIAL ATTITUDES AND OVERT BEHAVIOR OF SEMINARY TRAINED METHODIST MINISTERS: A PANEL STUDY. (PH.D. DISSERTATION). 001736 00-37

**TRAINERS**
INTEGRATING THEORY WITH EXPERIENTIAL LEARNING IN A TRAINING OF TRAINERS SEMINAR. 000277 00-12

**TRAINING**
RELIGIOUS PRACTICE AND ORTHODOXY AMONG CATHOLIC STUDENTS AS A FUNCTION OF PARENTS BELIEFS AND RELIGIOUS TRAINING. 000066 00-03
AN ANALYSIS OF CLINICAL PASTORAL TRAINING USING A SYSTEMS APPROACH: AN ANALYSIS OF SIX PROGRAMS OF CLINICAL PASTORAL TRAINING AT SAINT-ELIZABETHS HOSPITAL WITH EMPHASIS ON THE METHODOLOGY OF SUPERVISION AND ITS EFFECTS ON CLINICAL PASTORAL LEARNING. 000210 00-11
THE USE OF SENSITIVITY TRAINING IN A UNIT OF PROFESSIONAL EDUCATION. 000222 00-11
CROSS-CULTURAL CLINICAL PASTORAL TRAINING IN SINGAPORE. 000223 00-11
THE CLERGY AND PASTORAL CARE: THE EFFECT OF CLINICAL TRAINING. (PH.D. DISSERTATION). 000224 00-11
A GESTALT APPROACH IN A CLINICAL TRAINING GROUP. 000225 00-11
VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11
NEW THRUSTS IN CLINICAL EDUCATION AND TRAINING FOR CLERGYMEN. 000237 00-11
CLINICAL PASTORAL TRAINING. 000241 00-11
TRAINING PARAPROFESSIONAL MENTAL-HEALTH COUNSELORS AS A MEANS OF ENLIVENING THE PRIESTHOOD OF ALL BELIEVERS. (PH.D. DISSERTATION). 000247 00-12
IN-SERVICE TRAINING FOR PASTORAL-COUNSELORS. 000250 00-12
A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12
CLERGY TRAINING PROGRAM PATTERNED AFTER FOUNDATION METHOD. 000254 00-12
ISSUES IN SUPERVISION DURING A TRAINING YEAR. 000255 00-12
AN ASSESSMENT OF THE EFFECTS OF A COMMUNITY-MENTAL-HEALTH CENTER LABORATORY TRAINING EDUCATION CONSULTATION PROGRAM IN BEREAVEMENT MINISTRY FOR PARISH CLERGYMEN. (PH.D. DISSERTATION). 000258 00-12
PSYCHOLOGICAL DISORDER AND TRAINING FOR PASTORAL CARE. 000260 00-12
AN EVALUATION OF SENSITIVITY TRAINING EFFECTS ON SELF-ACTUALIZATION, PURPOSE IN LIFE, AND RELIGIOUS ATTITUDES OF THEOLOGICAL STUDENTS. (PH.D.DISSERTATION). 000265 00-12
TRAINING IN BASIC PASTORAL-COUNSELING SKILLS: A COMPARISON OF A MICROTRAINING APPROACH WITH A SKILLS PRACTICE APPROACH. 000267 00-12
VIDEO-STIMULATED RECALL IN PASTORAL PSYCHOTHERAPY TRAINING. 000269 00-12
MODELING AND INSTRUCTIONS IN TRAINING FOR COUNSELOR EMPATHY. 000273 00-12
INTEGRATING THEORY WITH EXPERIENTIAL LEARNING IN A TRAINING OF TRAINERS SEMINAR. 000277 00-12
EFFECTS OF A MARRIAGE COUNSELING TRAINING PROGRAM ON LUTHERAN CLERGY COUPLES. (ED.D. DISSERTATION). 000281 00-12
THE PLACE OF RELIGION IN THE TRAINING OF PASTORAL-COUNSELORS. 000282 00-12
SEMINARY TRAINING AND PERSONALITY CHANGE. 000284 00-12
CATHOLIC RELIGIOUS ORDERS AND THE AGING PROCESS: RESEARCH, TRAINING, AND SERVICE PROGRAM. 000522 00-17
LEADERSHIP TRAINING FOR PRERETIREMENT PROGRAMS IN RELIGIOUS COMMUNITIES. 000524 00-17
MOTHER AWARDED CHILD CUSTODY AND RELIGIOUS TRAINING OF THE CHILD. REACE V. REACE, 3[illegible]0 N.E.2D 143. APPELLATE COURT OF ILLINOIS. FIRST DISTRICT. FOURTH DIVISION. JUNE 9, 1976. 000572 00-18
TRAINING FAMILY LIFE LEADERS IN DEVELOPING-COUNTRIES: A SEMINAR APPROACH. 000650 00-20
CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND. 000699 00-21
TRAINING LAY COUNSELORS FOR CHURCH AND COMMUNITY-MENTAL-HEALTH. 000700 00-21
GOALS AND ISSUES IN THE TRAINING OF PASTORAL-COUNSELING SPECIALISTS. (PH.D. DISSERTATION). 000865 00-22
ASSERTIVE TRAINING AND THE CHRISTIAN THERAPIST. 000907 00-24
IN DEFENSE OF SENSITIVITY TRAINING. 000935 00-24

**TRAIT**

THE EFFECTS OF MANTRA MEDITATION AND PROGRESSIVE RELAXATION ON SELF-ACTUALIZATION, STATE AND TRAIT ANXIETY, AND FRONTALIS MUSCLE TENSION. (PH.D. DISSERTATION). 000509 00-16

**TRAITS**

CERTAIN PERSONALITY TRAITS OF EFFECTIVE AND NONEFFECTIVE COUNSELING STUDENTS ENROLLED IN SECTARIAN AND NONSECTARIAN INSTITUTIONS. (ED.D. DISSERTATION). 000960 00-25

**TRANCE**

CULTURAL-RELIGIOUS TRANCE STATES IN SINGAPORE. 001414 00-31

TRANCE, HEALING, AND HALLUCINATION: THREE FIELD STUDIES IN RELIGIOUS-EXPERIENCE. 001428 00-31

TRANCE AND POSSESSION STATES. 001473 00-31

HYSTERIA AND PENTECOSTALISM: RITUAL POSSESSION AND HYSTERIC DEMONIC TRANCE. 001497 00-33

HALLUCINATION AND TRANCE: AN ANTHROPOLOGISTS PERSPECTIVE. 001498 00-33

TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT. 001646 00-35

**TRANSACTIONAL**

TRANSACTIONAL ANALYSIS AND SOME RELIGIOUS APPLICATION. (D.MIN. DISSERTATION). 000893 00-24

OPTIMAL RESPONDING: A PASTORAL DIALOGUE WITH TRANSACTIONAL ANALYSIS. 000902 00-24

BORN TO LOVE: TRANSACTIONAL ANALYSIS IN THE CHURCH. 000903 00-24

**TRANSCENDENCE**

THE PSYCHOLOGY OF FAITH AND THE MEANING OF TRANSCENDENCE IN THE PHILOSOPHY OF KIERKEGAARD. 001098 00-25

HUMAN CREATIVITY: A SYMBOL OF TRANSCENDENCE IN CONTEMPORARY PSYCHOLOGY AND THE THEOLOGY OF KARL RAHNER: IMPLICATIONS FOR RELIGIOUS-EDUCATION. (PH.D. DISSERTATION). 001355 00-30

**TRANSCENDENTAL**

TRANSCENDENTAL MEDITATION: GENERAL EVALUATION SURVEY. (UNPUBLISHED INSTRUMENT). 000466 00-16

TRANSCENDENTAL MEDITATION. 000506 00-16

TRANSCENDENTAL MEDITATION. 000507 00-16

THE INFLUENCE OF TRANSCENDENTAL MEDITATION ON POSITIVE MENTAL-HEALTH AND SELF-ACTUALIZATION; AND THE ROLE OF EXPECTATION, RIGIDITY, AND SELF-CONTROL IN THE ACHIEVEMENT OF THESE BENEFITS. (PH.D.DISSERTATION). 001329 00-29

NATURE AND FUNCTIONS OF BELIEF SYSTEMS: HUMANISM AND TRANSCENDENTAL RELIGION. 001424 00-31

**TRANSCULTURAL**

PSYCHOTHERAPY AS THE MANIPULATION OF ENDOGENOUS HEALING MECHANISMS: A TRANSCULTURAL SURVEY. 001522 00-33

**TRANSFERENCE**

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12

ON TRANSFERENCE. 000894 00-24

**TRANSFORMATION**

UNDERSTANDING TRANSFORMATION OF CONSCIOUSNESS. 001449 00-31

**TRANSFORMING**

OBSERVATIONS ON THE TRANSFORMING FUNCTION OF RITUALS AND THE PROLIFERATION OF PSYCHOTHERAPIES. 001592 00-34

**TRANSITION**

CATHOLIC ATTITUDES AND BELIEFS IN TRANSITION: A DECADE STUDY OF A JESUIT COLLEGE. 000036 00-03

THE ADOLESCENT AND HIS RELIGION: BELIEFS IN TRANSITION, 1970-1973. 000171 00-09

A STUDY OF THE TRANSITION OF AGED PEOPLE FROM SELF-CARE TO PARTIAL OR TOTAL CARE IN ANOTHER RESIDENCE. (D.MIN. DISSERTATION). 000538 00-17

MARRAPODI: THE STUDY OF AN INDIGENOUS RELIGIOUS COMMUNITY IN TRANSITION. 001653 00-35

**TRANSPERSONAL**

THE THEORY OF PERSONALITY IN THE BHAGAVAD-GITA: A STUDY IN TRANSPERSONAL PSYCHOLOGY. 000463 00-16

TRANSPERSONAL PSYCHOLOGIES. 001468 00-31

**TRANSVESTITE**

SOCIORELIGIOUS AND PSYCHOLOGICAL STUDY OF THE TRANSVESTITE CULT IN INDIA (HIZADA CULT). 001675 00-35

**TRAUMATIC**

A STUDY OF THE SHAPE OF GRIEF SIX-MONTHS OR LONGER AFTER TRAUMATIC LOSS -- FROM THE THEOLOGICAL PERSPECTIVE OF CHRISTIAN COMMUNITY. (D.MIN. DISSERTATION). 000349 00-14

**TREATED**

SOCIOCULTURAL PREDICTORS OF SELF-ACTUALIZATION IN EEG BIOFEEDBACK TREATED ALCOHOLICS. 000458 00-15

**TREATING**

PRACTICES FOR TREATING PHYSICAL AND MENTAL-ILLNESS IN GUYANA. 001534 00-34

**TREATMENT**

THE ROLE OF A CRISIS INTERVENTION TREATMENT IN THE PATIENTS RECOVERY FROM ELECTIVE SURGERY. (PH.D. DISSERTATION). 000591 00-19

PASTORAL CARE AND THE PSYCHIATRIC TREATMENT UNIT: SOME IMPLICATIONS. 000595 00-19

TREATMENT OF A CORRUPTED FAMILY BY RABBI AND PSYCHIATRIST. 000600 00-19

THE CLERGYMAN AND THE PSYCHOLOGIST AS MARRIAGE COUNSELORS: DIFFERENCES IN PHILOSOPHY, REFERRAL PATTERNS AND TREATMENT APPROACHES TO NONMARITAL RELATIONSHIPS. 000645 00-20

PASTORAL RESOURCES IN THE TREATMENT OF A MENTALLY-ILL PERSON: A DIALOGUE ABOUT A PATIENTS RIGHTS AND A CHAPLAINS RESPONSIBILITIES. 000822 00-22

THE ROLE OF A THEOLOGICAL PERSPECTIVE IN TREATMENT: EXPLORING A NEW CONSCIOUSNESS IN A MENTAL-HEALTH FACILITY. 000868 00-23

THEOLOGICAL ISSUES OF SIN IN MENTAL-HEALTH TREATMENT. 000877 00-23

TEXTBOOK OF DISTURBANCES OF MENTAL LIFE, OR DISTURBANCES OF THE SOUL AND THEIR TREATMENT. VOL. 1: THEORY. VOL. 2: PRACTICE. 001007 00-25

EXISTING CONCEPTS OF MENTAL-ILLNESS IN DIFFERENT CULTURES AND TRADITIONAL FORMS OF TREATMENT. 001153 00-28

VICISSITUDES OF PSYCHOANALYTICALLY ORIENTED PSYCHOTHERAPY IN THE TREATMENT OF RELIGIOUS PROFESSIONALS. 001237 00-28

TREATMENT OF A CLERGYMAN: ANXIETY NEUROSIS IN A CELIBATE. 001262 00-28

THE TREATMENT OF CATHOLIC PATIENTS. 001282 00-28

THE HISTORICAL AND THEOLOGICAL IMPLICATIONS IN THE TREATMENT OF MENTAL-ILLNESS (WITH SPECIAL REFERENCE TO SCHIZOPHRENIA). (D.MIN. DISSERTATION). 001286 00-28

SANTERIA: AFROCUBAN CONCEPTS OF DISEASE AND ITS TREATMENT IN MIAMI. 001605 00-34

RELIGIOUS TREATMENT OF MENTAL-ILLNESS IN TAMIL NADU. 001613 00-34

CHRISTIAN PERSPECTIVES ON THE TREATMENT OF SEXUAL-DYSFUNCTION. 001703 00-36

**TRENDS**

DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09

SOME CURRENT TRENDS IN MARRIAGE COUNSELING. 000635 00-20

TRENDS IN AMERICAN ESCHATOLOGY: AN APPLICATION OF SKINNERIAN CONCEPTS IN AN ANALYSIS OF CHANGES IN RELIGION AND CULTURE. (PH.D. DISSERTATION). 000949 00-25

PUBLICATION TRENDS IN THE PSYCHOLOGY OF RELIGION TO 1974. 000971 00-25

THE RELIGION OF BLACKS IN THE UNITED-STATES: SOME RECENT TRENDS AND CURRENT CHARACTERISTICS. 001132 00-27

TRENDS AND CORRELATES OF RELIGIOUS ORTHODOXY IN COLLEGE STUDENT COUNSELING. 001172 00-28

**TRENTON**

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL

GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE.
000658 00-20

**TRIAD**
PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES.
001771 00-37

**TRIBE**
PSYCHOANALYSIS OF RELIGION OF AN INDIAN PRIMITIVE TRIBE.
001659 00-35

**TRIBES**
HEALTH PRACTICES AMONG TRIBES IN NORTH INDIA.
001619 00-34

**TRIGGERING**
DIFFERENTIAL TRIGGERING OF MYSTICAL EXPERIENCE AS A FUNCTION OF SELF-ACTUALIZATION.
001442 00-31

**TRIP**
THE ULTIMATE TRIP.
001829 00-38

**TROPICAL**
RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION).
001123 00-26

**TROUBLE**
MINISTERS IN TROUBLE: A STUDY OF 140 CASES EVALUATED AT THE MENNINGER FOUNDATION.
000246 00-12

**TRUE**
THE TRUE AIM OF YOGA.
000485 00-16

CHURCH CATERING TO HOMOSEXUALS EVEN IN PRISON -- A TRUE RELIGION: LIFF V. PROCUNIER, 395 F.SUPP. 871, U.S. DISTRICT COURT, N.D. CALIFORNIA.
000576 00-18

**TRUSTING**
THE TRUSTING COMMUNITY. (PH.D. DISSERTATION).
000287 00-13

**TRUTH**
AGGRESSION, ERROR AND TRUTH: A REPLY TO THE DISCUSSION BY SAMUEL RITVO.
001308 00-29

AGGRESSION, ERROR AND TRUTH.
001575 00-34

**TURKEY**
RELIGION IN MODERN TURKEY.
001579 00-34

**TYPE**
PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION).
000060 00-03

AN EXPLORATION INTO THE REASONS PEOPLE CHOOSE A PASTORAL-COUNSELOR INSTEAD OF ANOTHER TYPE OF PSYCHOTHERAPIST.
000143 00-08

**TYPES**
MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING.
001299 00-29

**TYPING**
TYPING THE TYPOLOGIES: SOME PARALLELS IN THE CAREER OF CHURCH-SECT AND EXTRINSIC-INTRINSIC.
001643 00-35

**TYPOLOGIES**
TYPING THE TYPOLOGIES: SOME PARALLELS IN THE CAREER OF CHURCH-SECT AND EXTRINSIC-INTRINSIC.
001643 00-35

**TYPOLOGY**
RELIGIOUS TYPOLOGY AND THE SOCIAL IDEOLOGY OF THE CLERGY.
000869 00-23

ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY.
001690 00-35

**UBOL-RATCHTHANI**
ADOLESCENTS ATTITUDE TOWARD RELIGION IN UBOL-RATCHTHANI COMMUNITY.
000011 00-01

**UFO**
SEEKERS AND SAUCERS: THE ROLE OF THE CULTIC MILIEU IN JOINING A UFO CULT.
001630 00-35

**UGANDAN**
URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS.
001149 00-28

**ULTIMATE**
THE ULTIMATE TRIP.
001829 00-38

**ULTRACONSCIOUS**
IS THERE AN ULTRACONSCIOUS BEYOND THE UNCONSCIOUS?.
000471 00-16

IS THERE AN ULTRACONSCIOUS BEYOND THE UNCONSCIOUS.
001418 00-31

THE ULTRACONSCIOUS MIND.
001419 00-31

**UMBANDA**
GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION.
001645 00-35

TRANCE MEDIUMISM AND GROUP THERAPY: CUSTOMS OF THE BRAZILIAN UMBANDA CULT.
001646 00-35

UMBANDA IN SAO-PAULO: RELIGIOUS INNOVATION IN A DEVELOPING SOCIETY. (PH.D.DISSERTATION).
001673 00-35

**UNBELIEF**
BETWEEN BELIEF AND UNBELIEF.
001072 00-25

**UNCHANGING**
BEING A PARENT: UNCHANGING VALUES IN A CHANGING WORLD.
000625 00-20

**UNCONSCIOUS**
IS THERE AN ULTRACONSCIOUS BEYOND THE UNCONSCIOUS?.
000471 00-16

RELIGION IN THE CARTOGRAPHY OF THE UNCONSCIOUS: A DISCUSSION OF STANISLAV GROFS REALMS OF THE HUMAN UNCONSCIOUS.
000985 00-25

GOD, EDUCATION AND THE UNCONSCIOUS.
001027 00-25

RELIGION AND THE UNCONSCIOUS.
001101 00-25

IS THERE AN ULTRACONSCIOUS BEYOND THE UNCONSCIOUS.
001418 00-31

**UNCONVENTIONAL**
GLOSSOLALIA: THE PERSONALITY CORRELATES OF CONVENTIONAL AND UNCONVENTIONAL SUBGROUPS. (PH.D. DISSERTATION).
001263 00-28

**UNDERGRADUATE**
A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION).
001728 00-36

**UNDERGRADUATES**
PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION).
000060 00-03

DEATH, ANXIETY, INTRINSICNESS OF RELIGION AND PURPOSE IN LIFE AMONG NUNS AND ROMAN CATHOLIC FEMALE UNDERGRADUATES. (PH.D. DISSERTATION).
000386 00-14

**UNDERGROUND**
ABANDONED BY GOD AND THE WORLD: THE RELIGIOUS UNDERGROUND IN OUR WORLD.
001649 00-35

**UNDERPRIVILEGED**
THE UNDERPRIVILEGED AND ROMAN CATHOLIC EDUCATION.
001348 00-30

**UNDERSTANDING**
TOWARD A PSYCHOLOGICAL UNDERSTANDING OF THE AMERICAN CATHOLIC BISHOP.
000333 00-13

THE UNDERSTANDING OF DEATH IN JAPANESE RELIGION.
000397 00-14

TOWARD AN UNDERSTANDING OF RELIGIOUS NEEDS IN AGING PERSONS.
000518 00-17

THE CHAPLAINS ROLE IN CARE FOR THE DYING: TOWARD A NEW UNDERSTANDING.
000844 00-22

RELIGIOUS UNDERSTANDING, RELIGIOUS ATTITUDES AND SELF-ESTEEM OF PAROCHIAL SCHOOL AND CONFRATERNITY OF CHRISTIAN DOCTRINE STUDENTS. (ED.D. DISSERTATION).
001380 00-30

UNDERSTANDING TRANSFORMATION OF CONSCIOUSNESS.
001449 00-31

THREE CONTRIBUTIONS TO UNDERSTANDING HUMAN SEXUALITY.
001708 00-36

UNDERSTANDING MALE HOMOSEXUALITY: DEVELOPMENTAL RECAPITULATION IN A CHRISTIAN PERSPECTIVE.
001721 00-36

**UNDUE**
CIVIL RIGHTS -- RELIGIOUS DISCRIMINATION IN EMPLOYMENT -- TITLE-VII STANDARDS OF REASONABLE ACCOMMODATION AND UNDUE HARDSHIP ARE CONSTITUTIONAL, BUT RECENT CASES ILLUSTRATE JUDICIAL OVERZEALOUSNESS IN ENFORCEMENT.
000574 00-18

**UNHAPPINESS**
UNHAPPINESS AND MENTAL-ILLNESS.
000821 00-22

**UNION**

EMPLOYEES UPHELD ON RELIGIOUS-BELIEF NOT TO BE AFFILIATED WITH A UNION. COOPER V. GENERAL-DYNAMICS-CONVAIR AEORO., ETC., 533 F.2D 163, (TEXAS). U.S. COURT OF APPEALS. FIFTH-CIRCUIT. JUNE 9, 1976. 000573 00-18

THE MEMBERSHIP OF A CULT: THE SPIRITUALISTS NATIONAL UNION. 001670 00-35

**UNIQUE**

UNIQUE CONTRIBUTIONS OF CHURCHES AND CLERGY TO COMMUNITY-MENTAL-HEALTH. 000687 00-21

CURANDERAS: A UNIQUE ROLE FOR MEXICAN WOMEN. 001515 00-33

**UNIT**

THE USE OF SENSITIVITY TRAINING IN A UNIT OF PROFESSIONAL EDUCATION. 000222 00-11

PASTORAL CARE AND THE PSYCHIATRIC TREATMENT UNIT: SOME IMPLICATIONS. 000595 00-19

**UNITARIAN**

THE RELIGIOUS VALUE SYSTEM OF UNITARIAN UNIVERSALISTS. 000090 00-04

SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972. 000566 00-18

SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18

**UNITED**

AN ANALYSIS OF PERCEIVED NEED SATISFACTIONS AMONG UNITED PRESBYTERIAN CHURCH PASTORS. (ED.D. DISSERTATION). 000293 00-13

UNITED CHURCH OF CHRIST PASTORS: A DEMOGRAPHIC AND PSYCHOGRAPHIC DESCRIPTION. 000296 00-13

RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION). 001123 00-26

**UNITED-STATES**

RELIGIOUS-BELIEF IN THE UNITED-STATES TODAY. 000098 00-05

CPE IN THE UNITED-STATES ARMY. 000219 00-11

INTERMARRIAGE AND UNWANTED FERTILITY IN THE UNITED-STATES. 000624 00-20

THE RELIGION OF BLACKS IN THE UNITED-STATES: SOME RECENT TRENDS AND CURRENT CHARACTERISTICS. 001132 00-27

THE SEPHARDIC REVIVAL IN THE UNITED-STATES: A CASE OF ETHNIC REVIVAL IN A MINORITY WITHIN A MINORITY. 001138 00-27

**UNIVERSAL**

GUILT: ITS UNIVERSAL HIDDEN PRESENCE. 001228 00-28

**UNIVERSALISTS**

THE RELIGIOUS VALUE SYSTEM OF UNITARIAN UNIVERSALISTS. 000090 00-04

**UNIVERSITY**

PSYCHOLOGICAL TYPE AND OTHER SIGNIFICANT CORRELATES OF TRADITIONAL AND POSTTRADITIONAL RELIGIOSITY AMONG UNIVERSITY UNDERGRADUATES. (PH.D. DISSERTATION). 000060 00-03

CHANGES IN RELIGIOUS-BELIEFS, PRACTICES AND ATTITUDES AMONG UNIVERSITY STUDENTS OVER AN ELEVEN-YEAR PERIOD IN RELATION TO SEX DIFFERENCES, DENOMINATIONAL DIFFERENCES AND DIFFERENCES BETWEEN FACULTIES AND YEARS OF STUDY. 000070 00-03

BACKGROUND RELIGIOUS DENOMINATION, PARENTAL EMPHASIS, AND THE RELIGIOUS ORIENTATION OF UNIVERSITY STUDENTS. 000107 00-05

THE ROLE OF RELIGION IN SOCIETY: A STUDY OF PATTERNS IN A RELIGIOUS AFFILATED COLLEGE AND A STATE UNIVERSITY. (PH.D. DISSERTATION). 000122 00-05

SUPERNATURAL BELIEFS AND CHANGING COGNITIVE STRUCTURES AMONG GHANAIAN UNIVERSITY STUDENTS. 000126 00-06

ATHENS AND JERUSALEM, THE UNIVERSITY AND RELIGIOUS-COUNSELING. 000832 00-22

A PATHOLOGICAL SURVEY OF THE RELIGION OF OUTPATIENTS -- TAKEN FROM THE MOST RECENT THREE YEARS OF STATISTICS ON THE OUTPATIENTS AT THE DEPARTMENT OF PSYCHIATRY, HOKKAIDO UNIVERSITY. 001200 00-28

RELIGIOUS EDUCATIONAL RESEARCH IN THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF HELSINKI. 001399 00-30

OCCULT BOOKS AT THE UNIVERSITY OF PITTSBURGH. 001454 00-31

RELIGION AND SEX IN A UNIVERSITY SAMPLE: DATA BEARING ON MOLS HYPOTHESIS. 001717 00-36

A STUDY OF THE RELATIONSHIP BETWEEN SELECTED PERSONAL AND RELIGIOUS BACKGROUND FACTORS AND THE PREMARITAL SEXUAL BEHAVIOR OF A SAMPLE OF UNDERGRADUATE STUDENTS AT THE UNIVERSITY OF MARYLAND. (PH.D. DISSERTATION). 001728 00-36

**UNKNOWN**

UNKNOWN GOD MADE KNOWN (THE RELIGION OF PSYCHOLOGY). 000987 00-25

**UNWANTED**

INTERMARRIAGE AND UNWANTED FERTILITY IN THE UNITED-STATES. 000624 00-20

**URBAN**

MUSICAL PEWS: RURAL AND URBAN MODELS OF OCCUPATIONAL AND RELIGIOUS MOBILITY. 000092 00-04

AGE & RELIGIOSITY IN AN URBAN ETHNIC COMMUNITY. 000526 00-17

THE DEVELOPMENT AND EVALUATION OF A FAMILY CARE PROGRAM FOR AN URBAN CHURCH. (ED.D. DISSERTATION). 000654 00-20

THE URBAN CHURCH. 001116 00-26

FAMILY AND SOCIAL NETWORKS IN AN URBAN BLACK STOREFRONT CHURCH. (PH.D. DISSERTATION). 001140 00-27

URBAN SKILLS AND RELIGION: MECHANISMS FOR COPING AND DEFENSE AMONG THE UGANDAN ASIANS. 001149 00-28

GRASS ROOTS ECUMENISM: RELIGIOUS AND SOCIAL COOPERATION IN TWO URBAN AFRICAN CHURCHES. 001655 00-35

A PASTORAL PERSPECTIVE ON VIOLENCE IN THE URBAN SETTING. 001810 00-37

**USA**

RELIGIOUS ORGANIZATIONS IN DISASTER: THE UNITED PRESBYTERIAN CHURCH IN THE USA AND TROPICAL STORM AGNES 1972. (PH.D. DISSERTATION) 001123 00-26

**USAGE**

DRUG USAGE: AN ALTERNATIVE TO RELIGION?. 000460 00-15

**USE**

THE USE OF SENSITIVITY TRAINING IN A UNIT OF PROFESSIONAL EDUCATION. 000222 00-11

AN EXAMPLE OF THE USE OF PROFESSIONAL DEVELOPMENT GROUPS IN SUPPORT OF NEW MINISTERS. 000268 00-12

ON SITTING SHIVAH: THE USE OF RITUAL TO FACILITATE AND CONTROL MOURNING. 000362 00-14

TANTRIC CANNABIS USE IN INDIA. 000425 00-15

DRUG USE & ABUSE: STUDIES IN MAN, MEDICINE AND THEOLOGY. 000429 00-15

COCA: THE PLANT AND ITS USE. 000432 00-15

RELIGIOSITY AND DRUG USE: A TEST OF SOCIAL CONTROL THEORY. 000441 00-15

DRUG USE AMONG COLLEGE FEMALES: SOCIODEMOGRAPHIC AND SOCIAL PSYCHOLOGICAL CORRELATES. 000457 00-15

USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

DEFENSE OF POSSESSION OF DRUGS BY MINISTER -- RELIGIOUS USE -- REJECTED. STATE V. RANDALL, 540 S.W.2D 156. MISSOURI COURT OF APPEALS. KANSAS-CITY DISTRICT. AUGUST 30, 1976. 000570 00-18

THE CLERGYMANS USE OF MENTAL-HEALTH RESOURCES. 000695 00-21

THE USE OF ENCOUNTER GROUPS IN THE CHURCH. 000898 00-24

THE USE OF GUILT AS A DEFENSE AGAINST ANXIETY. 001186 00-28

ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR. 001194 00-28

MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION). 001362 00-30

BIRTH CONTROL, STERILIZATION AND ABORTION: ATTITUDES OF CATHOLIC AND PROTESTANT CLERGYMEN IN SAN-DIEGO TOWARD USE IN FAMILIES WITH GENETIC ILLNESS. 001725 00-36
THE USE OF DENOMINATION IS SOCIOLOGICAL EXPLANATION: THE CASE OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001739 00-37

**USERS**
RELIGIOUS ALLEGIANCE OF DRUG USERS AMONG MONTREAL STUDENTS. 000439 00-15

**UTILITARIANISM**
UTILITARIANISM AND PERSONAL FAITH. 001090 00-25

**UTILIZATION**
ANALYSIS OF MORAL BEHAVIORAL CHANGES BY THE UTILIZATION OF CARL ROGERS PSYCHOTHERAPEUTIC PRINCIPLES OF LEARNING CONTRASTED WITH TRADITIONAL TEACHER CENTERED LEARNING. (PH.D. DISSERTATION). 001354 00-30
ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30
ON THE ADEQUACIES OF THE UTILIZATION OF THE CONCEPT OF DENOMINATION IN THE EXPLANATION OF THE POSITION OF CLERGY ON SOCIAL ISSUES. 001813 00-37

**UTILIZING**
A PROPOSAL FOR LAY MOBILIZATION IN EVANGELISM UTILIZING BEHAVIORAL TECHNOLOGY. 000712 00-21
A CONCEPTUAL MODEL FOR PASTORAL CARE IN THE BLACK CHURCH UTILIZING SYSTEMS AND CRISIS THEORIES. (PH.D. DISSERTATION). 001147 00-27

**VALENCY**
JAMES AND THE VALENCE OF HUMAN ACTION. 001477 00-32

**VALIDATION**
THE CONSTRUCTION AND PRELIMINARY VALIDATION OF A MEASURE OF REPORTED MYSTICAL EXPERIENCE. 001435 00-31

**VALLEY**
THOUGH I WALK THROUGH THE VALLEY. 001832 00-38

**VALUE**
THE RELATIONSHIP OF RELIGIOUS VALUE ACCEPTANCE TO SELF-ESTEEM AND DEGREE OF ISOLATION AMONG REFORM JEWISH ADOLESCENTS. (ED.D. DISSERTATION). 000008 00-01
THE RELIGIOUS VALUE SYSTEM OF UNITARIAN UNIVERSALISTS. 000090 00-04
THE RESPONSE OF THREE NEW RELIGIONS TO THE CRISIS IN THE JAPANESE VALUE SYSTEM. 000121 00-05
ROLE CONFLICT AND VALUE DIVERGENCE IN SISTER ADMINISTRATORS. (PH. D. DISSERTATION). 000196 00-10
VALUE CHANGE ORIENTATION AND ITS RELATIONSHIP TO ATTITUDE CHANGE SUBSEQUENT TO PASTORAL-COUNSELING TRAINING. (PH.D. DISSERTATION). 000230 00-11
VALUE SYSTEMS IN STATE AND CHURCH SCHOOLS. 000553 00-18
THE ROKEACH VALUE SURVEY AND PERCEIVED CHRISTIAN VALUES. 000582 00-18
DIFFERENCES IN VALUE SYSTEMS OF PERSONS WITH VARYING RELIGIOUS ORIENTATIONS. 000584 00-18
A STUDY OF RELATIONSHIPS BETWEEN ACADEMIC COUNSELING PREPARATION, PERCEIVED VALUE OF COUNSELING ACTIVITIES, AND TIME SPENT IN COUNSELING ACTIVITIES BY MEMPHIS CLERGY. (ED.D. DISSERTATION). 000837 00-22
VALUE OF FREUDS ILLUSION. 001110 00-25
RELIGION AND VALUE. 001287 00-29
THE AMERICAN FRIENDS SERVICE COMMITTEE: A QUAKER EXPERIMENT IN SOCIAL CHANGE AND ORGANIZATIONAL INNOVATION -- A STUDY IN VALUE CONFLICT. (PH.D. DISSERTATION). 001689 00-35

**VALUES**
RELIGIOUS-BELIEFS AND OTHER VALUES OF HIGH-SCHOOL STUDENTS. 000002 00-01
RELIGIOUS VALUES AND THEIR EFFECT ON THE PERCEPTION OF A THERAPIST IN A PSYCHOTHERAPY ANALOGUE. 000048 00-03
COMMITMENT ON CAMPUS: CHANGES IN RELIGION AND VALUES OVER FIVE DECADES. 000052 00-03
ARE WE MOVING TOWARDS SECULARIZATION OF RELIGIOUS VALUES IN YOUTH. 000056 00-03
MEDICAL STUDENTS RELIGIOUS AFFILIATION AS RELATED TO VALUES AND ATTITUDES TOWARD PATIENT CARE. 000069 00-03
DEVELOPMENTAL TRENDS IN RELIGIOUS-BELIEFS, ATTITUDES AND VALUES AMONG ADOLESCENTS: A LONGITUDINAL-STUDY. (PH.D. DISSERTATION). 000151 00-09
A COMPARISON OF THE CHRISTIAN RELIGIOUS-BELIEFS AND SELECTED COUNSELING VALUES OF PASTORAL AND SECULAR COUNSELING STUDENTS. (ED.D. DISSERTATION). 000286 00-12
THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13
THE INFLUENCE OF THEOLOGY, DENOMINATION, AND VALUES UPON THE POSITIONS OF CLERGY ON SOCIAL ISSUES. 000309 00-13
CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION). 000332 00-13
RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13
THE RELATIONSHIP OF PROTESTANT ETHIC BELIEFS AND VALUES TO ACHIEVEMENT. 000558 00-18
NOTES TOWARD A THEORY OF VALUES: THE PLACE OF VALUES. 000563 00-18
THE TEN-COMMANDMENTS, INSTRUMENTAL AND TERMINAL VALUES. 000579 00-18
THE ROKEACH VALUE SURVEY AND PERCEIVED CHRISTIAN VALUES. 000582 00-18
BELIEFS, VALUES AND NORMS. 000599 00-19
BEING A PARENT: UNCHANGING VALUES IN A CHANGING WORLD. 000625 00-20
MENTAL-HEALTH CONSULTATION AND THE CLERGY: THE PLACE OF VALUES AND OTHER FACTORS. (PH.D. DISSERTATION). 000706 00-21
THE SIGNIFICANCE OF MORAL VALUES IN SCHIZOPHRENIA. 001179 00-28
A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH SCHOOLS. (ED.D. DISSERTATION). 001363 00-30
THE TEACHING OF VALUES IN PUBLIC, SUNDAY AND CATHOLIC SCHOOLS: AN HISTORICAL PERSPECTIVE. 001372 00-30
RELIGIOUS-EDUCATION, VALUES, AND MORALS. 001403 00-30
NEW INTRODUCTION: RELIGIONS, VALUES, AND PEAK-EXPERIENCES. 001452 00-31
CHRIST AND CONFORMITY: A STUDY OF PENTECOSTAL VALUES. 001642 00-35

**VARIABLE**
PSYCHIATRY AND RELIGION: A VARIABLE HISTORY. 001034 00-25
THE COMMUNITY VARIABLE IN JEWISH IDENTIFICATION. 001139 00-27
IDEAL FAMILY SIZE AS AN INTERVENING VARIABLE BETWEEN RELIGION AND ATTITUDES TOWARD ABORTION. 001793 00-37

**VARIABLES**
PERSONALITY VARIABLES AS PREDICTORS OF ATTITUDES TOWARD SCIENCE AND RELIGION. 000003 00-01
FROM JERUSALEM TO JERICHO: A STUDY OF SITUATIONAL AND DISPOSITIONAL VARIABLES IN HELPING BEHAVIOR. 000033 00-03
RELATIONSHIP BETWEEN RELIGIOUS ORTHODOXY AND THREE PERSONALITY VARIABLES. 000051 00-03
THE RELATIONSHIP BETWEEN RELIGIOUS KNOWLEDGE AND SELECTED COGNITIVE AND PERSONALITY VARIABLES. (ED.D. DISSERTATION). 000132 00-07
A COMPARISON OF GROUPS DIFFERING ON RELIGIOUS VARIABLES ON SEVERAL ATTITUDES TOWARD DEATH. (PH.D. DISSERTATION). 000356 00-14
AN EVALUATION OF A SELF-INSTRUCTIONAL PROGRAM DESIGNED TO REDUCE ANXIETY AND FEAR ABOUT DEATH AND OF THE RELATION OF THAT PROGRAM TO SIXTEEN PERSONAL HISTORY VARIABLES. (ED.D. DISSERTATION). 000372 00-14

THE EFFECTS OF COUNSELING AND RELIGIOUS GROUPS UPON SELECTED PERSONALITY AND BEHAVIORAL VARIABLES. (PH.D. DISSERTATION). 000885 00-24
THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28
PSYCHOLOGICAL VARIABLES IN STUDENT ACTIVISM: THE RADICAL TRIAD AND SOME RELIGIOUS DIFFERENCES. 001771 00-37
THE ROLE OF THEOLOGY AMONG OTHER BELIEF VARIABLES FOR CLERGY CIVIL-RIGHTS ACTIVISM. 00 814 00-37

**VARIATION**
ETHNORELIGIOUS VARIATION IN PERCEPTIONS OF ILLNESS: THE USE OF ILLNESS AS AN EXPLANATION FOR DEVIANT BEHAVIOR. 001194 00-28

**VARIETIES**
THE NATURE OF PSYCHOTHEOLOGY: VARIETIES OF CONCEPTUAL INTEGRATION. 001046 00-25

**VATICAN-II**
THE POST VATICAN-II JESUIT CANDIDATE AS IDENTIFIED BY THE MMPI: A COMPARATIVE STUDY OF HIS CHARACTERISTICS AND POTENTIAL FOR PERSEVERANCE. (PH.D. DISSERTATION). 000339 00-13

**VERDICT**
JOSEPH SMITH: THE VERDICT OF DEPTH-PSYCHOLOGY. 001160 00-28

**VERIFICATION**
PERSONALITY CORRELATES OF RELIGIOUS COMMITMENT: A FURTHER VERIFICATION. 000034 00-03

**VETERAN**
PASTORAL-COUNSELING AND THE COMBAT VETERAN. 000766 00-22

**VIA-NEGATIVE**
AGAINST IMAGINATION: THE VIA-NEGATIVE OF SIMONE WEIL. 001585 00-34

**VICES**
THE PSYCHOLOGY OF CAPITAL VICES. 001288 00-29

**VICISSITUDES**
VICISSITUDES OF PSYCHOANALYTICALLY ORIENTED PSYCHOTHERAPY IN THE TREATMENT OF RELIGIOUS PROFESSIONALS. 001237 00-28

**VICTIM**
THE RELATIONSHIP OF THE PASTORAL-COUNSELOR WITH THE CANCER VICTIM. 000864 00-22
RELIGIOUSNESS AND DEVALUATION OF A RAPE VICTIM. 001772 00-37

**VICTIMS**
PASTORAL CARE AND CHRONIC DISASTER VICTIMS: THE BUFFALO-CREEK EXPERIENCE. 000694 00-21
THE PASTORAL CARE OF VICTIMS OF MAJOR DISASTER. 000711 00-21

**VIDEO-STIMULATED**
VIDEO-STIMULATED RECALL IN PASTORAL PSYCHOTHERAPY TRAINING. 000269 00-12

**VIDEOTAPE**
MODIFICATION OF TEACHER BEHAVIOR IN RELIGIOUS-EDUCATION THROUGH THE USE OF VIDEOTAPE FEEDBACK. (PH.D. DISSERTATION). 001362 00-30

**VIETNAMESE**
SOURCES OF HUMANITARIANISM: VIETNAMESE ATTITUDES TOWARD THE WAR-DISABLED. 000097 00-05

**VILLAGES**
GROUP IDEOLOGY, CONSCIOUSNESS AND SOCIAL PROBLEMS: A STUDY OF BUDDHIST AND MUSLIM CONCEPTS OF SIN IN TWO SOUTHERN THAI COASTAL FISHING VILLAGES. 000467 00-16

**VIOLENCE**
LSD, VIOLENCE AND RADICAL RELIGIOUS-BELIEFS. 000455 00-15
RELIGION AND VIOLENCE: A PRIMER FOR WHITE AMERICANS. 001744 00-37
A PASTORAL PERSPECTIVE ON VIOLENCE IN THE URBAN SETTING. 001810 00-37

**VIRGINIA**
THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D.DISSERTATION). 001811 00-37

**VISIONS**
WHAT TO DO WITH VISIONS. 001467 00-31

**VISITS**
PASTORAL VISITS TO PRESURGICAL PATIENTS. 000748 00-22

**VISUAL**
VISUAL IMAGERY AND RELIGIOUS CEREMONIAL. 001555 00-34

**VISUALIZING**
THE PHYSIOLOGICAL EFFECTS OF CHRISTIANS VISUALIZING THEY ARE COMMITTING A SINFUL ACT AND THE FUNCTION RELIGIOUS VARIABLES PLAY IN THE INTENSITY OF SUCH EFFECTS. (PH.D. DISSERTATION). 001184 00-28

**VITAL**
REFLECTIONS ON RELIGION AND THE VITAL BALANCE. 001165 00-28

**VOCATION**
RACE AND RELIGIOUS VOCATION: A STUDY OF THE SELF-IDENTIFICATION OF BLACK PRIESTS. (PH.D. DISSERTATION). 000294 00-13
SEXUAL DEVIATIONS AND RELIGIOUS VOCATION. 000298 00-13
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION, I: SELF AND CONFLICT IN FEMALE ENTRANTS. 000318 00-13
ON THE PSYCHODYNAMICS OF THE RELIGIOUS VOCATION. 000325 00-13
PERSONALITY AND THE CATHOLIC RELIGIOUS VOCATION: II. SELF AND CONFLICT IN MALE ENTRANTS. 000327 00-13
CHANGES IN PERSONALITY CHARACTERISTICS AND VALUES DURING THE EARLY FORMATION PERIOD IN RELIGIOUS VOCATION. (PH.D. DISSERTATION). 000332 00-13

**VOCATIONAL**
CRISIS IN RELIGIOUS CAREERS: THE FRUSTRATIONS OF A VOCATIONAL PSYCHOLOGIST. 000172 00-10
TOWARD A MODEL OF VOCATIONAL PERSISTENCE AMONG SEMINARIANS: III. 000183 00-10
THE RELATIONSHIP OF PSYCHOLOGICAL VALUES AND NEEDS TO VOCATIONAL ROLE PREFERENCES AMONG JEWISH SEMINARIANS. (PH.D. DISSERTATION). 000289 00-13
VOCATIONAL SATISFACTION AMONG ROMAN CATHOLIC PRIESTS. (PH.D. DISSERTATION). 000326 00-13
INTEREST PROFILES OF CLERGYMEN AS INDICATED BY THE VOCATIONAL PREFERENCE INVENTORY. 000330 00-13
DIFFERENTIATION OF CLERGY SUBGROUPS ON THE BASIS OF VOCATIONAL INTERESTS. 000341 00-13

**VOLUNTARISM**
TOWARD PROFESSIONALISM OR VOLUNTARISM IN PASTORAL CARE. 000776 00-22

**VOLUNTARY**
CHAPLAIN SERVICE IN A VOLUNTARY REHABILITATION AND TRAINING CENTER FOR THE BLIND. 000699 00-21
MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING. 001299 00-29

**VOODOO**
THEATRICAL ELEMENTS IN VOODOO: THE CASE FOR DIFFUSION. 001692 00-35

**VOTIVE**
VOTIVE OFFERINGS AMONG GREEK-PHILADELPHIANS: A RITUAL PERSPECTIVE. (PH.D. DISSERTATION). 001617 00-34

**VULNERABLE**
THE VULNERABLE HERO: THEOLOGY AND THE GOALS OF THERAPY. 001181 00-28

**WAITING**
THE WAITING WORLD: OR WHAT HAPPENS AT DEATH. 000385 00-14

**WALK**
THOUGH I WALK THROUGH THE VALLEY. 001832 00-38

**WALL**
BEYOND THE WALL OF SILENCE: PASTORAL CARE OF THE STROKE PATIENT. 000751 00-22
ANTON T. BOISEN (1876-1965): BREAKING AN OPENING IN THE WALL BETWEEN RELIGION AND MEDICINE. 001239 00-28

**WANDO-MAGANO**
CRISIS, MORAL CONSENSUS, AND THE WANDO-MAGANO MOVEMENT AMONG THE SADAMA OF SOUTHWEST ETHIOPIA. 001561 00-34

**WAR**
ADJUSTMENT AND WAR BEREAVEMENT -- SOME CONSIDERATIONS. 000402 00-14

**WAR-DISABLED**
SOURCES OF HUMANITARIANISM: VIETNAMESE ATTITUDES TOWARD THE WAR-DISABLED. 000097 00-05

**WARD**
RELIGIOUS-BELIEF, EMOTIONAL ADJUSTMENT, AND CONSTRUCTIVE WARD BEHAVIOR IN THE ELDERLY PATIENT DURING THE PERIOD OF REDUCED LIFE-EXPECTANCY: RESEARCH PLANS. 000345 00-14

**WARDS**
SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY. 000676 00-21

**WASTE-LAND**
AFTER THE WASTE-LAND: PSYCHOLOGICAL FACTORS IN THE RELIGIOUS CONVERSION OF T. S. ELIOT. 001493 00-32

**WATER**
MAMMY WATER: FOLK BELIEFS AND PSYCHOTIC ELABORATIONS IN LIBERIA. 001693 00-35

**WAYSIDE**
THE STREETCORNER PREACHER: SOWING GOOD SEEDS BY THE WAYSIDE. 000181 00-10

**WE-FEELING**
SEGERSTEDT ON WE-FEELING: A REFINEMENT OF COMFORT CHALLENGE. 000972 00-25

**WEBER**
BLACK CATHOLICISM AND THE SPIRIT OF WEBER. 001135 00-27

**WEDDINGS**
BREAKING THE GLASS AT WEDDINGS. 001549 00-34

**WEDGE**
WEDGE: THE EXTRAORDINARY COMMUNICATION OF AN EARTHBOUND SPIRIT. 001458 00-31

**WEEKDAY**
MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18

**WEIL**
AGAINST IMAGINATION: THE VIA-NEGATIVE OF SIMONE WEIL. 001585 00-34

**WELFARE**
STUDENT WELFARE AND GUIDANCE: THE PASTORAL ROLE OF THE ACADEMIC. 000607 00-19

**WELL-BEING**
HELP IN LIVING AND MAINTAINING WELL-BEING. 000731 00-22
MEMBERSHIP IN DIFFERENT TYPES OF VOLUNTARY ASSOCIATIONS AND PSYCHOLOGICAL WELL-BEING. 001299 00-29

**WEST**
AN INDIA WEST SOCIOPSYCHOLOGICAL COMPARATIVE STUDY: PSYCHODYNAMICS OF THE TOTAL MAN DEVELOPMENT. 000499 00-16
SEX TO BE TAUGHT IN CHURCH WITH PHOTOS: UNITARIAN CHURCH WEST V. MCCONNELL, 337 F.SUPP.1252 (WISCONSIN), U.S.DISTRICT COURT, E.D.WISCONSIN. FEBRUARY 11, 1972. 000566 00-18
SEX EDUCATION COURSE TO BE TAUGHT AT SUNDAY SCHOOL -- INJUNCTION: UNITARIAN CHURCH WEST V.MCCONNELL, ETC., 337 F.SUPP.1252, (WISCONSIN), U.S.DISTRICT COURT. E.D.WISCONSIN. FEBRUARY 11, 1972. 000567 00-18
THE SUN SHINES AT MIDNIGHT: A LITERARY AND RELIGIOUS THEME IN THE EAST AND WEST. 001567 00-34

**WESTERN**
THE INFLUENCE OF SUPERSTITION, RELIGION AND SCIENCE UPON ANOMIE IN A MODERN WESTERN SETTING. 000108 00-05
PASTORAL LEARNING PROCESSES IN WESTERN EUROPE. 000215 00-11
THE FEAR OF DEATH AND THE WESTERN PROTESTANT ETHIC PERSONALITY IDENTITY. (PH.D.DISSERTATION). 000351 00-14
NOTES ON THE PSYCHICAL ROOTS OF RELIGION, WITH PARTICULAR REFERENCE TO THE DEVELOPMENT OF WESTERN CHRISTIANITY. 001029 00-25
ANALYTICAL PSYCHOLOGY AND HISTORICAL DEVELOPMENT IN WESTERN CONSCIOUSNESS. 001031 00-25
EASTERN WESTERN PSYCHIATRY. 001256 00-28
A PSYCHIATRIC RESEARCH ON DOCTOR MAGICIANS (DHAMI), HINDU PRIESTS (PUJALI) AND BON-PO MONKS (LAMA, TAWA) IN WESTERN NEPAL. 001462 00-31
WESTERN RELIGIONS AND HYPNOSIS. 001560 00-34
GOD INTOXICATED YOUTH: AN INDIAN VIEW OF WESTERN BHAKTIS. 001635 00-35
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35

**WHITE**
ATTITUDES OF FEMALE, CATHOLIC, BLACK AND HISPANIC PARISH LEADERS AND FEMALE, CATHOLIC, WHITE SCHOOL PERSONNEL CONCERNING THE UTILIZATION OF CATHOLIC SCHOOLS. (ED.D. DISSERTATION). 001367 00-30
RELIGION AND VIOLENCE: A PRIMER FOR WHITE AMERICANS. 001744 00-37
AMERICAN PROTESTANT SCHISM: A FACTOR IN BLACK WHITE RELATIONS, 1950 TO 1975. (PH.D. DISSERTATION). 001770 00-37
THE INFLUENCE OF RELIGION ON WHITE ATTITUDES TOWARD INDIANS IN THE EARLY SETTLEMENT OF VIRGINIA. (PH.D.DISSERTATION). 001811 00-37

**WHITTINGHAM**
USE OF PEYOTE IN NATIVE AMERICAN-INDIAN CHURCH UPHELD -- NOT A FAD OR CULT: STATE V. WHITTINGHAM, ETC., 504 P.2D 950, (ARIZONA), COURT OF APPEALS OF ARIZONA. JANUARY 9, 1973. 000565 00-18

**WHOLE**
COMPLETE CARE OF THE WHOLE MAN. 000601 00-19

**WHOLENESS**
HEALING AND WHOLENESS: HELEN FLANDERS DUNBAR (1902-59) AND AN EXTRAMEDICAL ORIGIN OF THE AMERICAN PSYCHOSOMATIC MOVEMENT, 1906-36. 000609 00-19

**WHOLISTIC**
WHOLISTIC PRAYER. 001623 00-34

**WIEMAN**
RELIGIOUS-EDUCATION AS INQUIRY: THE THOUGHT OF HENRY NELSON WIEMAN. 001383 00-30

**WILL**
FRANKLS WILL TO MEANING IN A RELIGIOUS ORDER. 000297 00-13

**WILSONS**
ANALYZING RELIGIOUS SECTS: AN EMPIRICAL EXAMINATION OF WILSONS SECT TYPOLOGY. 001690 00-35

**WISDOM**
THE WISDOM OF THE BODY: PSYCHOSOMATIC PSYCHOTHERAPY. 000892 00-24

**WITCH**
WITCHCRAFT, RELIGION AND SUICIDES IN THE LIGHT OF THE WITCH HAMMER AND OWN CASES. 001576 00-34

**WITCHCRAFT**
THE HISTORY OF WITCHCRAFT: A REVIEW WITH SOME PSYCHIATRIC COMMENTS. 001533 00-34
THE SOCIAL AND PSYCHOLOGICAL REALITY OF EUROPEAN WITCHCRAFT BELIEFS. 001548 00-34
WITCHCRAFT, RELIGION AND SUICIDES IN THE LIGHT OF THE WITCH HAMMER AND OWN CASES. 001576 00-34
A CASE OF WITCHCRAFT IN MODERN TIMES. A STUDY OF THE PSYCHOSOCIAL CONDITIONING FACTORS OF MODERN OCCULTISM. 001625 00-34
HERESY, WITCHCRAFT, AND SEXUALITY. 001700 00-36

**WITNESSES**
THE MENTAL-HEALTH OF JEHOVAHS WITNESSES. 001266 00-28
JEHOVAHS WITNESSES AND HUMAN TISSUE DONATION. 001638 00-35

**WIVES**
SELF-PERCEPTIVE DISPOSITIONS OF EPISCOPAL CLERGY WIVES. 000191 00-10
RELIGIOUS-BELIEFS OF CLERGY WIVES. 000640 00-20

**WOBE**
SOME FORMS OF DIVINATION AMONG THE WOBE AND THE GUERE OF THE IVORY-COAST. 001650 00-35

**WOMAN**
CONFLICT SECONDARY TO OVERT PARADOXES IN BELIEF SYSTEMS -- THE MORMON WOMAN EXAMPLE. 001162 00-28

WOMAN AND THE CHRISTIAN EXPERIENCE: FEMINIST IDEOLOGY, CHRISTIAN THEOLOGY AND SPIRITUALITY. (PH.D. DISSERTATION). 001766 00-37

**WOMEN**

CELIBACY, SEXUALITY, AND MEANING IN LIFE: A COMPARATIVE STUDY OF RELIGIOUS AND CATHOLIC LAY WOMEN. (PH.D. DISSERTATION). 000026 00-02

ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL-COUNSELING. (PH.D. DISSERTATION). 000054 00-03

PERCEPTIONS OF COMMUNITY LIFE IN A CONGREGATION OF RELIGIOUS WOMEN. (PH.D.DISSERTATION). 000083 00-04

THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS ON THE 16 PERSONALITY-FACTOR QUESTIONNAIRE. 000089 00-04

PERSONAL ORIENTATION INVENTORY: THREE YEAR FOLLOW-UP OF WOMEN RELIGIOUS. 000320 00-13

COUNSELING WOMEN WHO ARE CONSIDERING ABORTION. 000797 00-22

DEPRESSION IN MIDDLE-AGED WOMEN. 001168 00-28

A STUDY OF RELIGIOUS-BELIEF AND PRACTICE AS RELATED TO ANXIETY AND DOGMATISM IN COLLEGE WOMEN. (ED.D.DISSERTATION). 001189 00-28

CURANDERAS: A UNIQUE ROLE FOR MEXICAN WOMEN. 001515 00-33

CHANGING SEX-ROLES AND PROTESTANTISM AMONG THE NAVAJO WOMEN IN RAMAH. 001697 00-36

BIBLE AND THE STATUS OF WOMEN EQUALITY SUBORDINATION LEADERSHIP. 001711 00-36

THE CHANGING ROLE OF WOMEN IN THE CATHOLIC CHURCH IN CHILE. 001758 00-37

PERCEPTIONS OF WOMEN RELIGIOUS REGARDING THE FEMALE ROLE. 001806 00-37

**WOMENS**

CHANGE IN A WOMENS RELIGIOUS ORGANIZATION: THE IMPACT OF INDIVIDUAL DIFFERENCES, POWER AND THE ENVIRONMENT. (PH.D. DISSERTATION). 001738 00-37

THE SPIRITUAL REVOLUTION: WOMENS LIBERATION AS THEOLOGICAL REEDUCATION. 001750 00-37

RELIGION AND WOMENS SEX-ROLE TRADITIONALISM. (PH.D. DISSERTATION). 001783 00-37

SUBCULTURE OR ASSIMILATION?. A CROSS-CULTURAL ANALYSIS OF RELIGION AND WOMENS ROLE. 001790 00-37

**WORK**

ORGANIZATIONAL CLIMATES AND CAREERS: THE WORK LIVES OF PARISH PRIESTS. 000179 00-10

A TRAINING TEXT AND WORKSHOP TO IDENTIFY AND WORK CREATIVELY WITH THE DYNAMICS OF TRANSFERENCE AND COUNTERTRANSFERENCE IN THE PASTORAL HELPING RELATIONSHIP. (D.MIN. DISSERTATION). 000252 00-12

GRIEF WORK IN THE STUDENT PASTORS LEARNING. 000279 00-12

SOME SPECIFICS ABOUT THE PSYCHOANALYTIC GROUP WORK WITH THEOLOGIANS. 000336 00-13

RESIGNED CLERGY AS COMPARED TO ACTIVE CLERGY AND SEMINARIANS ON SELF-CONCEPT, WORK VALUES AND ANXIETY. (PH.D. DISSERTATION). 000342 00-13

CARING RELATIONSHIPS WITH INSTITUTIONALIZED ELDERLY AS MINISTRY: A THEOLOGICAL INVESTIGATION OF THE WORK OF ACTIVITY DIRECTORS IN NURSING HOMES WITH IMPLICATIONS FOR THE OFFICIAL MINISTRY OF THE CHURCH. (PH.D. DISSERTATION). 000520 00-17

MINISTERIAL WORK IN THE THERAPEUTIC TEAM. 000615 00-19

IMPACT OF THEOLOGICAL ORIENTATION ON PASTORS GRIEF WORK THERAPY WITH GRIEVING CHURCH MEMBERS. (PH.D. DISSERTATION). 000758 00-22

THE ROLE OF WORK IN FULFILLING THE RIGHT TO INTEGRAL HUMAN DEVELOPMENT: A ROMAN CATHOLIC THEOLOGICAL PERSPECTIVE. 001043 00-25

JEWISH EDUCATION IN THE GROUP WORK SETTING. 001345 00-30

**WORKER**

INTERMARRIAGE, THE RABBI, AND THE JEWISH COMMUNAL WORKER. 000631 00-20

**WORKERS**

MESSIAHS, MIRACLE WORKERS AND CATHOLIC DUALITY IN BRAZIL. 001141 00-27

**WORKING**

MINISTRY OF PASTORS TO CHILDLESS COUPLES WHO WANT CHILDREN: A GROUP PROCESS PROJECT OF A PRIEST WORKING WITH A SMALL GROUP OF CHILDLESS COUPLES IN THE ROMAN CATHOLIC DIOCESE OF TRENTON, NEW-JERSEY, WHO HAVE SERIOUSLY WANTED AND ATTEMPTED TO CONCEIVE. 000658 00-20

A FAMILY THERAPISTS APPROACH TO WORKING WITH AN ORTHODOX JEWISH CLIENTELE. 000919 00-24

**WORKS**

FAITH WITHOUT WORKS: JESUS PEOPLE, RESISTANCE TO TEMPTATION, AND ALTRUISM. 000075 00-03

CLERGY YOUTH COUNSELING WORKS. 000915 00-24

**WORLD**

THIS WORLD AND THE OTHER: A COMPARATIVE ANALYSIS OF TWO RELIGIOUS GROUPS. (PH.D. DISSERTATION). 000084 00-04

RELIGIOUS FACTORS IN THE CHILDS WORLD. 000153 00-09

THE WAITING WORLD: OR WHAT HAPPENS AT DEATH. 000385 00-14

BEING A PARENT: UNCHANGING VALUES IN A CHANGING WORLD. 000625 00-20

CHURCH SCHOOL TEACHERS V. THEIR CURRICULUM: TOWARD A PSYCHOLOGICAL PORTRAIT OF TWO WORLD VIEWS. 001347 00-30

SELF, SPIRIT POSSESSION AND WORLD VIEW: AN ILLUSTRATION FROM EGYPT. 001589 00-34

ABANDONED BY GOD AND THE WORLD: THE RELIGIOUS UNDERGROUND IN OUR WORLD. 001649 00-35

BECOMING A WORLD SAVER REVISITED. 001664 00-35

THE RIGHT TO RELIGIOUS FREEDOM AND WORLD PUBLIC ORDER: THE EMERGING NORM OF NONDISCRIMINATION. 001782 00-37

RELIGIOUS ORTHODOXY AND MINORITY PREJUDICE: CAUSAL RELATIONSHIP OR REFLECTION OF LOCALISTIC WORLD VIEW. 001797 00-37

WORLD IN FERMENT: FAITH IS NOT ENOUGH. 001804 00-37

**WORLDS**

OF LIFE AND OTHER WORLDS. 001444 00-31

**WORSHIP**

NEUROPSYCHOLOGY AND WORSHIP. 001049 00-25

MYSTICISM: A NEGLECTED DIMENSION IN CONTEMPORARY LUTHERAN THEOLOGY AND WORSHIP. 001455 00-31

PSYCHOLOGICAL DYNAMICS IN CHRISTIAN WORSHIP: A BEGINNING INQUIRY. 001556 00-34

THE EFFECT OF PLANNED CHANGE IN SYMBOLS ON CORPORATE WORSHIP EXPERIENCE. (PH.D. DISSERTATION). 001599 00-34

GHOST WORSHIP, DEMONICAL POSSESSION AND MAGIC IN THE BRAZILIAN UMBANDA RELIGION. 001645 00-35

THE HOMOSEXUAL SUBCULTURE AT WORSHIP: A PARTICIPANT OBSERVATION STUDY. 001696 00-36

**WOUNDED**

WOUNDED SELF: THE RELIGIOUS MEANING OF MENTAL SUFFERING. 000989 00-25

**YINGERS**

A TEST OF YINGERS MEASURE OF NONDOCTRINAL RELIGION: IMPLICATIONS FOR INVISIBLE RELIGION AS A BELIEF SYSTEM. 000068 00-03

**YOGA**

YOGA AND PSYCHOANALYSIS. 000465 00-16

YOGA IN AMERICA: THE SECOND COMING OF THE SERPENT. WHO REALLY OWNED EDEN?. 000468 00-16

KUNDALINI YOGA: SEVEN LEVELS OF CONSCIOUSNESS. 000469 00-16

THE TRUE AIM OF YOGA. 000485 00-16

YOGA AS A WAY OF SELF-LIBERATION. 001564 00-34

**YOGI**

A MYSTIC OR A DELIRIOUS EXPERIENCE?. CONCERNING THE OBSERVATION OF YOGI. 001155 00-28

MAHARISHI-MAHESH: JET-AGE YOGI: FACES OF INDIA SERIES. 001830 00-38

**YORUBA**
SOCIAL BACKGROUND AND PREADMISSION SOURCES OF CARE AMONG YORUBA PSYCHIATRIC PATIENTS. 001182 00-28
THE YORUBA HUNTERS FUNERAL DIRGES. (PH.D. DISSERTATION). 001532 00-34
SYMBOLS AND PSYCHOTHERAPY: THE EXAMPLE OF YORUBA SACRIFICIAL RITUAL. 001594 00-34

**YOUNG**
A STUDY OF ATTITUDE CHANGES IN YOUNG ADULTS AFTER A WORKSHOP CONDUCTED IN TWO LOS-ANGELES EVANGELICAL CHURCHES. (PH.D. DISSERTATION). 000064 00-03
THE ROLE OF RELIGIOUS ORIENTATION IN THE COPING METHODS OF YOUNG ADULTS IN CRISIS. (ED.D. DISSERTATION). 000067 00-03
INTOXICATION AND ECSTASY: THE PHENOMENA OF TOXIC ECSTASY IN YOUNG PEOPLE. 000430 00-15
MORAL DEVELOPMENT OF YOUNG ADULTS INVOLVED IN WEEKDAY RELIGIOUS-EDUCATION AND SELF-CONCEPT RELATIONSHIPS. (ED.D. DISSERTATION). 000544 00-18
EASTERN CULTS AND WESTERN CULTURE: WHY YOUNG AMERICANS ARE BUYING ORIENTAL RELIGIONS. 001639 00-35
RELIGIOUS CULTS AND TODAYS YOUNG ADULTS. 001648 00-35

**YOUTH**
THE RURAL CHURCH AND RURAL RELIGION: ANALYSIS OF DATA FROM CHILDREN AND YOUTH. 000012 00-01
RELIGION AND THE CONCEPTION OF YOUTH IN SEVENTEENTH-CENTURY ENGLAND. 000017 00-01
RELIGION AND ITS CONNECTION TO CONSENSUS AND POLARIZATION OF OPINIONS AMONG ISRAELI YOUTH. 000022 00-01
AMERICAN YOUTH -- FROM POLITICS TO RELIGION. 000030 00-03
ARE WE MOVING TOWARDS SECULARIZATION OF RELIGIOUS VALUES IN YOUTH. 000056 00-03
RELIGIOUS LOYALTY, DEFECTION, AND EXPERIMENTATION AMONG COLLEGE YOUTH. 000081 00-03
COGNITIVE DEVELOPMENT: RELIGIOUS THINKING IN CHILDREN, YOUTH AND ADULTS. 000162 00-09
SUGGESTED CHANGES IN CHAPLAINCY SERVICES FOR WARDS OF THE CALIFORNIA YOUTH AUTHORITY. 000676 00-21
THE CARE AND COUNSELING OF YOUTH IN THE CHURCH. 000784 00-22
INVESTIGATING A POTENTIAL IN CLERGY YOUTH COUNSELING. 000843 00-22
CLERGY YOUTH COUNSELING WORKS. 000915 00-24
PSYCHOLOGY OF GOTHARD AND BASIC YOUTH CONFLICTS SEMINAR. 000974 00-25
RELIGIOSITY IN YOUTH: A PERSONAL CONTROL AGAINST DEVIANT BEHAVIOR. 001327 00-29
A COMPARISON OF THE VALUES, ATTITUDES AND BELIEFS OF MENNONITE YOUTH WHO ATTENDED A CHURCH-RELATED HIGH-SCHOOL AND THOSE WHO ATTENDED PUBLIC HIGH-SCHOOLS. (ED.D. DISSERTATION). 001363 00-30
A NEW DIMENSION OF THE YOUTH CULTURE. 001488 00-32
GOD INTOXICATED YOUTH: AN INDIAN VIEW OF WESTERN BHAKTIS. 001635 00-35
YOUTH AND CONTEMPORARY RELIGIOUS MOVEMENTS: PSYCHOSOCIAL FINDINGS. 001662 00-35

**YOUTHS**
RELIGIOUS-EXPERIENCE AMONG THE YOUTHS. 000073 00-03

**YUWIPI**
STRUCTURE, CONTENT, AND CULTURAL MEANING OF YUWIPI: A MODERN LAKOTA HEALING RITUAL. 001571 00-34

**ZEN**
THE ZEN OF HUBERT BENOIT. 000478 00-16
ZEN ENLIGHTENMENT WITHOUT A TEACHER: THE CASE OF MRS. COURTOIS, AN AMERICAN. 000479 00-16
ZEN AND MORITA THERAPY. 000484 00-16
PSYCHIATRIC INSIGHTS OF ZEN. 000486 00-16
A STUDY OF THE SIMILARITIES BETWEEN LIFE IN ZEN MONASTERIES AND MORITA THERAPY -- SPECIAL EMPHASIS ON HUMAN RELATIONSHIPS AND EXPERIENCE PROCESS. 000487 00-16
WHAT CAN WE LEARN FROM ZEN? A REVIEW AND SOME SPECULATIONS. 000492 00-16
ZEN, TENDAI-SEN AND NAIKAN. 000498 00-16
ENLIGHTENMENT IN ZEN BUDDHISM: TALKS WITH ZEN PRACTITIONERS AND PSYCHOPATHOLOGICAL ANALYSIS. 000500 00-16
ZEN, PSYCHOTHERAPY, AND RELIGIOUS-EXPERIENCE. 000503 00-16
A PSYCHIATRIC CONSIDERATION OF KOAN OF ZEN BUDDHISM FROM THE VIEWPOINT OF MORITA THEORY. 000504 00-16
ZEN AND THE PSYCHOLOGY OF EDUCATION. 000508 00-16
AMERICAN MYSTICISM: FROM WILLIAM JAMES TO ZEN. 001412 00-31

**ZONE**
PRACTICAL THEOLOGY IN THE HUMAN ZONE -- AN AUSTRALIAN PASTORAL INSTITUTE. 000701 00-21

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